

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*.

THE INVITATION.

Oh! come to the feast, ye who hunger,
The banquet the Lord did prepare:
His table is spread with rich blessings,
Which all are invited to share.

The Spirit, in mercy, invites you,
Why will you not listen and come?
Like the pillar of fire in the darkness,
It guides to the heavenly home.

The bride, with her glorious adorning,
Her gates so resplendent and fair,
For her marriage with Jesus arrayed,
With the Spirit, invites to be there.

And there life's sweet, flowing river,
The tree of life fragrant and green,
Unite with their charms to allure thee,
Where blight and decay are ne'er seen.

Our Father the fullness provided;
All classes, all ages, may share,
Of the food that is spread on his table,
For there is enough, and to spare.

Ye scattered and lonely, why linger?
Oh! come now—no longer delay;
It only grows dark while ye tarry;
Defer not, oh! listen to-day.

Oh! heed now the kind invitation,
In mercy extended to thee;
Oh! hasten and make preparation,
The King in his beauty to see.

Oh! come now to life's crystal fountain,
Be faithful, obedient and true;
Then when the rare jewels are gathered,
Those pearly gates open for you.

N. ORCUTT.

Bordoville, Va.

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.

CONVERSION.

BY ELD. ALBERT STONE.

TEXT.—Jer. iv, 3. "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns."

THIS text enjoins the duty, and illustrates the nature of conversion or sanctification. This is a subject of vital importance, and is too little understood by most Christians. There is a tendency to make religion a superficial thing, to build hopes for eternity on a sandy foundation, to seek the remedy without a knowledge of the nature and extent of the disease, to expect a harvest from seed sown upon uncultivated unsubdued soil.

First, there must be a preparation of heart to receive the gospel.

The farmer does not sow his grain in the uncleared forest. Much painful labor and expense is necessary to clear away the natural growth of timber, root out noxious weeds that would choke the tender grain, and break up and pulverize the soil to a suitable depth, that the seed may find a genial reception, so as to germinate, and gradually mature into a rich harvest to gladden the heart of the husbandman.

Equally necessary is it that the good seed of the kingdom, which is the word of God, when sown in the hearts of men, should fall upon good ground that has been well and faithfully prepared to receive it.

This important truth is forcibly illustrated in our Lord's parable of the sower. Matt. xiii, and Luke viii: "A sower went out to sow his seed; and as he sowed some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold."

This parable represents four classes of persons who hear the word of God, and are favored with the means of salvation; only one of which attains to, and maintains, a truly converted state, and bears fruit unto salvation. They are all influenced by the word, and most of them make a profession, join the church and expect to be saved. Yet three of these classes are fruitless professors, bear no fruit that comes to maturity, and will meet a sad disappointment in the great day of God.

Now it is of the greatest importance that a close and searching inquiry be made as to the cause of so many deceptions and failures. The failure to bear fruit, of the three classes first named in the parable, is manifestly on account of the unprepared state of the soil on which the seed is sown.

The productiveness and consequent success of the fourth class in the parable, is manifestly because the seed was sown on good ground, that had been carefully prepared for its reception.

It should be borne in mind that the responsibility for unfruitfulness rests on those who hear the word of God.

The first class in the parable is represented by seed that fell by the way-side. It proved a failure as might be expected. Yet in a corresponding case of infinitely more importance, thousands will vainly expect to be successful; and risk their souls and feel safe, where if it were but a few dollars they would be alarmed, and bestir themselves to make it more secure.

The unfruitfulness of the second class of hearers in the parable is represented by seed sown upon a rock, where no one could reasonably expect any increase. The one who should literally do this, would, in the time of harvest, beg and have nothing. Yet many risk their souls upon ground equally untenable.

The unfruitfulness of the third class is represented by one who should foolishly sow his seed among thorns. Nothing could be more unwise in worldly matters, than to spend time and labor in such an enterprise. Yet a corresponding course is pursued by many in regard to their eternal interests.

Let us be thankful that the Lord, in this parable, has

spoken of one successful class; one class in four, that exercise common wisdom, prudence and foresight; one class that weep, while others rejoice, that see, while others are blind, that hear, while others are deaf; one class that work, while others feel that they have little or nothing to do; that return from their labor with joy, bringing their sheaves with them, while others utter the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved."

We learn from this parable that a large majority of those who hear, and are wrought upon by the word of God, in whose hearts the incorruptible seed is sown, and who are moved upon to profess religion, do yet lack the essential properties of true conversion, and consequently of consecration to the Lord's service.

A desire to be saved, together with a partial breaking off from outbreaking sins, constitutes the sum total of their religion. To be fellowshipped by the church, they take as good evidence that they are in a fair way to be saved, and this is about the height of their religious aspirations. The cares of this world and the deceitfulness of riches choke the word, and they become unfruitful. Eternal life is sacrificed to the pleasures of the moment, Jesus is wounded in the house of his friends, stumbling-blocks are laid in the way of others, and the way of life is made to appear unlovely to the world, by the unholy lives and frequent overt acts of these unconsecrated, and unsanctified professors.

But why must the cause of God be burdened with such a state of things? Why this light esteem of eternal life, by so many professors? Why such trampling on Christ, and counting the blood of the covenant an unholy thing? Why so many half-hearted espousals to a cause so precious? Why so many carnally-minded, world-loving, professors? Why so many with whom it is so difficult for them to understand their errors? Why so many causing offenses to the little ones that believe in Christ? Why so many to whom Christ will say, in the great day of God, "Depart from me, I never knew you?"

The answer to these questions may be found in the fact that the "fallow ground" is not broken up, or if this work has been done at all, it has been a very limited work, and has ceased to progress. The work of the law upon the heart has been limited, partial and ineffectual; a continued looking into the glass of the law would reveal greater enormities than have yet been seen, greater needs than have yet been felt. But instead of this, the individual is claiming gospel blessings, which, in his present state of mind, he cannot appreciate. He claims pardon, his need of which he has never sufficiently felt. He asks to be sanctified, while he does not understand the nature of sanctification. He asks to be converted, while he is ignorant of, or rejects, the principal instrumentality by which the law accomplishes such a work. "Thus saith the Lord, Break up your fallow-ground and sow not among thorns."

Let it be borne in mind that conversion, in every case, is sound or unsound, false or true, in proportion as the principles of the divine law are brought to bear upon the heart and conscience.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing

ing the heart; the commandment of the Lord is pure, enlightening the eyes."

The law of God is the sword of the Spirit in the work of conversion, and the Lord will not dispense with it in the performance of that work. Every stick in the heavenly building must be fitted for its place, by that perfect rule. It is a rule to be had in constant use, not only in the beginning of our Christian experience, but during our whole life.

Conversion is not the work of a moment, it does not consist in good thoughts, or forming good resolutions. Nor does it consist in happy feelings, or ecstatic joys. One class in the parable received the word with joy, but they had no root, and soon withered away. Joy may result from conversion or deception, and is comparatively of little account in deciding upon our state. Conversion is the turning of a sinner from his sins to God, a breaking off of sins by righteousness, and of iniquities by turning unto the Lord.

It is to seek the salvation of the soul in every means of grace. It is a gradual, progressive work, preceded by deep heart-felt repentance and godly sorrow for sin, and followed by fervent love to God and all men, evinced by a willing submission to the will of God, and a hungering and thirsting after righteousness. Regeneration occurs but once; but conversion must be repeated, while we find we have any sins to repent of and forsake.

It is usually a great mistake to suppose that our first conversion forms a basis sufficiently broad for the action of our entire future life, or that the fountain of sin in the heart is all broken up and eradicated.

Such is only the beginning of an experience in the warfare against sin, which must be followed up through life, and become more and more expansive, as we become more enlightened in the righteous principles of the law of God.

Every development of light or knowledge forms a basis for a more extended and perfect conversion, because conversion is the practical use of knowledge, and a correct knowledge of the law is necessary, in order to a correct obedience to its requirements, and a lack of knowledge, where we have the means of knowing, is equivalent to a rejection of the law. The Lord says by his prophet, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea iv, 6. True conversion can be practically demonstrated only in proportion to our knowledge of God's requirements.

A state of perfect conformity to the law of God is the object at which every Christian aims. But such a state is not instantaneously attained. Conversion can proceed no faster than our advance in correct knowledge makes way for it; and a state of perfect conformity to God implies the possession of an understanding perfectly acquainted with the law of God, of a memory which perfectly retains all its precepts; of a conscience which always faithfully applies it; of a heart which perfectly loves it; of a will which is perfectly obedient and submissive to its authority; and of an imagination which presents to the mind no images but such as ought to be entertained.

Such is the elevated standard at which we aim. How important that we heed the voice of God as he speaks to us in the text: "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground; for it is time to seek the Lord till he come and rain righteousness upon you." Let none suppose while we exalt the law, that we think lightly of Christ. God forbid! If we exalt the law, we exalt Christ. If we detract from the law, we dishonor Christ.

