

# ADVENT



# REVIEW

## And Sabbath Herald.

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

VOL. XXXIV.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 7, 1869.

NO. 41.

**The Advent Review & Sabbath Herald**

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, REVIEW & HERALD, Battle Creek, Michigan.

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

### PATIENCE.

Patience, may I obtain this grace;  
Patience, to win the Christian race;  
Patience, to bear each earthly ill;  
Patience, to do God's holy will.

Patience, though anguish rend my heart;  
Patience, though earthly friends depart;  
Patience, though they may scorn, deride;  
Patience, whatever may betide.

Patience, to bear my daily cross;  
Patience, though I may suffer loss;  
Patience, though writhing under pain;  
Patience, 'till I bring eternal gain!

Patience, though trials press me sore;  
Patience, though grief my cup run o'er;  
Patience amid the toils of life;  
Patience, to cease from worldly strife.

Patience, in every trying hour;  
Patience, to baffle Satan's power;  
Patience, the victory to gain;  
Patience, to conquer in Christ's name.

Patience makes hope spring up anew;  
Patience will cheer life's journey through;  
Patience will calm the troubled breast;  
Patience will guide to heavenly rest.

Patience! my soul, time's almost o'er;  
Patience! soon thou wilt weep no more;  
Patience! Christ's coming draweth nigh;  
Patience! soon thou wilt dwell on high.

MARY E. GUILFORD.

Castalia, Ohio.

### A FALSE HOPE.

UNIVERSAL salvation to eternal life of the whole human race, is a false hope. The Saviour has borne a decisive testimony against it. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." John iii, 36. Two classes are here brought to view, the believer and the unbeliever; and the contrast is drawn between them. The believers find life; but the unbelievers do not even see life. This cannot mean the present life, for both enjoy this; therefore it must be the future, eternal life. No one, I think, will deny this point.

Adam had life and death set before him in the garden of Eden. He had his choice, which made him a moral agent, and accountable to God, to be obedient and live, or be disobedient and die. The sad history of the world in the past, shows too plainly which he did. He sinned, and the result was, death to himself and to all his posterity. Rom. v, 12. If the parents possess a dying nature, the children cannot rise any higher in the scale of being, and, therefore, must possess the same. This explains the reason why the little innocent child suffers the pains of disease, and

writhes in the agonies of death, as well as the veriest rebel against the government of God.

But, after the fall of Adam, a Saviour was promised, and another opportunity was given for man to obtain everlasting life. Salvation through Christ is now the only hope for man. Universalists believe this last expression; but they extend it to the whole race of mankind, irrespective of character. In this there is a fatal mistake. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. It is only the believer in Jesus that will receive the future life; all the rest will perish. Again Jesus says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. vii, 21. Now, then, can any one be saved that does not perform the will of the Father? The truth is, we must obey God, or be destroyed by his wrath.

But there are a few texts of Scripture upon which the Universalist leans to support his theory, some of which we will quote. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." 1 John iv, 14. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Chap. ii, 2. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii, 9. "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii, 3-6. "Therefore, as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Rom. v, 18. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22.

Now if the above quotations of Scripture are taken in an absolute sense, without any reference to other portions of the divine word which are of equal authority, we array the Bible against itself, and thus destroy its divine origin. Let us take one of the above quotations and try it. "Therefore as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v, 18. Now, if this means justification to eternal life, without respect to our character here, then it conflicts directly with what the same writer has said in 2 Thess. i, 7-9: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." When our theory or opinion conflicts with any doctrine of the Bible, either our theory is wrong, or the Bible, one of the two.

"Let God be true, but every man a liar." Rom. iii, 4. All these texts can be explained, and made to harmonize with other portions of the word, by the follow-

ing reasoning: Adam and his posterity die because of his sin. Rom. v, 12. Jesus, the second Adam, introduces the plan of salvation to save man from his fallen state. In order to do this, he must take the penalty of Adam's sin upon himself, and "taste death for every man." Heb. ii, 9. He has bought back, by his blood, the life of Adam and all his posterity; for, had he not died and risen again, the consequences of Adam's sin would have been eternal. 1 Cor. xv, 16-18. But now there will be a resurrection of the dead, both of the just and of the unjust. Acts xxiv, 15. Jesus brings all, both righteous and wicked, from their graves. John v, 28, 29. The life they lost by Adam's transgression is restored to them again by the Saviour. 1 Cor. xv, 22. In this we can see that Jesus is the Saviour of all men. All were condemned to death by the offense of Adam, but, by the righteousness of Christ, all will receive the free gift of life (not eternal life) by being raised from the dead. Rom. v, 18.

The gift of immortality and eternal life is bestowed only on those who seek for it; but the wicked receive, as their portion in the Judgment, indignation and wrath, tribulation and anguish. Rom. ii, 5-9. The righteous are raised to everlasting life, but the wicked to damnation. John v, 29. The righteous shout the victory over death because they are made immortal, 1 Cor. xv, 51-55; but the wicked fall in the second death, which holds an eternal victory over them. Rev. xx, 14, 15. There cannot be a second death unless there has been a death previous to it; and those who die the first death, cannot die the second, unless they have a resurrection from the first. The whole human race suffer the first death because of Adam's transgression. All are brought back from this death by the resurrection, which is given to us in the plan of salvation through Christ. Those who confess and forsake their sins, and through the merits of Christ's blood get them remitted, will receive the gift of immortality in the resurrection; but those who do not secure the favor of God through Christ, will be raised, only to snuff the second death for their own sins. "The soul that sinneth, it shall die." Eze. xviii, 20. Let us turn from our evil ways and live. "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi, 23.

I. D. VAN HORN.

### THE CASE OF UZZAH.

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it: for the oxen shook it [margin, stumbled]. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." 2 Sam. vi, 6, 7.

At the first thought this might seem to be a case where God exercised undue severity. It would seem to be a very natural act on the part of Uzzah, when the oxen stumbled and shook the cart, endangering the safety of the precious ark of God, for him to put forth his hand and steady it, since he was one to whom its care was committed. David was evidently of this opinion, for the record adds: he "was displeased" and forbore to remove it further, but left it at the house of Obbedom, where it remained three months.

We can well imagine this death must have produced a great sensation. David had taken the chosen men of Israel, thirty thousand in number, besides a host of other people, and had gone to bring up the ark of God, which had been away in the land of the Philistines, to his own city. This was a great national rejoicing. King "David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets." 1 Chron. xiii, 8. In the midst of these impressive services, Uzzah was smitten. All this rejoicing ceased in a moment. What a change must have come over that great concourse of people. No wonder that "David was afraid of God that day," verse 12. This circumstance caused David to do just what he should have done before: to consider the directions God had given in regard to carrying the ark.

The king seeing the blessings that came to the house of Obededom in consequence of the ark's abiding there, is desirous of obtaining these blessings himself, and so determines still to bring it to his city, Jerusalem. Before doing so, however, he calls the fathers of the Levites together, and said to them: "Sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us for that we sought him not after the due order." 1 Chron. xv, 12, 13.

Here we see it was not merely a momentary thoughtlessness on the part of Uzzah that caused his death, but a neglect of preparation. Let us see in what this neglect consisted:

1. It may be reasonably doubted, from the circumstances mentioned in this scripture and the connection, whether Uzzah was one of those to whom the care of the ark was committed by the law, for the second time David calls upon the heads of the Levite families to act in the matter. The Douay version distinctly intimates this.

2. The carrying of the ark upon the cart was contrary to the law of Moses. "Thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them." Ex. xxv, 14. "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it." Num. iv, 15. Kohath was one of the sons of Levi. The descendants of each of the three sons of Levi, had their peculiar offices in the service of the tabernacle; the care of the sacred furniture of the sanctuary belonging to the Kohathites, and they were to bear it upon their shoulders. We learn in Num. vii, 6-9, the other Levites were to have wagons to assist them in carrying their burdens, "but unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear it upon their shoulders." Verse 9. Thus we see Uzzah was acting contrary to the express directions of God, in assisting to carry the ark on a cart drawn by oxen.

3. He put forth his hand to steady the ark. The law said, "they shall not touch any holy thing lest they die." Num. iv, 15. Here was another command of God transgressed.

4. It seems probable that some previous duties of preparation in sanctifying themselves, were also neglected, and that they entered upon this solemn work in a thoughtless manner.

Here we see very plainly that Uzzah was not smitten for a momentary thoughtlessness, but for neglect and disobedience of positive directions. It would rather seem that because the ark had been brought from Philistia on a cart drawn by cattle, under God's evident direction, that the rulers of Israel presumed to follow the precedent, instead of the plain directions of the law. If so they failed to realize the difference in the circumstances. In the first case there were no priests or Levites to carry it upon their shoulders. It was certainly an exceptional case. When those circumstances were changed, and there was nothing to hinder their following the written directions God had given, they had no right to disregard them. But God

seemed to spare Uzzah thus far, and even allow him to act thus without any special marks of his displeasure. He had given no threat of a penalty for this. But when he presumed to go further, and touch the holy things, of which God had said, "Thou shalt not touch them lest ye die," he saw that it was necessary to make an example of him, lest others should be emboldened to change the "due order" he had arranged, and many become sinners. Thus we see instead of this being an evidence of severity in God, it is rather an evidence of his mercy. God is declared to be a "jealous God," that is one who is deeply solicitous of his honor and his word. This case is a wonderful instance of it. God does not pursue the course many parents do, and threaten many times but never perform. He shows by such instances as this, that he means just what he says. This is always merciful in the long run. It was merciful in this case. The next time David undertook to bring the ark, the priests being sanctified and carrying the ark after the "due order," on their shoulders, it was brought to the place with due solemnity and great rejoicing. "And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded, according to the word of the Lord." 1 Chron. xv, 15.

And that one instance of swift punishment, no doubt left its impress upon thousands of minds, never to be effaced, and it doubtless was the cause of the salvation of precious souls. This case should ever make us realize that God means what he says. And when I hear people argue that God is not particular in reference to the Sabbath, that any day is just as good as the one he has blessed and sanctified, while admitting that the command requires the seventh, but keeping another for convenience' sake, following the precedent of poor fallible men, yet knowing God has set apart one day he calls his own, I often think of poor misguided Uzzah, and the terrible breach God made upon him before the assembled thousands of Israel. GEO. I. BATLER.

Sigourney, Iowa, July 26, 1869.

#### ALWAYS ON THE WRONG SIDE.

ON all subjects there is many times a disagreeable diversity of opinion; not because the truth is beyond reach, but because of the selfishness of the human heart in pursuit of present happiness and convenience. Hence there is, and always has been since the commencement of our probation, a sharp contest between truth and error. Truth leads in one direction. God is its author (John xvii), and Jesus Christ is its representative. John xiv, 6. Error is opposed to truth. Satan is its author. Gen. iii, 1, 4. It chooses no one path, but branches off in all directions, like the radii of a circle from one common center; and we find classes of professed followers of Jesus Christ turned back to back, pursuing opposite courses, facing all points of the compass, so to speak, all bound, they say, for the celestial city.

It is the misfortune of some, through lack of discernment, or other graces of the Spirit, to be always on the side of error. If the truth has found, and, for a time, swayed, them by its convincing power and beauty, by-and-by they begin, more and still more heavily, to lean toward the other side.

I have heard one repeat for the twentieth time, or thereabout, "Oh! it is a great thing to be a Christian—we ought to throw away our idols—time is short," &c. Let us follow him out into the world, thence into his own dwelling. We discover no evidences of a reform. He is close and exacting in his deal, self-indulgent in his habits of eating and drinking—error, like the Papacy, grants indulgences. Solicit his name for the Systematic Benevolence book, he consents, perhaps, to put down six cents per week, though he values his property at several thousand dollars. Surely, God will, in due time, bring such to their figures.