FAITHFUL PREACHING.—Sinners cannot bear plain dealing, and when their darling sin is struck at, their hearts swell with indignation. "I hate him," says king Ahab, concerning Micaiah, "for he does not prophesy good concerning me, but evil." When John the Baptist came to touch on Herod's particular sin, his beloved Herodias, then John's head must go for it. A profane gentleman once said of a godly preacher, "He divides his text like a scholar, and follows his doctrine like a logician, but the Devil cannot stand his application."

THE DIFFERENT OFFICES AND POSITIONS OF JESUS CHRIST.

God created the world and all things by Jesus Christ. Heb. i, 1, 2; John i, 3, 10; Col. i, 16.

Christ was in Heaven with the Father before the world was. John xvii, 5; i, 1-3; Prov. viii, 22-30.

He consulted with the Father and made man. Gen. i, 26; Col. i, 16. Man, being placed on probation, soon fell and lost his life. Gen. ii, 16, 17; iii, 1-6, 17-19. God loved the world, and so gave his Son to save man. John iii, 16. Jesus came down from Heaven to seek and to save that which was lost. John vi, 50, 51; Luke xix, 10. When he was about thirty years of age he was baptized and began his work. Luke iii, 21-23. Christ was not a priest nor a king while on earth as some teach; but he was a prophet, or teacher. Speaking of Christ, Moses said, "A prophet shall the Lord your God raise up unto you of your brethren, like unto me." Acts iii, 22. See also John vi, 14. Luke records that he "was a prophet mighty in deed and word before God and all the people." Chap. xxiv, 19. He could not be a priest while on earth, from the fact that he was of the tribe of Judah, while all the priests had to be of the tribe of Levi. This fact is clearly stated by Paul thus: "For he [Christ], of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood." Heb. vii, 13, 14. Hence, of course, he could not be a priest in the service of the sanctuary on earth; for those who served in the temple on earth had to be of the tribe of Judah. Says Paul, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Heb. viii, 4, 5.

When Christ had finished his work as a prophet, he was crucified, he died, was buried, and on the third day he rose from the dead. 1 Cor. xv, 3, 4. Then he ascended into the Heavens, and sat down on the right hand of God, his Father. Heb. viii, 1; xii, 2; Eph. i, 20, 21. But what did he sit down upon? Ans. Upon the throne of his Father. After his ascension into Heaven Jesus said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. This is decisive, showing that Jesus not only sits at the right hand of God, but sits in his Father's throne with him. Paul states the same fact; for he says that Jesus "is set down at the right hand of the throne of God." Heb. xii, 2. The Greek preposition (*en*) here rendered "at," is the same that is rendered "in" in Rev. iii, 21, and in many other places. Greenfield gives *in* as the first definition of *en*. So Paul agrees with Jesus that Christ "is set down in the right hand of the throne of God." So in Rev. xii, 5, it is said of the man-child (Jesus) which was born to the woman, that it was caught up unto God, and to his throne. And when John had a view of the throne of God in Heaven, he said, "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain," &c. Rev. v, 6. David intimates the same when he says of Christ, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." Acts ii, 34, 35. These scriptures prove beyond dispute that Jesus, when he ascended to Heaven, sat down in the throne of his Father.

We will now inquire where that throne was located. In order to do this, we must look a moment at the types. I must take for granted that my readers have studied the subject of the sanctuary. Moses built a sanctuary for God to dwell in. Ex. xxv, 8. This was divided into two apartments. The first was called the holy place. It contained the golden candlestick, the table of shew bread, and the altar of incense. The second contained the ark in which were the ten commandments. Over it was the mercy-seat and the cherubim. Heb. ix, 1-5; Ex. xxv. The priests began their ministry every year in the first or holy place, and continued to minister there every day till the day of atonement. Heb. ix, 6. While they thus ministered in the first apartment, the glory of God was manifested there con-

tinually, and there God met with his people and spoke with them. Ex. xxix, 42-44. On the tenth day of the seventh month, the day of atonement, the ministration of the priests in the sanctuary was changed from the holy to the most holy place. Heb. ix, 7; Lev. xvi. Here the glory of God was manifested above the ark, between the cherubim. Lev. xvi, 2, 13; Ex. xxv, 22. Was, then, the glory of God in two different places at the same time? No; for when the ministration of the priests was changed from the holy to the most holy, the cloud of glory which represented the presence of God, also removed from the holy to the most holy. Then the high priest went in there and made an atonement for the sins of the people during the past year. Lev. xvi.

Now all these things were only types of the true sanctuary, and of the priestly work of Christ in Heaven. Heb. viii, 1-5; ix, 1-26; x, 1-9. This being true, when Christ ascended to Heaven he must have begun his ministry in the first apartment, or holy place of the heavenly sanctuary. Says Paul, "We have such an High Priest, who is set down on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. viii, 1, 2. If Christ began his ministry in the holy place and at the same time sat down on the throne of God, then the throne of God must have been located in the holy place while Christ ministered there. Several reasons show that this was the case. 1. In the type, the glory of God was in the holy place while the priests ministered there. Ex. xxix, 42-44. So it must be in the antitype. 2. Christ could not minister in the holy place, and at the same time sit on the Father's throne, unless that throne was in the holy place. 3. If Christ ministered in the holy place, and the Father's throne was in the most holy place, then the Father and Son would be separated. 4. John, in his vision on Patmos, saw the throne of God in the holy place. "And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat upon the throne. . . . And out of the throne proceeded lightnings, and thunders, and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. iv, 2-5. These seven lamps of fire were the antitypes of the seven golden candlesticks which were in the holy place. Heb. ix, 1-5. 5. John saw Jesus clothed in his priestly garments, standing in the midst of the seven golden candlesticks. Rev. i, 12, 13. These golden candlesticks were always in the holy place; hence Christ was ministering there. In Rev. v, 6, John saw Christ, the Lamb, in the midst of the throne; hence the throne was where Christ was ministering, i. e., in the holy place. These facts show that the ministry of Christ, and the throne of God, were in the holy place at the beginning of the gospel dispensation.

Jesus Christ was a priest after the order of Melchisedec. Heb. vi, 20; Ps. cx, 4. Now Melchisedec was "king of Salem, priest of the most high God." Heb. vii, 1. He was king and priest at the same time. So Christ is both king and priest. Thus Zechariah says of him, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is THE BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. vi, 12, 13. This is the position which Christ occupies before his Father's throne.

He is our great High Priest, Heb. viii, 1, the "mediator between God and man," 1 Tim. ii, 5, "our advocate with the Father." 1 John ii, 1.

At the end of the 2300 days, Dan. viii, 14, in 1844, the ministration in the heavenly sanctuary was changed from the holy to the most holy, according to the type in Lev. xvi, 2. On the day of atonement the holy of holies was opened, the high priest went in and the Lord appeared in a cloud upon the mercy-seat in the most holy place. Lev. xvi, 2. So when the seventh angel sounded, and the time had come to judge the dead, "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament."

Rev. xi, 15-19. Then the temple of God is not opened till the time comes to judge the dead; but it is opened then. Then was fulfilled the majestic vision of Daniel. Chap. vii, 9-14. "And I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels like the burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."

1. Here is an unmistakable description of the setting of the great day of Judgment. 2. There is a manifest reference to the change of the presence of God from the holy place to the most holy of the temple. 3. The Son of Man then goes in before his Father. Mark, he does not come to the earth, but to the Ancient of Days. 4. Then there was given to the Son a kingdom. Malachi evidently refers to the same in chap. iii, 1-5. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment."

Here we have, 1. The coming of the Lord to judgment. 2. His sudden coming to his temple. 3. The inquiry, "Who may abide the day of his coming?" showing that it will be a fearful day. In Rev. iii, Christ says to the Philadelphia church, "Behold, I come quickly." Verse 11. This shows where the prophecy applies. To the same church he says, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it." Verses 7, 8.

1. This applies at a time when Christ is about to come. Verse 11. 2. It is at the time when Christ receives the key of David, i. e., the throne or kingdom of David. Compare Isa. xxii, 22, with Luke i, 32, 33. This is the time referred to in Dan. vii, 13, 14, when the Son of Man goes in before the Ancient of Days and there was given him a kingdom, &c. This we have seen was at the Judgment. Christ sits on his Father's throne till that time, then the Father gives him David's throne. 3. At this time Jesus says to his people, I am he that openeth, and I am he that shutteth, and I have set before thee an open door. This describes the change of Christ's ministry in 1844, from the holy to the most holy place. He opened the one and shut the other. Here was an open door set before the people of God.

When Christ went into the temple of God it was that he might receive a kingdom. This is shown by Dan. vii, 9-14; Rev. iii, 7, 8. Christ did not receive the kingdom when he came to earth the first time; but he went away to Heaven to receive it, and will not return to earth till he has received it. This is clearly shown by the parable which he spoke in Luke xix, 11-27: "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom," &c. This can not be mistaken. He spoke it to

show them that the kingdom of God was not then immediately to come. He must first go into a far country and receive the kingdom. Then he would return and slay his enemies. Who is to give Christ the kingdom? Ans. The Father. Ps. ii, 8. This earth is to be the kingdom. Rev. xi, 14, 15; Ps. ii, 8. But God would not give Christ a kingdom that was in rebellion and unsubdued; hence when Christ ascended to Heaven, the Father gave him a seat on his own throne and bade him sit there until his foes were made his footstool. Acts ii, 34, 35. Hence Paul says, "But this man [Christ], after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." Heb. x, 12, 13. What is he thus waiting for and expecting? Ans. *The kingdom*. This is confirmed by the fact that the kingdoms of this world do not become the kingdoms of Christ till the sounding of the seventh trumpet. Rev. xi, 15.

This also is when the time has come to judge the dead and destroy the wicked. Verse 18. Here also at the same time takes place another event called the marriage of the Lamb. 1. Christ is the Lamb. Rev. v, 2. The New Jerusalem which will be the capital of Christ's kingdom, is the bride, the Lamb's wife. Rev. xxi, 9, 10. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." This language is decisive; the New Jerusalem is the Lamb's wife. Isaiah says of this holy city, "Thy Maker is thine husband." Compare chap. liv, 1-5 with Gal. iv, 26, 27. 3. This marriage takes place before the second coming of Christ. It is described at length in Matt. xxv, 1-13. In Luke xii, 35, 37, Jesus says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching." This we see that when the Lord comes it is his return from the wedding. He does not come to the wedding; but that wedding is already in the past. So of his receiving the kingdom; he went into a far country, and having received the kingdom he returned. 4. The New Jerusalem, the Lamb's wife, is the mother of all the saints. Gal. iv, 26: "But Jerusalem which is above is free, which is the mother of us all." So Isa. liv 5. Jesus is the father of all who are saved. This, of course, would be true if Jerusalem is their mother, and he is her husband. Heb. ii, 13, 14: Jesus says, "Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." This is good reasoning. The father must, of course, be of the same nature as the children. The children—the saints—are flesh and blood; therefore he also must take the same nature in order to become their father. By what act does Christ become the father of the saints? Ans. By raising them from the dead. By this act he gives them a birth into eternal life. Probably Isaiah refers to this when he says, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." Chap. lxvi, 8. These are the ones who are called unto the marriage supper of the Lamb. Rev. xix, 9.

May the Lord grant us to be of that number, is my earnest prayer.

D. M. CANRIGHT.

PASSING OVER FAULTS.

WHILE we should never suffer sin to rest upon another when the good of the offender or the honor of Christ requires us to admonish him, yet a spirit of constant reproof for every fault that can be detected in the children of God is from the Devil, who is the great and constant accuser of the disciples of Jesus. The

loving Spirit of God bids us above all things, to have fervent charity, or love, among ourselves, with the truthful declaration that love covers a multitude of sins.

There are some diseases which are better cured by attending mainly to the general health than by special application alone. When a person's heart has been renewed, and he is really seeking first the kingdom and righteousness of God, we shall be very careful how we confuse and discourage by constantly carping at incidental faults. If the tree of sin is really girdled in the heart, by the grace of God it will die in time.

Will a wise physician watch every slight imperfection in a patient's health, dose him with calomel, and bleed and blister for every change in the pulse?

Certainly if a person's general health is good, it is not wise to make a drug-shop of his stomach on account of the little aches and pains and aberrations of health which he may experience. Let earthly affections teach you lessons of forbearance. How many things parents, husbands and wives, brothers and sisters, overlook in each other daily, when they are persuaded of the general determination of their relatives to do right. Shall this heaven-born affection be less fervent and forbearing? We who have one Father, one Saviour, and one home above, where we shall soon, if faithful, meet as one family to be forever united and associated, shall we fall out by the way?

Does not Christ forgive a multitude of sins which we do not notice, or forget to confess in detail? Were not Moses, Christ, and Paul compelled to suffer some things wrong to exist among Christians because of the flesh which wars against, and follows not the Spirit? Will a man look at the eddies of a river, or at its main current to ascertain the direction in which it flows? O Lord, increase the faith and love of thy disciples, and then shall all men know that we are thine.—*American Baptist*.

A Terrible State of Society—Gambling Scenes in Helena.

A CORRESPONDENT of the *Omaha Republican*, writing from Helena, Montana, referring to the gambling halls of that place, says:

'Tis no disgrace, so considered here, to visit these dens; for there it is you find your most intimate friends—judges, lawyers, doctors—everybody, in fact. But you try and imagine yourself at my elbow, and that accomplished, we will "swing around the circle" just far enough to get a glimpse of the kind of life one is able to find in these hell-holes of chandelied crime. Here is a long, low, rough-appearing, frame structure with port-holed windows along the sides, double doors in front, just outside of which a band of screeching horns are poisoning the air with unhealthy sounds.

We enter the hall, now brilliant with rows of burning candles—for remember it is night—and jammed with drunken miners, the respectable element of the community, others who are cut-throats, some who are professionally nothing more nor less than handy tools for any and all villainous purposes. Every man, we were careful to observe, had a fine-looking pistol buckled to his side—never used, we understand, only when it becomes actually necessary to shoot a friend.

There are twenty-three tables in the room, or hall, which is, perhaps, 200 feet in length; some of these tables are large, while others are small. This however, is all the same, for the superintendents of each are alike contemptible to the eye of a decent man.

There is a game of "Faro," around which are assembled the friends of both winner and loser. Five thousand dollars in gold-dust is lying in a sack upon the table. The unfortunate loser is fired with "gambling rage," and is just now cursing a song by note; the lucky "dealer" and his infamous "cappers," are alive with exultant spirits.

Here again is a "keno" stand, seemingly well patronized; there a "three card monte" trap at which a Roman-nosed Jew is operating the tricks; here one thing, there another, all and each a baited net to string the unwary foot. It is safe to say that one thousand men have returned poorer for the visit, others have been fed on a baited hook, that they may be the more easily caught hereafter. Probably \$20,000 have changed hands in this one place to-night, and there are dozens of such sinks in town.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 11, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER V.

VERSE 1. Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand.

The chief feature of interest about this chapter is that it describes the closing scene of the Babylonish empire, the transition from the gold to the silver of the great image, and from the lion to the bear of Daniel's vision in chapter vii. This feast is supposed by some to have been a stated annual festival, the anniversary of the conquest of Judea. On this account, Cyrus who was then besieging Babylon, learned of its approach, and knew when to lay his plans for the overthrow of the city. Our translation reads that Belshazzar having invited a thousand of his lords, drank before the thousand. Some translate it, "drank against the thousand," showing him, with all his other vile and contemptible propensities, to have been an enormous drinker.

VERSE 2. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king and his princes, his wives and his concubines, might drink therein. 3. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines, drank in them. 4. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

That this festival had some reference to former victories over the Jews, may be inferred from the fact that the king when he began to be heated with his wine, called for the sacred vessels which had been taken from Jerusalem. It would be most likely that, lost to a sense of all sacred things, he would use them to celebrate the victory by which they were obtained. No other king, probably, had carried his impiety to such a height as this. And while they drank wine from vessels dedicated to the true God, they praised their gods of gold, silver, brass, iron, wood and stone. Perhaps, as noticed on chap. iii, 29, they celebrated the superior power of their gods over the God of the Jews, from whose vessels they now drank to their heathen deities.

VERSE 5. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. 6. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. 7. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. 8. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. 9. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.

No flashes of supernatural light, no deafening peals of thunder announced the interference of God in their impious revelries. A hand silently appeared tracing mystic characters upon the wall. It wrote over against the candlestick. In the light of their own lamp they saw it. Terror seized upon the king; for his conscience accused him. Although he could not read the writing, he knew it was no message of peace and blessing that was traced in glittering characters upon his palace wall. And the description the prophet gives of the effects of the king's fear, cannot be excelled in any particular. The king's countenance was changed, his heart failed him, pain seized him, and so violent was his trembling, that his knees smote one against another. He forgot his boasting and revelry; he forgot his dignity; and he cried aloud for his astrologers and sooth-

sayers to solve the meaning of the terrible apparition.

VERSE 10. Now the queen, by reason of the words of the king and his lords, came into the banquet house: and the queen spake and said, O king, live for ever: let not thy thought trouble thee, nor let thy countenance be changed. 11. There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father made master of the magicians, astrologers, Chaldeans, and soothsayers; 12; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation. 13. Then was Daniel brought in before the king. And the king spake and said unto Daniel, Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? 14. I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. 15. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: 16. And I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

It seems that the knowledge of Daniel had been lost from the court and palace. As in the case of the Israelites in Egypt, a king arose who knew not Joseph, so in this case, Nebuchadnezzar was succeeded by kings that knew not Daniel. The queen who came in and made known to the king that there was such a person in his kingdom, is supposed to have been the widow of Nebuchadnezzar, in whose memory the wonderful part Daniel had acted in his reign, was still fresh and vivid. Nebuchadnezzar is here called Belshazzar's father according to the usage common in those times of calling any paternal ancestor father, and any male descendant, son. Nebuchadnezzar was really his grandfather. Daniel was brought in, and the king inquired if he was the Daniel who was of the children of the captivity of Judah. This captivity was the great subject of that occasion; and thus acute was the vengeance God was about to take on the king; that is, that while they were celebrating their victory of the Jews, and drinking from the sacred vessels then taken, God so orders it that at that moment they become paralyzed with terror, and one of those very captives has to be called in to pronounce the merited doom upon their wicked course.