Another unfortunate class cannot, or will not, receive reproof; and more unfortunate still, the straight testimony always hits them. Said an esteemed brother of a place where he had expended much labor: "This has been the hardest place in which to preach that I have ever found, because I could not preach without hitting somebody." The servant of God is required not only to preach the word, but to be instant in sea-

son and out of season; to reprove, rebuke, and exhort, with all longsuffering and doctrine (2 Tim. iv, 2); but to see one ready to fly into pieces at the first word of reproof, like the highly-tempered steel under the first stroke of the hammer, is exceedingly discouraging to the preacher, and savors strongly of selfishness and self-deception, or hypocrisy. Says the apostle, "Examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. xiii, 5. And to make the work sure and thorough, the psalmist prays, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me." Ps. cxxxix, 23, 24. And again, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head; for yet my prayer also shall be in their calamities." Ps. cxli, 5.

When the humble prophet Nathan reproved the great King David, first by his parable, then plainly telling him, "Thou art the man," (2 Sam. xii), why do we not read of David's pursuing a course similar to some professed Seventh-day Adventists, joining affinity with Nathan's open enemies, and aiding them in the circulation of false reports, to injure or destroy his influence? Nathan was God's instrument. David's quick perception enabled him to understand the prophet's ministry, and the rebuke proved an "excellent oil." "David said unto Nathan, I have sinned against the Lord." Instead of seeking to conceal his wrong by trying to destroy the humble prophet, behold the mighty man bowed down to the earth, making his broken-hearted confession.

Did our Heavenly Father require so much self-abasement and earnest supplication of David because he had violated his holy, just, good, and perfect law? And does he require any less of "sinners in Zion," in this hour of his Judgment; those whose sympathies are always on the wrong side; on the side of error which is only a mild name for falsehood? those whose lives are a continual reproach upon the cause of God.

There are those whose darkness so shines (if darkness can be imagined to shine) that others hearing their evil reports and seeing their wicked deeds are led to reject the truth, and to blaspheme our Heavenly Father's name. Reprove these very individuals, kindly and tenderly as you may, they will be ready to exclaim, "God is my judge, he knows my heart, I must answer for myself, etc., etc. See *Spiritual Gifts*, Vol. II, page 125. They forget the exhortation of the apostle Paul (Heb. xiii, 7, 8, 17), "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and forever." "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief."

The spirit of rebellion once waged a terrible warfare in Heaven, but Heaven was strong enough to cast it out, Rev. xii, 7-9, and is wise enough to keep it out, Rev. xxii, 15. The spirit that works through the children of disobedience need never hope to gain admission there. "Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." Isa. iii, 11. "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. xxxii, 33. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx, 15.

SARAH A. H. LINDSAY.

*Ulysses, Pa.*

A BEAUTIFUL SENTIMENT.—Dr. Chalmers beautifully says: "The little that I have seen in the world, and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed—through the brief pulsations of joy; the tears of regret; the feebleness of purpose; the scorn of the world that has little charity; the desolation of the soul's sanctuary, the threatening voices within; health gone, happiness gone—I would fain leave the erring soul of my fellow-man with Him from whose hands it came."

THE most corrective punishment is kindness.



## IS HE COMING SOON?

A RELIGIOUS periodical, of good esteem, but which I am not accustomed to see, I found lying upon my table. That it had come to me designedly, was evident, for conspicuously marked upon the first page, I found an article headed with the title I have quoted. The initial signature recalled a conversation held incidentally, with a minister of the gospel, a few weeks previous. These little circumstances, of themselves so trivial, when combined, have struck a responsive note and started my pen in what may seem not unlike a criticism.

"Is He coming soon? Who? The Son of Man. There are some good things transpiring these days that lead us to raise the question, Is he coming soon? Denominational lines are growing very faint."—Thus it began with the certain sound of the ringing changes of the "Peace and safety-cry" of these last days. And yet I did not dislike the article, though I was very, very far from endorsing, or even admitting, the sentiment: for were I to look through so illusory a medium, no farther quietness would be needed to lull me into profoundest slumber. For, says the article, as it progresses: "Unless I am seriously mistaken, the Son of Man will not delay his coming long after his disciples have on all their armor, and show by their activity in his service that they are seeking his kingdom FIRST. . . . Then depend upon it, 'He is near, even at the door.' . . . Among Christians there is getting to be almost as much interest felt for the success of Christianity as in the triumph of political parties. When zeal for Christ outgrows zeal for anything else, and puts his cause, everywhere and always, first, then there is evidence that he is drawing near, and we are feeling the pulsations of his great heart."

Yes, undoubtedly spiritualizing his coming; but where may we see this? Make the coming of Christ only to mean a drawing near by his influences, precious as that drawing near is to my heart, and it were easy to make the whole a myth, unsubstantial and unreal to me. But oh! the joy unspeakable that thrills the heart of those who intelligently receive, and love, his appearing, when they believe his coming to be near.

Never, even in my early years, could I associate aught but joy with the blessed thought of Jesus' coming again. And when first I knew, by the hearing of the ear, that there were those who looked for that coming in 1843, my first almost involuntary remark was, "I hope it may be so." One older than myself, and one to whom I felt to defer, replied, "Who that has a knowledge of his own heart dare desire it?"—Yet I did desire it,—do still desire, even though my heart be so sinful—yea, it is even for this, that I desire it, for when Jesus comes, then comes the end of sin to those who are his.

But that coming to me, meant no imaginary, guessed-at theory. It was real; just as the Bible taught; just as the early Christians believed; just such a coming, as had been indelibly fixed upon my mind in early years, by a Bible lecturer with magic lantern views of Bible scenes. He had spoken of, and exhibited, the ascension, when Jesus led his disciples out to the Mount of Olivet, where "He was taken up; and a cloud received him out of their sight." Then passing the picture back he repeated the words of the angels, as Christ again appeared among the clouds,—“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts i, 11. M. W. H.