VERSE 17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. 18. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: 19. And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. 20. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. 21. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. 22. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; 23; but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. 24. Then was the part of the hand sent from him; and this writing was written.

Daniel first of all disclaims the idea of being influenced by such motives as governed the soothsayers and astrologers. He says, Let thy rewards be to another. He wishes it distinctly understood that he does not enter upon the work of interpreting this matter on account of the offer of gifts and rewards. He then rehearses the experience of his grandfather,

Nebuchadnezzar, as set forth in the preceding chapter. He told the king that though he knew all this, yet he had not humbled his heart, but had lifted up himself against the God of Heaven, and even carried his impiety so far as to profane his sacred vessels, praising the senseless gods of men's making, and failing to glorify the God in whose hands his breath was. For this reason he tells him it is, that the hand has been sent forth from that God whom he had daringly and insultingly challenged, to trace those characters of fearful though hidden import. He then proceeds to explain the writing.

Verse 25. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. 26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. 27. TEKEL; Thou art weighed in the balances, and art found wanting. 28. PERES; Thy kingdom is divided, and given to the Medes and Persians. 29. Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In this inscription each word stands for a short sentence. *Mene*, numbered; *Tekel*, weighed; *upharsin* from the root *peres*, divided. God, whom you have defied, has your kingdom in his own hands, and has numbered its days and finished its course, just at the time you thought it at the height of its prosperity. You, who have lifted up your heart in pride, as the great one of the earth, are weighed, and found lighter than vanity. Your kingdom, which you dreamed was to stand forever, is divided between the foes already waiting at your gates. Notwithstanding this terrible denunciation, Belshazzar did not forget his promise, but had Daniel at once invested with the scarlet robe and chain of gold, and proclaimed him third ruler in the kingdom. This Daniel accepted, probably with a view to be better prepared to look after the interests of his people during the transition to the succeeding kingdom.

Verse 30. In that night was Belshazzar the king of the Chaldeans slain. 31. And Darius the Median took the kingdom, being about threescore and two years old.

The scene here so briefly mentioned is described in thoughts on verse 39 of chapter ii. While Belshazzar was indulging in his presumptuous revelry, while the angel's hand was tracing the doom of the empire on the walls of the palace, while Daniel was making known the fearful import of the heavenly writing, the Persian soldiery through the emptied channel of the Euphrates, had made their way into the heart of the city, and were speeding forward with drawn swords to the palace of the king. Scarcely can it be said that they surprised him, for God had just forewarned him of his doom. But they found him and slew him; and in the person of this, its last and most unworthy king, the empire of Babylon ceased to be.

THE BURNING BUSH.

WHEN the angel of God gave Moses his commission to deliver Israel, he chose a most significant form in which to manifest his presence. Moses had led his flock to the foot of Horeb, and here the angel of God met him. He saw before him a bush enveloped in a flame of fire, yet not a twig nor a leaf was consumed. The bush stood in the midst of the flame of fire as though it were in its natural element. The fire preserved, rather than devoured, the bush. So wonderful a sight caused Moses to turn aside to see it. No sooner did the angel of God perceive that his attention was arrested, than he bade him not to approach nearer, but even to remove his shoes, for the very spot on which he stood was holy ground. See the record in Ex. iii.

This wonderful manifestation was, beyond all doubt, chosen for a wise and important reason. A bush burning with fire, and yet not consuming, was a most significant sight. Both the righteous and the wicked are represented in the Bible as having to meet the fire. But there are two reasons why we cannot understand this as referring to the wicked. 1. The angel of God could not properly stand as the representative of the wicked. 2. When the wicked are cast into the fire it is for the very purpose that they may be consumed. But

the righteous are indeed most fitly represented by this emblem of a bush on fire without consuming. The angel of God could fitly represent the people of God. The very words that he uttered relative to the affliction of his people showed that this was what he had now specially under his attention and care. The Bible does likewise speak of the righteous according to this very figure, thus, Isa. xliii, 2: "When thou walkest through the fire, thou shalt not be burned." How wonderfully appropriate was the burning bush to represent the exact situation of the church of God. The iron furnace by which their servitude in Egypt is so often represented in the Bible did even then glow with intense heat, yet the people of God in the midst of it were preserved from ruin. The flames were fierce, but in the midst of them they flourished as though it had been their natural element.

The burning bush is a fit representation of the church of God in all ages. The fire has had power to burn off the hands with which they had been bound by Satan, and by worldly influences. But it has not destroyed them. They have lived in the fire, yet have never ceased to live. Individual members have been destroyed by the malice of the enemy, but God has had some one else to take their place. Experience shows that the people of God can bear the fire of affliction, but cannot bear worldly prosperity, only in the smallest measure. So God preserves his people in this fierce element till the time of their deliverance. Then they shall come forth out of the flame without the smell of fire upon them.

J. N. ANDREWS.

AN EVIL TO BE CORRECTED.

To the brethren of the N. Y. and Pa. Conference, and to any others guilty of the same neglect: I have just been conversing with the Conference Secretary relative to the business of the Conference that devolves on him. I learn that the quarterly reports are not made out promptly, as they should be. Indeed quite a large number of churches have not reported at all for the present Conference year. A portion of the licentiates have made no reports. Even some of the ministers of the Conference have been somewhat tardy in this thing. Now this is all wrong. We will except the cases of all who may be prostrated by severe sickness, or who have lost the use of their reason. But those who can plead neither of these excuses are entirely inexcusable. You have blanks in your houses, look them up. A very few words with the pen, and a very small amount of care and thought are all that it will cost you. It is the duty of the ministers, the licentiates, and the church treasurers, to make four financial reports to the Conference Secretary. These reports are necessary in order to settle up our finances at the Conference at the end of each year. If we have these reports from the church treasurers, we can easily determine the finances of the Conference. If we have the reports of those who are in the employ of the Conference, it is easy to settle every thing with them. A very little pains will save a very great amount of perplexing labor at the time of Conference. Ten minutes' time, once in three months, will enable each person from whom a report is due, to make that report in a proper manner. Why not do this, every one, promptly? Is it lack of interest? You are not willing to own this. What is the trouble? You forgot it. Very well; what made you forget it? If you really cannot remember so simple a thing as this, it is your duty to take some pains to guard against this forgetfulness. Take your pocket diary and turn it through and mark each quarter with these words: "Here a report is due from me to the Conference Secretary." Then when you come to that date in your diary, you will be reminded of your duty. But some of you do not keep a diary; very well, you have an almanac. Mark as suggested in the case of the diary, and you will be reminded of your duty by the almanac.

The Conference has supplied each individual with blanks, free of expense. If you have failed to get them let the secretary know it. Then simply fill out the blanks. Make your report according to the model of the blank, &c. If nothing is received for the quarter, send the secretary a blank report, so far as this is concerned. The quarterly reports of the churches should correspond with their pledges to the Conference. To ful-

fill these pledges, the treasurers, and the other officers of the churches, should be careful to see that the s. b. is promptly paid. In fact, every family should keep a box and deposit in it each first-day of the week, the amount of their pledge. Then they are ready for a monthly settlement with their church treasurer, and he for a quarterly report in full, to the secretary. If the ministers will fill out the blanks each quarter, it will be a very simple matter to settle with them at Conference, even if they should be absent. Now it is really a matter of importance that these things be attended to. When the apostle says, "Not slothful in business," what does he mean? Is it that we be very careful of our own worldly interests, and very negligent in the business that pertains to the cause of Christ? Perhaps our own conduct too often indicates that this is our interpretation of the words. If so, there is a text that exactly meets our case. Here it is: "Cursed be he that doeth the work of the Lord negligently" [margin]. Jer. xlviii, 10.

We certainly have need of genuine repentance. Let us attend to this thing without delay. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." Luke xvi, 10.

A word to the wise is said to be sufficient. Let us see how many will act with promptness. Remember that the address of our Conference Secretary is E. B. Saunders, North Parma, Monroe Co., N. Y. The Conference depends upon him to keep its accounts in proper form. He cannot do this unless you severally fulfill the work which devolves on you. The matter is addressed to your conscience. When you have read this article, go at once to your desk and fill out your reports that have been hitherto neglected; then resolve in your heart that you will never be found in this sad plight again. Keep your vows and you will be a much more careful man in time to come than you have been in the past. The time is at hand when the Master will say, Give an account of thy stewardship, for thou mayest be no longer steward.