**WARNING TO SMOKERS.**—One of our exchanges expresses the opinion that the death of the Rev. Mr. Hallock, in the recent accident on the Erie Railroad, was a manifestation of the divine displeasure against the habit of smoking! If the reverend gentleman had not been sitting in the smoking car he would not have been killed; if he had not been a smoker he would not have been in the smoking car; hence he was killed because he was a smoker.—*Sci.*

TRUTH feareth nothing so much as concealment, and desireth nothing so much as clearly to be laid open to all.

## WHY THIS EXPERIENCE?

WHEN the Lord warns us of perils, we may be sure they will come, and cannot be too much on our guard. And when we are warned by the example of others, we cannot heed the caution too much. The people of Israel whom God led out of Egypt, are set before us as examples, and we are cautioned not to do as those did who murmured, sinned, tempted God, and were destroyed in the desert.

"Now I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and were immersed into Moses, in the cloud and in the sea; and did all eat the same spiritual meat; and all did drink the same spiritual drink (for they drank of the spiritual rock, which followed them, and that rock was Christ). Nevertheless, with the greater part of them God was not well pleased; for they were cast down in the wilderness. Now these things have become types to us, in order that we should not be lusters after evil things, even as they lusted. Neither be you idolaters, as some of them were; as it is written, 'The people sat down to eat and to drink, and rose up to dance.' Neither let us commit whoredom, as some of them committed whoredom, and fell in one day twenty-three thousand. Neither let us grievously tempt Christ, as some of them tempted, and perished by serpents. Neither murmur you, as even some of them murmured, and perished by the destroyer. Now all these things happened to them as types: and are written for our admonition, on whom the ends of the ages are come. Wherefore let him who thinks he stands take heed lest he fall." 1 Cor. x, 1-12. *Campbell.*

God gave the people sufficient reason to believe on him, and to trust his providence; then he tried their faith. But with the greater portion their faith was not sufficient to endure the trial. After they had seen his wondrous miracles in Egypt and at the Red sea, they should never have doubted his providential care and protection. But as soon as they saw themselves in a strait place, and could see no way to be sustained, they would begin to murmur, distrust God, who had brought them out of Egypt, and would no longer believe in him. Reason would have taught them to believe God on the evidence already given, and trust that he would open their future way before them, and fulfill all that he had promised. They did not act consistently. Their faith should have been established on what they had seen before, on the evidences that God had already given them; so that no state of embarrassment into which they might be brought, could make them distrust the truth that God was leading them.

These are examples to us, and are written for our admonition, on whom, as the apostle says, the ends of the ages are come. It was a great test upon the people of God, at the end of the Jewish age, when the gospel of Christ came, crucified and risen again, took the place of this gospel in promise. The change of dispensation was testing. But, at the end of this age, greater trials and tests will be upon the people of God. We have been forewarned and cautioned, that we may be prepared for it, and, proving ourselves faithful, escape the dangers and be saved.

Now when some new difficulty arises to try our faith, how should we act? Shall we say at once, The Lord is not with us, that he is not leading us; or should we look at the evidences he has already given in the past, on which our faith is settled and grounded? If we do not know why God has suffered these terrible trials to come upon us, why we find ourselves in a desert place where there is no water nor food, it is not for us to say, God has not led us; if he has, it is to destroy us. No; God has done right. We will believe him for what he has done, and not murmur against him for what he has not done.

Those who have no real faith and confidence in the present work of the Lord, whose hearts are ready to rebel and to turn back into Egypt upon the slightest pretext, will have opportunity to do so, and will be purged out. But those who truly believe God, who stand firmly upon what he has done, will not be moved. They will humble themselves, acknowledging the need of humbling chastisement, and believe that God will

lead them out. They will obey the admonition, "Let him who thinks he stands take heed lest he fall."

R. F. COTTELL.

## REPORT FROM OHIO.

SUNDAY, the first day of August, we closed our series of meetings with the tent at Melmore. On the next day we took the tent down and moved to Clyde to help make ready for the Camp-meeting.

The result of our effort at Melmore was as good as we could expect, considering the very rainy weather, and, along toward the last, the hurry of harvest. There are now between twenty and twenty-five keeping the Sabbath, and the most of them express themselves firm on the truth. Some who never had made a profession before, now express a determination to live a true Christian life. The people, as a general thing, seemed to be willing to examine the truth, and we disposed of about \$70 worth of publications, besides giving away a few to some of the worthy poor. We obtained nineteen subscribers for the REVIEW, eight for the *Instructor*, and four for the *Reformer*.

I spent last Sabbath, Aug. 21, with them, and held four meetings. They were all well attended, and the Lord gave us his blessing and much encouragement. I feel quite sure there will be a little church here that will seek to glorify God by keeping all his commandments.

Our Camp-meeting was a success. It has already been faithfully reported in the REVIEW. Some of the people in Clyde expressed fears that we would have trouble in keeping order, but after the meeting was over, they expressed their surprise that everything was so quiet and orderly. The angels were about the camp, and the Lord had a care for us. We will praise his name.

Since the Camp-meeting closed, we have pitched the tent in the village of Clyde on a very good spot of ground, and have held eight meetings. But few came out at first, but the interest to hear is now rapidly increasing. Last evening (Tuesday) there were about three hundred out to hear. I spoke with freedom on Spiritualism. There are quite a number of Spiritualists in the town, and quite an excitement is raised among them. A Catholic Priest also attacked us last evening, but it all worked for our good. Oh! that we may remain humble, that the Lord may be our present help at all times during this meeting. We will try in the name of the Lord to do our duty. We solicit the prayers of God's people in our behalf.