J. N. ANDREWS.

IF WE ARE ONLY READY.

Yes; that is the main point. But the Lord has given you signs by which you may know when his coming is near. Those signs have appeared. Do you believe he has fulfilled them? If not, do you not distrust and disbelieve his word, while you profess to believe in him? Remember that he has said of those to whom he "shall come in a day when he looketh not for him, and in an hour he is not aware of," that he shall "cut him asunder, and appoint him his portion with the hypocrites." With the hypocrites, because he professed to believe in him, and at the same time disbelieved the promised signs fulfilled which were given to assure him that his coming was near, even at the door. He did not believe the Saviour's word, when the promised signs were fulfilled. He did not believe and watch for the coming of the Lord. "If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee." It is the main point to be ready, and one point of preparation is to believe that his coming will follow the given signs, according to his sacred promise, confirmed with the most impressive asseveration: "Heaven and earth shall pass away, but my word shall not pass away." Those who will not believe will be left without excuse.

It is the main point to be ready; but have you obeyed the last message—that of the "third angel"? Rev. xiv, 9-12. Are you keeping the commandments of God and the faith of Jesus? If you are not keeping the ten commandments as they were written by the finger of God, you have a work to do to get ready. There is a work to be done for the servants of God, before the winds are loosed—before the day of wrath comes. They are not sealed, and they must have the seal of God in their foreheads. This message offers you the seal. Will you have it? Or do you prefer the mark of the beast? Do you say you do not understand this message? How then are you ready? It is the main point to be ready. And this message was prepared in prophecy, and is now being proclaimed, that by obeying it you may get ready.

R. F. COTTRELL.

PREJUDICE.

"PREVIOUS and unfavorable bent or bias; premature opinion; injury or wrong of any kind."—Webster.

It is not generally realized, even by the most correct people, how much they are swayed by prejudice.

When we once allow the slightest prejudice to enter the mind against any one, we are from that moment in danger of doing injustice to the person in question.

We may do this without being aware of it. A look, a tone, a word, uttered while such a prejudice influences the mind, may speak as clearly as possible our true feelings. Or silence, when civility calls for decent reply, or neglect, when politeness demands attention; and a thousand little nameless trifles, in themselves, performed or unperformed, bespeak our true feelings.

In the business of teaching common schools for some twenty-three winters, I have passed from making numerous rules for my pupils, to making rules for myself; and prominent among them is this: "Never for any cause become prejudiced against a pupil;" and I find it is the most valuable and important of them all. It is the key of success in discipline, in a school. I drop this as a suggestion to parents and others in authority. We may sit as jurors, and act with impartiality upon a case brought up for our decision, if we are unprejudiced; but if unfortunately, our minds are biased by prejudice, we cannot safely trust our own decision. But it is still more unfortunate, that prejudiced persons are generally ignorant of the state of their own minds. Reader, is it not so? I do not speak as a victim of prejudice, smarting under its lash; for I fear I have too much favor from my cotemporaries, more than a Christian should have; but I fear that it is possible I may have been prejudiced, at times, against others.

JOS. CLARKE.

THE REST REMAINING TO THE PEOPLE OF GOD. HEB. IV.

"THEN shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv, 34.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his work." Heb. iv, 1-4.

1. The same idea is presented in both the foregoing texts, viz., that the world made "in the beginning" is the destined resting place, or inheritance, of God's people. "As it came from the hand of its Maker, very good," free from the curse or the effects of sin, so it will be "given to the people of the saints of the Most High." It cannot be another creation, else it would not be that which was "prepared from the foundation of the world." Hence, when God says, "Behold, I make all things new," it does not mean that he will make a new class of things—things not made before; but that he will renew all things, or make anew that which has been previously made. So also when Peter says, We "look for a new heavens and a new earth wherein dwelleth righteousness," 2 Pet. iii, 13, it is evident that this "new heavens and new earth" bear the same relation to "the heavens and earth which are now," verse 7, that these latter bear to the world that was in the time of the flood, which, "being overflowed with water, perished." Verse 6. That is, the material is the same in each and all, but they differ in form, or have different relations.

While the two texts at the head of this article teach the same idea in respect to the original preparation of the "dominion" or "kingdom," (see also Gen. i, 26,) the latter of the two, Heb. iv, 4, contains proof of the affirmation. For as a rest necessarily implies a work performed, if "God rested the seventh day from

all his work," then evidently, "all his work," was previously performed and nothing could remain to be made thereafter. After it was made, it was cursed on account of man's transgression, but it is to be "redeemed" therefrom, Eph. i, 13, 14; but it did not become another creation by being cursed, nor will it become another by being redeemed, or made new.

2. The whole argument of the apostle in Heb. iii, and iv, proves that "the rest" offered to the children of Israel, which those who fell in the wilderness did not receive, and which was given to the survivors under the leadership of Joshua, was typical of the rest that "remaineth" to the people of God. And this conclusion is drawn by the apostle himself in chap. iv, 8, 9. A certain rest was given them by Joshua; but if that was the true rest contemplated in the promise, why should he speak of it as a thing of the future in David's time? Or, if they who entered Canaan under Joshua received the true rest, why does David warn those who were likewise in Canaan, by the example of them who fell in the wilderness?

3. Because the apostle quotes Gen. ii, 2, "God did rest the seventh day from all his works," to prove that all his works were finished from the foundation of the world," it has been thence inferred that "the rest" herein referred to, which was typical of the rest which remaineth to the people of God, was the seventh day, or weekly Sabbath; in brief, that the seventh-day Sabbath was a type of the everlasting rest of God's people. That this is a groundless inference may be proved by showing that the Sabbath will not meet the declarations of this scripture, and also by showing what this typical rest was. That the Sabbath could not be the rest, or type, referred to, is evident; for,

a. The typical rest was given to them by Joshua; Heb. iv, 8, *margin*; but Joshua did not give them the seventh-day Sabbath.

b. They who fell in the wilderness did not receive or enter into that rest; but they did receive and keep the Sabbath before they thus fell.

c. God swore that, because of their rebellion, they should not enter into that rest; but he never swore that they should not keep the Sabbath, or any other commandment, because of their unbelief. Rebellion, unbelief, or sin, may deprive of blessings promised, but can never absolve from duties commanded.

4. We also show that that rest was not the Sabbath, by proving by the Scriptures what that rest was, and that it was distinct from the Sabbath. See the following texts:

Deut. iii, 18-20. "And I commanded you at that time, saying, The Lord your God hath given you this land to possess it; ye shall pass over armed before your brethren the children of Israel, all that are meet for the war. But your wives, and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given you; until the Lord have given rest unto your brethren, as well as unto you, and until they also possess the land which the Lord your God hath given them beyond Jordan: and then shall ye return every man unto his possession which I have given you."

Here the rest is defined to be the possession of the land which the Lord gave to them; and this idea, and this only, appears in every text speaking on this subject. See the following:

Deut. xii, 9, 10. "For ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety: then there shall be a place," &c.

Josh. i, 12-15. "And to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, spake Joshua, saying, Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them; until the Lord hath given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sun-rising."

Chap. xxi, 43, 44. "And the Lord gave unto Israel

all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. Chap. xxii, 4. And now the Lord your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan."

Chap. xxiii, 1: "And it came to pass, a long time after that the Lord had given rest unto Israel from all their enemies around about, that Joshua waxed old and stricken in age."

We have quoted thus largely to show that the fact as claimed is made very plain and prominent in the Scriptures. And "the rest" referred to in these texts meets every demand of Heb. iv, to wit; (1.) It was given to them by Joshua, (2.) It was the rest that God swore they should not possess because of their rebellion. See Num. xiv, 28-32. "As truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you. Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness." (3.) And all "those whose carcasses fell in the wilderness" did not enter therein.

5. That the land which they possessed, which Paul calls "the rest" typical of that which remains to the people of God, did represent or typify the earth, or dominion, or "kingdom prepared from the foundation of the world," see the following texts:

Gen. xvii, 8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

These words the Lord spake to Abraham. See also Gen. xiii, 14-17; xx, 18-21; and others; and compare Rom. iv, 13; "For the promise that he should be the heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith," Gal. iii, 29; "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." That "promise" we have read in Genesis. But what is the inheritance promised? See Matt. v, 5; "Blessed are the meek, for they shall inherit the earth." Nothing less than the possession of "the earth" will fulfill the promise. This, and this only, is the rest, possession, or kingdom, "prepared from the foundation of the world." The land of Canaan, promised to Abraham, given to the children of Israel, represented this inheritance, or final "rest," yet remaining to the people of God.

6. This subject is so clearly set forth in the scriptures above quoted that it does not seem possible to misapprehend it if they are only read and considered. And it is thereby very clearly shown that the Sabbath was not and is not a type of the future rest of God's people, and therefore is not a typical institution.

J. H. WAGGONER.

CHRISTIANS SHOULD THINK FOR THEMSELVES.

THE duty of learning to think properly, is one of very great importance. Usefulness and strength, in any one, greatly depend on the use that is made of the mind, or the direction in which the thoughts are made to run. Hence we are strong or weak, useful or useless, etc., just in proportion to the exertion we make in thinking for ourselves, and to the value and importance of the objects or ideas upon which we allow our thoughts to dwell.

The mind should be cultivated, tutored, and improved, by bringing it to bear upon essential things, and worthy objects—upon God, Heaven, the plan of salvation, and the duties incumbent upon us; and by feeding it, not merely with the thoughts of others, and knowledge as taught in numerous books; but, especially with the instructions and admonitions of God's word, soberly and prayerfully seeking to know and do his righteous will. If we do otherwise, we make a sad mistake. To have

impure thoughts, allowing them to wander, and to dwell upon light and trifling things, enervates and impairs the mind, and is detrimental to soul and body. "The thought of foolishness is sin." Prov. xxiv, 4. "I hate vain thoughts; but thy law do I love." Ps. cxix.

118. Those engaged in the Christian warfare are represented as "bringing into captivity every thought to the obedience of Christ." 2 Cor. x, 5. "Wherefore," says Peter, "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy," 1 Pet. i, 13-16.

It becomes true Christians to be holy in thoughts, words, and actions. If our thoughts are pure, our words and acts are also pure. In this sense the common saying is true, that "as a man thinketh so is he." The words and acts testify plainly what is in the heart or mind. Says our Lord, "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things," etc. Matt. xii, 34-37. See also 1 Pet. i, 17. Let us earnestly take heed to the following words of the wise man: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. iv, 23. Let us also remember that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii, 14.

Now in view of these great truths, Christians, whether ministers or people, old or young, who profess to obey the law of God, and to rejoice in the truth, should consider it an important duty devolving upon them to think for themselves. Though they may each be aided by others, they should not depend upon others to do all the studying and thinking for them. They should each interest their minds in the study of God's word, search the Scriptures with prayerful diligence, meditate upon the things of God, and become acquainted with the truths they profess to love, for themselves. This duty can be performed without crowding out other necessary duties. In fact the more diligent we are in fulfilling this duty, the easier it is for us to perform other duties. "The thoughts of the diligent tend only to plenteousness; but of every one that is hasty, only to want." Prov. xxi, 5.

In this way the humble and devoted Christian may know righteousness, maintain good works, and bear fruit to the honor and glory of God; and when asked to stand in defense of the truth, even children can know whereof they affirm. They can give an answer to every man that asketh a reason of their hope with meekness and fear.

None of us should fail to understand our position. Ministers should be especially careful in this direction. Solemn admonitions are enjoined upon them to increase their knowledge, and to get a thorough preparation for the work assigned them. 1 Tim. iv, 13-16; 2 Tim. ii, 15; Matt. xiii, 52. They are greatly aided by the exercise of preaching. To study any science to advantage, one must teach it. Apply this to the preacher. Does he wish to study the Scriptures, to get a thorough knowledge of the great saving truths they contain, and become in any good degree master, let him teach them? This gives him still clearer conceptions of the sense, and fixes the whole more firmly in his mind. Let him think for himself. Numerous books are a great inducement to some to use their eyes and memories, rather than their thinking powers. Those who adhere to such a course are not strong, much less ready men. Good books injure no thinker; on the contrary they greatly aid the Bible student. But the preacher, called of God to this work, must think for himself.

Aided by the Spirit of God, may we all act well our part in doing the will of our Heavenly Father, and be enabled to develop such characters for ourselves individually, as will stand the test in the time of trouble, which is just before us, in that day which shall try every man's work of what sort it is.

A. C. BOURDEAU.

Here is the patience of the saints.

PAGANISM IN NEW YORK.—A STRANGE AND STARTLING SCENE.

It is a popular belief that Christianity is the established religion of the civilized world, and that the old Paganism has long since been destroyed, buried, and forgotten, but like all popular beliefs, this must be taken *cum grano salis*. True it is that the vast majority of the inhabitants of America and Europe profess at least a respect for Christianity, but equally true it is that the majority of the same inhabitants do not practice Christianity, and that a certain percentage of them do not even so much as believe in its doctrines, and are either quietly or openly infidels, skeptics, free-thinkers, positivists, or what you will, but certainly not Christians.

It is still further true that strange, startling as it may seem, even at the present day, even in the year of our Lord 1869, even in the very center of so-called enlightenment, the great city of New York, there exists a number of not only practical but actual heathen, of (professedly) pagans who cherish their own peculiar superstitions or creeds, and who adhere to their own idolatrous rites of worship. These nineteenth century civilized pagans embrace in the city of New York three distinct classes of beings. The Chinese, the lower order of negroes, and the mythologists, who still profess a faith in the poetical fables of ancient Greece and Rome. Let us consider each of these three classes in their order.

THE FOLLOWERS OF CONFUCIUS.—THE CHINESE OF NEW YORK.

Not many years ago the Fourth Ward was the home of an extensive Chinese colony, who filled Cliff street, Rose street, and kindred localities; but of late their numbers have lessened, from causes too many and too minute to mention in detail. A hundred or so of peddlers, and a hundred or so of sailors, are all that remain of China in New York; but as one-half of this number are married men with families, the whole Chinese population of the metropolis may be estimated at about four hundred souls. It is by no means complimentary to our boasted Christian civilization, but it is, nevertheless true, that although the Chinese may be theoretically Pagans, they are, so far as their lives are concerned, better than the average of Christians—at least of the Christians of the Fourth Ward.

Only one murderer has been known among them, and although they will not hesitate to cheat when they have the chance, they seldom figure in the police reports, even as sneak thieves, or as perpetrators of petit larceny. They are inveterate gamblers, but they only play among themselves and after their own peculiar fashion; so that, on the whole, if they are an insignificant, they are also an inoffensive, portion of our population.

They peddle or work all day, as other men, and at night they return to their families or their boarding houses and devote themselves with assiduity to cards and opium.

In regard to their religious rites a few of the more devout Chinese are in the habit of worshipping their gods or josses under difficulties in the privacy of their domestic life; but the majority of these Orientals have merged into a state of indifference, both as to their own species of Paganism and our variety or varieties of Christianity. And suggesting them to our missionaries as decidedly difficult subjects for conversion, we pass to a brief notice of the heathen portion of the negro population of the metropolis.

THE NEGROES OF NEW YORK AND THEIR AFRICAN SUPERSTITIONS.—"BOOTING" AND "SNAKE-EYED MARY."

The negroes of New York are waiters, or caterers or white-washers, or plasterers, or washer-women, or stewardesses, and are generally quiet and inoffensive. In fact, in a police point of view, they are unexceptionable as a class. In comparison to their respective numbers three arrests are made of white men to one arrest of a colored man and brother, and considered by themselves, the negroes of the metropolis are by no means the most disgraceful or dangerous element of its population.

Their standard of intelligence, though far below that of the average white, is yet above the range that would be generally supposed, and they are deeply imbued with a religious spirit. In some cases this religion is simply superstition of the grossest character, totally inconsistent with the strides of Christianity. In fact, approximately computed, it may be stated that about 250 negro men and women (more men than women, however,) in this city of New York, are as grossly benighted, in a religious point of view, as are any of their naked brethren and sisters in the wilds of Africa.

"There exists upon the romantic territory, known as Long Island, an old negress who is known as Snake-eyed Mary. She is a goddess and a charmer—a divinity and a doctress combined. She is potent with spells, and mighty with herbs; she holds in her black

hand the issues of life and death—so her black believers think, and they act accordingly. They visit her in awe and trembling, and even fall down prostrate in worship before her. Not long ago the coachman of a prominent New York politician—a fellow dark as the ace of spades—while driving on Harlem lane, leaped from the carriage, and refused to proceed further till a stick was removed from the road, which stick he alleged, had been placed there by Snake-eyed Mary to injure him, and to ride over which, or to touch which, with his own person, would have involved his certain death.

"And not long ago, at one of our police courts, a case even more singular transpired. An emaciated negro claimed the protection of the law against the designs of a surly black fellow, his enemy, who had betaken himself to Snake-eyed Mary, procured a liquid, sprinkling which around the stable where the complainant was employed, he had been enabled, so the plaintiff stated, to ruin his health and so to distract his senses, as to render life a burden." And this in New York and in the year 1869.

"There are also several darkies in this great city who earn a comfortable living as 'policy dreamers,' announcing to their highly colored and credulous patrons what numbers, what combinations of numbers, what gigs and saddles, &c., will be lucky and draw prizes, and from Snake-eyed Mary and similar sources do these enlightened prophets draw their inspiration."

The negroes, however, like the Chinese in our midst, are generally destitute of education, and beside all this, in the case of the latter the Paganism is, as it were, derived from their far-off native land, or inherited from their ancestors; but what shall be said of those who, educated, and accomplished, refined and fashionable, with white skins and Caucasian associations, are yet devoted to the effete idolatries of Greece and Rome? And yet such idolators do exist, in the very midst of our churches and our Sabbath Schools, within the sound of our Sabbath bells—although their existence is a profound mystery to the many—a secret to all but the initiated few.