I. D. VAN HORN.

Clyde, O., Aug. 25, 1869.

## ITEMS.

We must realize much of the truth or nothing.

We sometimes say with confidence, that we will never leave the cause of present truth; we should not forget that unless we use care, the truth may forsake us.

God will not help us to overcome sin, until we fully repent of the sins we have already committed.

Some have the faculty of making others appear to disadvantage; thus thinking to elevate themselves; it often happens that this course has a contrary effect. The motto, "Let each esteem other better than themselves," is a precious rule.

The fires of passion should, like the fires which consume our dwellings, be prevented by care.

All counterfeit Christianity betrays itself: a machine may move, because of the motive power which moves it; but animal life has an ease, naturalness and grace, which cannot be mistaken for the clumsy movements of a machine. So with hypocrisy; its very clumsiness tells to all its want of life.

We cannot repent of sin too speedily: just as an artist corrects his mistakes soon as possible, so should the Christian correct his errors, soon as discovered.

JOS. CLARKE.

A WHITE garment appears worse with slight soiling, than do colored garments much soiled; so a little fault in a good man attracts more attention than do great offenses in bad men.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 7, 1869.

J. N. ANDREWS, EDITOR.

### MELCHISEDEC.

Our knowledge of this remarkable personage is derived only from Genesis xiv, Ps. cx, and what Paul has written concerning him in the book of Hebrews. Many things respecting him are purposely concealed by the Holy Spirit, and it would, therefore, be fruitless for us to attempt to bring them to the light. He was king of Salem; he was priest of the most high God; he was, by virtue of his office, even the superior of Abraham; Christ is a priest after his order. He once met Abraham and received tithes of him, and blessed him. This is the substance of our knowledge of Melchisedec. When it is asked whether he was not identical with this or that remarkable man of his time, or when it is inquired of what race he was, and who were his parents, and how long he lived, and when he died, the answer must be, that we are not informed touching these things. But the following language of Paul has given rise to many strange speculations concerning him. Paul says of him that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. vii, 3.

Now, if these words be taken in an absolute sense, they can be true of no human being. Adam alone, of all the human race, was without father, and without mother, and without descent. But Adam had beginning of days and end of life. Enoch had no end of life, but he had all the other things which Paul says Melchisedec had not. So of Elijah, who, by the way, did not exist till long after the days of Melchisedec. Every member of the human family, except Adam, has had parents, and every one has had beginning of days; and indeed, with two exceptions, every one has had end of life. Even the angels of God have all had beginning of days, so that they would be as much excluded by this language as the members of the human family. And as to the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life. Yet probably no one for a moment contends that Melchisedec was God the Father. 1. He is called the priest of the most high God. Heb. vii, 1. It is the business of the priest to make offerings to God. He surely did not make offerings to himself. 2. He is called by Paul a man, though greater than Abraham. 3. Paul speaks of him in Heb. vii, 6, as really having descent, though he does not know what it was. 4. Melchisedec in Gen. xiv, 20, blesses the most high God, a plain evidence that it was not himself he thus blessed. Melchisedec is said to be made like unto the Son of God. But this shows that he is not God the Father; for he is not made like his Son, nor indeed does he have existence derived from another. But the Son is said to be the express image of his Father. Heb. i.

What then do the words of Paul in Heb. vii, 3, really signify? We have seen that they cannot be taken in an absolute sense; for they involve us in contradiction and absurdity. But if they are taken in a limited sense, and interpreted according to the manner of speaking that was usual with the Hebrews, we shall find them easy of explanation. The Hebrews kept very exact genealogical registers. Particularly was this the case respecting their priests; for if the priest could not trace his genealogy back to Aaron, he was not allowed to serve in the priesthood. Those who could not show their record in such tables were said to be without father and mother, and without descent. This did not signify that they had no ancestors, but that the record of them was not preserved.

This is exactly the case of Melchisedec. He is introduced in Genesis without any record of his parentage, the Holy Spirit having purposely omitted that matter. He is said by Paul to have no beginning of days, nor end of life. This does not mean absolutely that there was no beginning of existence with him, for it is only true of one being in the universe, viz., God the Father. But the evident meaning of the apostle is this: that no record of his birth or of his death appears in the history which is given us of him. He appears without any intimation given us of his origin; and the story of this priest of the Most High ends without any record of his death. These things were purposely omitted that he might be used to represent, as perfectly as possible, the priesthood of the Son of God. And so the same Spirit of inspiration that led Moses to withhold these particulars concerning Melchisedec, did also lead Paul to use that omission to illustrate the priesthood of Christ. We would do well to leave the case of Melchisedec just where the Scriptures leave it.

### WHAT GOD FOREKNOWS MAY NOT COME TO PASS.

PERHAPS the reader may be surprised that such an assertion should be made by one who reverences that infinite Being, whom the Scriptures call God. While that feeling of surprise remains upon the mind, let me speak of a certain kind of folly which arises from mistaken ideas of the effect of God's foreknowledge. Such is the aversion which many persons feel toward the service of God, the denial of self, the bearing of the cross, and the daily dying to the world, which the Christian religion requires, that they seem willing to play into the hands of Satan in almost any way, in order to prevent the Spirit of God from operating upon their hearts. They will resort to excuses for continuing in sin, which their own judgment must cause them to regard as utterly futile and deceptive. How many persons excuse themselves by saying, "God knows whether I shall be saved or not. If he knows I shall be saved, then I am sure of Heaven. If he knows that I shall be lost, then I never can gain Heaven. What is the use for me to try? Do you not believe that it will be just as God foreknows it?" It is in vain to tell such persons that God foreknows that those who bear the cross, deny self, cleanse their hands, purify their hearts, walk with him in humility, and endure to the end, shall be saved, and that he offers each of us grace to enable us to do this very thing; and also that he foreknows that those who neglect this gracious offer, and attend not to this work, will be damned; and moreover, that he foreknows that it will be solely their own fault, because they might have been saved if they would have used the grace offered them. The infatuation still remains upon the mind of this class, and they waste their time in speculation upon foreknowledge, as if God in the day of Judgment was to determine the destiny of men by his foreknowledge of them, and not by what their conduct has actually been.