THE IDOLATORS OF NEW YORK.—THE WORSHIP OF ANCIENT ROME AND GREECE REVIVED IN OUR MIDST.

Thus, a well-known scholar and professor of the classics, who resides in the upper portion of the city, and who is the center of a large circle of admiring friends, professes to believe (and confesses his belief to his intimates) that there is much truth as well as beauty at the basis of the ancient mythology. Another gentleman, well versed in ancient literature, goes still further, and absolutely offers libations and sacrifices to the gods of Greece, statues of whom are to be seen distributed in liberal profusion throughout his dwelling; while a third gentleman, of "eccentric turn of mind"—at least let us charitably trust so—is at the present moment employed upon a work "On the Evidences of the True Divinity of the Ancient Mythologies."

Not only men but women are embraced in this category of modern Pagans. One of the most charming of our local poetesses asserts charmingly, in a letter to a friend, that she looks upon the old religions as she looks upon the roses, and upon the modern creeds as she does upon the lilies, and that for her part she does not admire the lily half so much as the rose. While a lady of high social position in our midst openly states that Christianity is only another form, and an objectionable one, of ancient so-called Paganism.

A certain palatial residence on Madison avenue has attached to it a species of small chapel, with stained glass windows; urns of fragrant essence and exquisite statues of the ancient gods scent and adorn it; flowers add to its beauty, and the *tout ensemble* of the chapel is charming—soft, poetical, as well as in no slight degree imposing.

And within this chapel a few weeks since on a Christian Sabbath morning one of the strangest scenes ever witnessed in the strange city of New York, transpired.

A number of men and women assembled themselves together for purposes of worship. A number of intellectual, educated, classically trained gentlemen and ladies of rank and fashion came together for devotional exercises. A priest and a priestess were present, but the worship was not that of the Christian divinity. The devotion was not of the orthodox persuasion; the officiating ministers were not ordained in any known religious denomination. The faith here practiced in this gorgeous private chapel by these fashionable and intellectual New Yorkers was that of the Ancients.

The religion here honored upon this Sabbath in the metropolis of America, was the same creed which had been transmitted from time immemorial to Homer, and from that blind old bard to the era of Socrates and Plato, and which had found a parallel in the land and in the days of Cincinnatus and of the Cæsars. In other phrase, the chapel was devoted to Mythological Paganism, and the worshipers assembled within were the Pagan votaries of an exquisite, but exploded mythology.

The congregation being ready and awaiting further developments, a sheep was brought into the chapel, a meek, dumb, soft-eyed sheep, who was led to the statue of Mercury, and was there by the fair priestess (clad

in the graceful and commanding vestments of ancient Rome, and standing with uplifted knife) sacrificed to the heathen god.

Said we not truly that this Sabbath sacrifice to the god Mercury, in a private chapel on Madison avenue, in the Christianized city of New York, in the year of our Lord 1869, was one of "the strangest scenes ever witnessed in that strange city?"—*Days' Doings for March 20, 1869.*

HOUSE TO HOUSE VISITATION.

A PRIVATE note from a town in Eastern Ohio, tells us of the way in which a work of revival commenced. The pastor having, by announcement from the pulpit, secured the attendance at an evening meeting of a large number of his members, explained to them how, in his judgment, the work of the Lord could be revived in the town and in the church. "Work," remarked he, "will do it—regular, persistent, hard work from every one who holds a membership in the society, and feels that Christ has died for sinners, and is willing to save them." After a twenty minutes' talk, he obtained the pledge of ten men and thirty women to do the work of religious visitation, from house to house, for at least two weeks, beginning on the morrow. The visiting was commenced, as promised, and on the following Sabbath there were forty-five strangers at the eleven o'clock preaching service. By the second Sabbath the congregation had nearly doubled, and on the evening of that day thirteen persons rose in the congregation asking the prayers of God's people. The following Sabbath there were twenty conversions and accessions, and at this writing the town was in a flame of revival.

God honors those who honor him. Feeble efforts are recompensed by feeble results. Hearty, united, and continued labor, he crowns with victory. Convince the world that your profession is a possession as well—a living, impelling heart-power, and you secure attention and consideration for your views.—*Cincinnati Christian Advocate.*

Scolding.

A LITTLE girl, not six years of age, screamed out to her little brother, who was playing in the mud:

"Bob, you good-for-nothing rascal, come right into the house this minute, or I'll beat you till the skin comes off."

"Why, Angelina, Angelina, dear, what do you mean? Where did you learn such talk?" exclaimed the mortified mother, who stood talking with a friend. Angelina's childish reply was a good commentary upon this manner of speaking to children.

"Why, mother, you see we are playing, and he's my little boy, and I'm scolding him just as you did me this morning, that's all."

THE AIM.—Nothing is sufficient, unless, by the dwelling, ever-working Spirit, every thought, every word, every gesture, every look, every going, be "brought into captivity to the obedience of Christ."

THE teacher showeth learning that showeth Christ, and can be a means to distill God's graces into souls.

Obituary Notices.

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

DIED, in Trumbelle, Pierce Co., Wis., August 28, 1868, Marretta Elizabeth, oldest daughter of J. P. and M. M. Brooks, aged 2 years, 7 weeks and 3 days.

"We laid our loved one down,
To rest till Christ shall come;
And soon with robe, and palm, and crown,
We'll dwell with him at home."

DIED, at Pilot Grove, Iowa, April 5, 1869, of liver complaint and indigestion, Sr. Nancy Nicola, wife of Bro. J. C. Nicola, in her 28th year. Sister N. embraced the present truth about the year 1863. She was confined to her bed eleven weeks. She bore her affliction with Christian patience, not a murmur escaped her lips. She had but one request to make on her dying bed, and that was to her husband, that he would live out the truth. We fully believe by her anxious looks at her dear children as they surrounded her dying bed, that they with her husband will be the first ones that she will look for, when she awakes in the resurrection morning. Oh! may she not look in vain, but may they all be there. HENRY NICOLA.

The Review and Herald.

Battle Creek, Mich., Third-day, May 11, 1869.

MORE SABBATH-KEEPERS.—In the days of Elijah, God told the prophet that he reserved to himself seven thousand who had not bowed the knee to Baal, when the prophet thought that he was the only one who remained true to the God of Heaven. So there are in the world at the present time, probably, many more observers of the true Sabbath than we have any idea of. Items are occasionally coming to the surface, which show this. A short paragraph in the N. Y. *Semi-weekly Tribune* of May 4, 1869, reveals the fact that such Christians exist in Siberia, in addition to others of which we have before heard. It says:

There is a sect of Greek Christians in Siberia who keep the Jewish Sabbath (Saturday). Such sects already exist in the United States, in Germany, and we believe, in England.

The reader will recollect what was published a few weeks since respecting Sabbath-keepers in Hungary.

E. S.: Most families are willing to dispense with all work which can be performed on some other day, in favor of help who observe the seventh-day. If a family is not willing to do this, it would be our advice to decline to work for such family.

A. H. ROBINSON: If the milk is taken from your premises to the cheese-factory before the Sabbath, we do not see how it would be a violation of the Sabbath on your part, if made up by others on that day, any more than in many other branches of business, where it is hardly possible to avoid the performance of labor on the Sabbath, for our benefit, by those who do not observe the day.

C. L. DAVIS: We believe the birth of the Spirit, John iii, 5, to take place at the time when our mortal bodies are to be quickened by the Spirit that dwelleth in us, Rom. viii, 11; that is, at the first resurrection.

BRO. LOUGHBOROUGH writes under date of April 14: "We have just had a State gathering of Sabbath-keepers in California, and entered into a simple State financial organization of which you have already received a full report. These Californians are desirous to make, as soon as possible, a self-sustaining mission. We think this will soon be done. Our State rally was a success. God was with us by his Spirit. Praise his name. Fifteen were baptized yesterday, eight new ones forward for prayers last night. We hold on here another week before pitching our tent at Santa Rosa, four miles off."

Western Conferences.

We would suggest that the Western Conferences be held in the autumn, in connection with camp-meetings. It should not be expected that one or more of the General Conference Committee will attend the Western State Conferences in May or June, and also the camp-meetings in September or October. As the camp-meetings are more important, one or more of the Committee will attend them, and not the Conferences.

However, if it be thought necessary to hold the State Conferences in May or June, the State Conference Committees will please select their time and place at pleasure.

GEN. CONF. COM.

Report from Bro. White.

SABBATH, May 1, we were with the church at Greenville. The place of worship was well filled with brethren from the region round about. Several of our Danish brethren were present. Our faithful Bro. Matteson has, in the hand of the Lord, done a good work among his people, as well as among the Americans.

We enjoyed good freedom at this meeting, and felt that our plain remarks told upon the people. We

closed our farming the 5th, and the 6th and 7th journeyed on to meet our appointment at Battle Creek. Through misunderstanding, an appointment was circulated for us in the town of Orange, Ionia Co., the 8th and 9th. After prayer over the matter, Mrs. W. decided to remain with Willie and Sr. Hall, and speak to the people at Orange, while I should come on to Battle Creek.

Here I was happy to meet Brn. Andrews, Canright, Cottrell, Van Horn, and others. The house of worship was crowded on the Sabbath, and the word of the Lord had free course.

JAMES WHITE.

Acknowledgment.

SOME time since I requested through the REVIEW that those who were interested in the subject of the Sabbath, whether in favor of or opposed to its observance, would write me any objection, criticisms or suggestions which they might have to offer relative to a new History of the Sabbath. Quite a number have responded, to whom in the multitude of duties pressing upon me I cannot at present write a personal acknowledgment of thanks. Will all such accept this role as an expression of thanks from me. If others have any thing to offer relative to the subject it is not too late to present it now. I have already bestowed much labor on the subject. There still remains much labor to perform. I hope to do my work faithfully. I trust the work will be kept within moderate limits. But the field is vast, the themes of thought and investigation are numerous, and the amount of labor to be performed is such as to require both time and patience, and I may add, persevering effort. I hope to present the subject in such a manner that it shall commend itself to the candid no-Sabbath, or first-day Sabbath-man, as well as to those who accept the Sabbath of the fourth commandment as unchanged and still binding upon us. The question is one of sufficient magnitude to demand our candid, thoughtful attention. May we all treat it as those that must give account.

J. N. ANDREWS.

New Work on the Sabbath.

WE welcome to our table a new contribution to Sabbath literature from the pen of Eld. T. B. Brown, Seventh-day Baptist. It is entitled, "Thoughts suggested by the perusal of Gillilan, and other authors on the Sabbath." We speak now from only a cursory examination of the work; but we have no fears in recommending it to all, and urging those who are interested in the spread of Sabbath truth, to give it a wide circulation. From paper to binding the mechanical execution is unexceptionable. Neatly bound in muslin. pp. 125. Price 75c. To ministers 60c. Address, A. H. Lewis, Alfred Center, N. Y.

Report from Bro. Strong.

I CLOSED my labors in the town of Leighton, April 12. I have labored there in several districts the most of my time since December. Have baptized fifteen, and organized a church of twenty-eight members, which will be known as the S. D. Adventist church of Leighton.

Bro. James Pierce was chosen elder, and Ambrose Slade, clerk. Also organized s. b. among them, amounting to \$171.60, and \$140 00, are pledged to the Michigan State Conference. Others are interested, and attend regularly the Sabbath School and Bible Class and no doubt will embrace the truth if the brethren live up to their calling. The brethren here are beginners and have many things to learn, and desire the labors of the preaching brethren and the care of the Conference.

I have been blessed in trying to present the truth to others; for which I feel to praise the Lord. And I wish to get still nearer the Lord, that I may know more of his power, and be able to bear some humble part in the message.

PHILIP STRONG.

Notice.

I WOULD say to the brethren who may be going through this place, that I should be pleased to have them call on us at No. 20 Spring street. And if any of the preaching brethren can give us an appointment,

we will do the best we can to get them a hearing.

D. W. JOHNSON.

Springfield, Mass.

MICHIGAN CENTRAL RAILROAD.

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:35 A.M.	9:00 A.M.	6:00 P.M.	9:30 P.M.
Battle Creek,	12:40 P.M.	1:47 P.M.	11:33 P.M.	2:10 A.M.
Chicago, Arrs.	7:40 P.M.	8:00 P.M.	6:30 A.M.	9:00 A.M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	12:08 P.M.	1:47 P.M.	11:33 P.M.	3:10 A.M.
Detroit, Arrs.	6:05 P.M.	6:30 P.M.	3:45 A.M.	8:00 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

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

THE May Monthly Meeting, for St. Lawrence Co., N. Y., will be held in Chases Mills, instead of Norfolk, the 22d, and 23d. The ordinance of baptism will be administered at that time.

S. B. WHITNEY.
C. O. TAYLOR.

ON account of small-pox breaking out in the town of Waterloo, Grant Co., Wis., the Seventh-day Adventist church did not hold their Quarterly Meeting, as was appointed to commence April 24. Therefore we now appoint it to commence June 12, and hold two days as follows: Prayer-meeting Sabbath morning, nine o'clock. Preaching at 11. Recess, and meeting again. Preaching Sunday at 10 A. M., and at 4 P. M. We hope all the scattered ones will make an extra effort to be there. Come praying the Lord to help us to get ready to stand in the Judgment. We especially invite all from Brodsville and Tafton to come without fail, and all others who can.

I. SANBORN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Who is it?—Some one sends us \$10.00 "to advance the cause," without name or address. The envelop was post-marked, Bowne Mich.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. C. E. Cramer 34-9, S. Bon 34-17, Church at Charlotte for H. Shafer 34-1, A. Shepard 33-10, S. A. Brundage 33-13, W. Martin 33-17, Geo. W. Brackett 35-20, A. C. Gilbert 34-23, H. Harrington 35-19, A. L. Ellis 34-16, M. A. Hiestand 33-9, R. T. Johnson 35-19, R. S. Johnson 35-19, Z. S. Robinson 34-20, M. Farley 35-19, J. R. Carls 35-1, L. B. Curtis 35-1, J. B. Brown 35-19, A. F. Brown 35-19, F. Tucker 35-19, Wm. Harrison 35-19, David Ford 35-19, Wm. Dell 34-19, H. St. Clair 34-19, M. Aderton 33-15, P. G. Lord 34-13, M. J. Clark 35-1, W. Greenlee 35-1, J. M. Witta 34-1.

\$2.00 each. J. H. Morrison 35-18, H. Waltzer 35-17, J. Carter 35-1, C. S. Clarke 35-18, Sarah Ingham 35-2, A. Hoff 34-1, T. Newman 35-20, Mrs. D. S. Crandall 37-1, J. M. Kilgore 35-19, Margaret Wick 33-1, M. Currant 35-13, J. Hebler 35-1, Mrs. P. W. Cottrell 33-9, E. Stevenson 35-1, J. M. Palmer 35-15, Kate Beckwith 35-19, I. Colcord 35-1, O. F. Allen 35-8, J. M. Ferguson 35-12, J. Collins 35-1, B. F. Curtis 35-1, N. Hubbard 35-1, E. Farrington 35-9, Ross Brown 34-12, R. Hardy 34-16, R. F. Phippeny 34-7, Mrs. E. Lewis 33-1, Mrs. M. Clark 35-20.

Miscellaneous. B. Morrison \$4.00 35-18, C. G. Hayes 2.25 33-8, Mary Victory 50c 34-19, Margaret Rodges 50c 34-19, Wm. L. Whitney 50c 34-19, W. W. Jiles 5.00 36-8, T. Butler 88c 34-15, John Goodwin 4.00 35-1, L. M. Bodwell 5.00 35-14, E. Degarmo 50c 35-15, John Snow 2.50 35-1, W. I. Gibson 3.20 35-5, Dr. H. S. Lane 50c 34-20.

For Review to the Poor.

D. R. \$2.00.

Cash Received on Account.

H. L. Priest \$1.50, C. S. Clarke 3.50, B. F. Curtis 3.00.

Michigan Conference Fund.

Church at Vergennes \$10.00, Bowne 12.00, Salem Center, Ind. 12.50, Bunker Hill, 10.00, Orange, 25.00.

Books Sent by Mail.

A. S. Ames 50c, J. Carter 25c, Hannah Clough 25c, H. P. Wakefield \$1.00, C. J. Doty 1.12, Nathan Davis 1.00, A. C. Kinney 25c, Lucinda Gould 25c, M. H. Palmer 25c, J. M. Palmer 25c, Libbie Johnson 25c, H. Y. Crosswell 25c, Z. S. Robinson 25c, H. G. Washburn 50c, S. J. Miller 50c, John Ferguson 12c, Stephen Walker 50c, J. M. Ferguson 50c, Eld. G. I. Butler 75c, H. T. Cassidy 25c, Mrs. E. M. Keeney 25c, E. P. Field 62c, David Ford 20c, Pliny Patt-n 1.00, T. P. Finch 20c, A. S. Hutchins 50c, Melinda Slayton 25c, W. I. Gibson 40c, A. M. Pillsbury 1.00, S. O. Winslow 50c.

Books Sent by Express.

A. Hoenes 664 7th St., Milwaukee, Wis., \$5.00.

Shares in Publishing Association.

M. M. Andrews \$10.00, Eld. R. F. Andrews 10.00.

Received on Book and Tract Fund.

L. Dahnos \$10.00.

Receipts for Benevolent Fund.

John Andrews \$10.00, O. W. Terpenney 10.00, J. W. Andrews 10.00.

For California Mission.

J. W. Andrews \$5.00, "E." \$2.00.