Now let us illustrate the folly of such reasoning as that whereby men quiet their own minds in the service of the devil, under the vain impression that they have shifted the responsibility of their disobedience from their own shoulders to the foreknowledge of God. Here is a case, in which what God foresaw did not come to pass. And it does not furnish the smallest chance for an infidel to assail the foreknowledge of God, unless also he does violence to his own reason and sense of justice.

David had rescued the city of Keilah from the Philistines. 1 Sam. xliii. When David was at Keilah, Saul thought it an excellent opportunity to take him, and prepared to do it. And thus we read:

"Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake; Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up." Verses 10-12.

David had now the benefit of the Lord's foreknowledge. He could now act as multitudes at the present day, and say, "God foreknows just how it will be, and all my efforts will not change the foreknowledge of God." Happily David, who at this time truly feared God, did also possess a good share of practical common sense. He knew very well that the foreknowledge of God did not bind him hand and foot, and confine him in Keilah. So the record tells us what David did:

"Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go." Verse 13. Certainly that was the very thing that David ought to do. It was just what the Lord intended that he should do. And now what about Saul's coming to Keilah? The record adds:

"And it was told Saul that David was escaped from Keilah; and he forbore to go forth." Verse 18. Had David remained in Keilah, as no doubt he would have gladly done, and as he certainly might have done, Saul would have come down against him to Keilah, and the men of Keilah would have delivered him up into the hands of Saul. The foreknowledge of God did not make a mere machine of David, nor does it of ourselves. It was in David's power to remain in Keilah or not, as he chose, and the coming of Saul depended on that very thing. So it is in our power to accept and use the grace of God so freely offered to us, and our salvation or damnation will turn upon this one thing, whether we have, or have not, done this.

### BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

#### THE BREATH OF LIFE.

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. ii, 7. This breath made man a living soul. Yet most persons imagine that this breath of life formed, or constituted, the soul. When they read that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," they seem always to conclude the statement thus: and it "became a living soul." This is the result of inexcusable carelessness. It was not the breath of life that became a living soul; for in that case it would be the inanimate dust that caused this breath of life to become a soul; but it was the man, formed of the dust, that became a living soul when this principle of life was given him from God. We cannot argue man's immortality from the term "living soul," seeing the previous chapter applies this term to every living being upon the face of the earth.

Nor can we argue his immortality from this term, "breath of life," since this also is applied to all the creatures that perished in the flood. Gen. vii, 21, 22: "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died."

The breath of life is not an angel transferred from Heaven to earth, and doomed to dwell in the body of man. It is simply the principle of life, given by God, which man, by sinning, has forfeited. The other beings which God made to dwell upon the dry land, all have this breath of life. Their life was derived from God as really as was the life of man. Special honor was conferred upon man, in that he was made in the form of God, and in that God speaks of him as his representative to rule over all other beings upon the earth. But he did not, for all that, have unconditional life given to him. He was made of dust, and made alive by the breath of God. But this life was to be taken from him in case he sinned, and he himself was to turn again to dust. Gen. iii, 19. How true this proved is attested by Gen. v, 5: "And all the days that Adam lived were nine hundred and thirty years; and he died."

The image of God does not signify immortality. Instead of proving that this neither signifies nor implies immortality, it would be quite as proper to ask for



some just ground of asserting that the creation of man in God's image was his creation with an immortal nature. Let us read the several accounts of man's creation in Gen. i; ii; v. The first account reads thus:

Gen. i, 26, 27: "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

Gen. ii, 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

Gen. v, 1: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."

One safe rule of interpretation is, that the language of the Bible should be understood in its most natural and obvious sense. And if we thus treat these texts we shall find them not difficult to understand. God made the man from the dust. He made him alive from his own breath. He made this man in his own image, which is explained in the most natural manner possible by the next clause of the verse: "Let us make man in our image, after our likeness." And this is also shown in the words of Gen. v, 1: "In the day that God created man, in the likeness," i. e., in the resemblance of God, "made he him." And that we should not interpret this in some mystical and unreasonable manner, we have a further statement, in the next verse but one, which shows, beyond all reasonable dispute, the exact sense of these texts. Thus we read in Gen. v, 3: "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth." No one will deny that this implies that Seth was in the form of Adam. Adam was in the image, or likeness, of God. Seth was in the image, or likeness, of Adam. Why should we give one of these statements a mystical and unreasonable sense, and allow the other its natural significance? If we read Luke's genealogy of the patriarchs, we shall find that he made Adam stand in the same relation to God that Seth does to Adam. Thus he says, "Seth . . . was the son of Adam, which was the son of God." Luke iii, 38.

But it is affirmed that the image of God in which Adam was created is immortality. And why is such an affirmation made? Is it not because that those who make it find this the only way to get the gift of immortality into the account of man's creation? As the fact that man, by his creation, became a "living soul" does not prove his immortality, unless it prove the same respecting all the living things which were created in Genesis i, so it is, also, respecting the breath of life which God gave to man, and which Genesis vii makes the common heritage of all who inhabit the dry ground. Verses 21, 22. Immortality does not pertain to the account of man's creation, unless it be found in this idea of man's being formed in God's image. But how does this prove it? It is answered that immortality is an attribute of God. And man being formed in his image must, therefore, be immortal. But what absurd reasoning is this? Is immortality God's only attribute? By no means. God is omnipotent, i. e., almighty; he is also omniscient, i. e., all-knowing, or all-wise. Is man, made in the image of God, an almighty being because God, his creator, is thus infinite in power? Is man infinite in wisdom because God, his creator, is thus infinitely wise? The case is too clear to admit of dispute. And yet the mortality of man is as obvious as is his ignorance or his weakness. Shall we say that the immortality of man is proved by the following syllogism?

1. God only hath immortality. 1 Tim. vi, 16.
2. Man was made in the image of God. Gen. i.
3. Therefore man is immortal like God.

This can hardly be called good reasoning. But why resort to such an interpretation of the phrase, "image of God?" Why not accept the natural significance of the words and understand this to be in the form or likeness of God? This question calls out a ready reply: "God has no form." Then we are getting hold of the merits of the question. If God has no form there is good reason for thinking that man cannot have a form like him. But how do you know that God has no form? Does the Bible reveal this

doctrine? If so, where? Is it in the following texts?

John v, 37: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

Phil. ii, 6: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God."

2 Cor. iv, 4: "Christ who is the image of God."

Col. i, 15: "Who [Christ] is the image of the invisible God."

Heb. i, 3: "Who being the brightness of his glory and the express image of his person."

James iii, 9: "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

These texts do plainly indicate that God the Father has a form, and that Christ the Son is the express image of his Father's person. And we cannot better state the doctrine of the creation of man in the image of God, than to use the words of James, that man was "made after the similitude of God."

#### EXCUSES.

EVER since sin entered our world men have sought excuses under which to hide themselves, rather than to put away their sin by earnest and hearty repentance. How unreasonable and worthless these are, every one could see were not their minds darkened by their sinful course. There can be no excuse for wrong doing. Whatever is wrong must be repented of, and put away. There are indeed greater and lesser degrees of guilt, according to the circumstances of the person and the case. But wrong is wrong. It must be put away from us. We cannot extenuate the wrong and hold it fast without bringing upon ourselves the guilt of willful and deliberate transgression. What was at first only a fault in which we are overtaken by sudden temptation, becomes, by being excused instead of repented of, a deliberate and outbreking sin. We deliberately and coolly cherish, and excuse, and extenuate, a wrong which we can now see in its true character. The guilt of wrong doing is wonderfully enhanced by the excuses which men study up for their guilt. Let us never play into the hands of Satan by hiding under excuses.

In the day of Judgment excuses are useless. Even those who have so many now to offer will not bring forward a single one in the hour of their extremity. The man without the wedding garment in the final examination was speechless. He had plenty of excuses that he could have offered to his fellow-men, and perhaps he would have done it so fluently that himself, at least, would have thought he had made out a strong case. But in the presence of the all-seeing Judge these excuses vanished into nothing. He saw then how inexcusable is wrong doing; how hateful is sin; and how unjustifiable the course of those who choose to follow their own course rather than to obey God. Beware of hiding under excuses. They are not capable of hiding us from the sight of our final Judge.

#### "BUT FOR A MOMENT."

"OUR light affliction which is but for a moment." What a brave, noble heart here uttered words of courage and strength. This man knew sorrow. He was in the daily experience of deep distress. He had been thus for many years. He suffered, that he might help others in their sufferings. He did not complain of his hard lot. He did not utter one word of a sour, morose or grumbling kind. No; he said the affliction was "light." He added to this the statement that it was only for a "moment." And could we see things in the light of eternity, as did Paul, we should feel thus concerning our incomparably lighter sufferings. Only a moment and they are all past. Only a little atom of time and we bid an everlasting farewell to sorrow. Not a word of complaint would ever escape our lips. We feel some anguish, but it is light compared with the weight of glory. We feel the pain sometimes, as though it were long continued. But the moment eternal things rise to our view, how transient the pain and anguish seem to us. Nay, we even welcome their sharp stings, and acquiesce in their continuance as long as it pleases God.

These deep sorrows are our best friends. They are in our employ, each at work for us, working out the "far more exceeding and eternal weight of glory." Faith says this is all well. Not one pang of sorrow less, not one hour of anguish to be withheld. Let patience have her perfect work, that I may come forth as gold.

The little moment will be past ere long. The light affliction will be all borne. Then there will remain joy unspeakable and without end. Welcome the anguish, if we may but use it as our Lord commands.

#### FAITHFUL OVER A FEW THINGS.

It is not the greatness of our talents, but the faithfulness with which we use what God has committed to us, that shall commend us to his approval at the last day. God will not estimate merely the greatness of the work wrought, but the greatness of the heart by which the work is wrought. It was not the amount cast in by the poor widow that made her offering so acceptable, but the fact that she cast in her all. It was the great heart that made it a great deed. It is folly to lament the smallness of our talents. It is, in fact, casting reproach upon our Creator. How many talents we have, is not the question that is to determine our destiny, but what use we have put them to, will be that on which everything will turn. We shall find that each one of us has all that he shall be able to give a good account of. Let us use what we have with the utmost diligence. If the Judge shall utter words of approval it will be because we have been faithful over the few things committed to us. And surely we ought now to know whether this is true in our own cases. Let us bear in mind that our eternal destiny is suspended upon our present conduct. Now is our probation and trial. Our reward shall be according to our works. Why should we be ashamed of our "few things," and neglect to use them, when the Judge is not ashamed to own what we thus do before the whole universe? The day of reckoning is at hand. Are we ready to meet it? A strict account will be instituted in our cases. Can we meet the searching test?

#### THE CLOSING MESSAGES.—No. 4.

THE possibility that these messages may be fulfilled and we not be aware of it, ought to arouse an interest in every mind to know the truth in relation to them. It is a fact of history that a message exactly corresponding to the message of prophecy, namely, "Fear God, and give glory to him, for the hour of his Judgment is come," has been announced, in the preaching of the Advent doctrine, previous to 1844.

The disappointment of those who were interested and shared in the work is, perhaps, the greatest objection to the idea that the message was from Heaven; that it was the work of God in fulfillment of his word. But must we cast aside, as spurious, so obvious a fulfillment of prophecy, only because those engaged in the movement expected more than the prophecy warranted, and consequently were disappointed? If so, who will believe the New Testament? In it is recorded the fulfillment of a very plain and conspicuous prophecy of the shouting of the disciples and of the multitude, on the occasion of the riding of Jesus into Jerusalem. The prophecy said, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." The disciples did shout, in obedience to the prophetic mandate; but they believed more than the prophecy warranted—that the reign of Christ, the king, would immediately commence,—and though they did fulfill the prediction, they were sadly disappointed. Instead of seeing Jesus crowned in Jerusalem, they saw him led away to crucifixion; and they were sad.

But after the resurrection, ascension, and glorification, of Christ, at the right hand of the Father, "then remembered they that these things were written of him, and that they had done these things unto him." This shows that a mistake and a disappointment of those whom God had imbued with his Spirit in order to the fulfillment of his word, does not invalidate the fulfillment.

Then the message of Rev. xiv, 6, 7, may have been truly fulfilled, notwithstanding the disappointment arising from expecting more than the prophecy warranted. And until it can be proved that the 2300 days did not end in 1844 (which cannot be done), it cannot be proved that the special proclamation of Advent believers at that time was not the fulfillment of the message under consideration. We should be careful, lest our prejudices lead us into a fatal mistake, a mistake involving the rejection of the word of God. The danger is on the side of unbelief, the surety on the side of faith. There is danger that God will work in the fulfillment of his word of promise, and we not believe it. "Beware, therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your day, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 40, 41.

Then let us look at this subject with candor. Let us search in earnest for the fulfillment of this prophetic message. It has been fulfilled, or it is still to be fulfilled. Who will believe it, if it is fulfilled a second time? Are you looking for the fulfillment, ready to believe, when it appears? or do you choose not to have it come in your day?

The prophecy said, "Then shall the sanctuary be cleansed." It did not justify the belief that Christ would come at the end of the days. The true view of the sanctuary and its cleansing explains the disappointment, and shows that Christ must remain in his priesthood where he is, yet for an indefinite time, at the end of which he will come in his kingdom. See works on the Sanctuary and 2300 days, for sale at the REVIEW Office. R. F. COTTRELL.

#### REPORT OF THE OHIO CONFERENCE.

##### Seventh Annual Session.

THE Seventh Annual Session of the Ohio Conference was held at Clyde, Aug. 15, 1869. Eld. J. N. Andrews was chosen President, *pro tem.* Appropriate remarks by Bro. White.

Notice of the holding of the Conference at this time (of the Camp-meeting) not having been sufficiently definite, delegates had not been generally sent by the churches. It was therefore thought best to choose delegates from the brethren present at the camp-meeting, who should represent their several churches; all of which were thus represented, except the church of Wayne.

The officers chosen for the present year, were an Executive Committee of three: Oliver Mears, Geo. Smith, and O. F. Guilford; of which, O. Mears was chosen President. John Mears was chosen State Treasurer, and Joseph Clarke was chosen Secretary.

##### RESOLUTIONS.

1. That this Conference request the churches composing it, to re-arrange their s. b. books, and pledge themselves to be prompt in making out their quarterly and annual reports.

2. That this Conference tender to the General Conference, its thanks for sending Brn. James White, and J. N. Andrews to our assistance at this time; also we would express our gratitude to Elders White and Andrews, for their arduous labors in behalf of the churches in Ohio. Adjourned to the call of the Committee. J. N. ANDREWS, President.

J. CLARKE, Sec'y.

##### ABSTRACT OF TREASURER'S REPORT.

Received in all, from Dec. 26, 1868, to Aug. 1, 1869,	\$ 549.01
Paid out in all,	234.18
Now on hand,	\$314.83

JNO. MEARS, Treasurer.

##### ABSTRACT OF SECRETARY'S REPORT.

Number of members reported,	178
Probable number in all,	190
Amount of s. b. fund pledged for the coming year; not fully reported, probable am't. \$1,000.00	

JOS. CLARKE, Secretary.

LEARNING with virtue, is better than houses and lands.

## Conference Department.

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

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

From Sr. Lucas.

DEAR BRETHREN AND SISTERS: I can truly say that the Lord has been very good to me in sparing my life until this time. When I realize what slow progress I am making in divine things, I am led to exclaim, Shall I ever be an overcomer? Shall I ever stand on Mount Zion with the redeemed ones? I feel that I have much to overcome, that I may be ready to meet the Lord in peace. It is by patient continuance in well doing that we are to seek for glory, honor, and immortality. Oh! that my life might be such that I can feel the evidence daily and hourly that I am a child of God; I bless his dear name for what he has done for me, and is still doing.

The REVIEW still comes to me, and I hail its weekly visits with delight. It is meat in due season. I should be very lonely without it. May the Lord abundantly bless all that take part in preparing it. Dear brethren and sisters, let us be of good cheer, trusting in the Lord, and we shall soon gain that blessed land, and sing the victor's song. Pray for me.

Your sister,  
Hartford, Maine.

N. J. LUCAS.

From Sr. Terwilliger.

DEAR BRETHREN AND SISTERS: As I read your cheering testimonies, I am encouraged to add mine to those already given. I have been trying to keep the Sabbath for ten years, though I have done many things that I fear have been displeasing to the Lord; yet I am still trying, in my weakness, to serve him. I have felt the chastening hand of the Lord many times, yet I think it was sent in love. This world is a world of sorrow, yet I am looking for the time when sorrow and death will be done away.

Oh, that blessed hope! How it cheers us to think our Saviour is soon coming! Then let us try to prepare to meet him with joy and not with grief. I believe the coming of the Lord is near, and my prayer is for a humble and contrite heart, that I may live near to the Lord, so that when he comes I can be prepared to meet him in peace.

Dear brethren and sisters, I ask an interest in your prayers that I may prove faithful unto the end, and meet you where parting will be no more.

Your sister striving for a home in Heaven.

H. F. TERWILLIGER.

Marion Co., Iowa.

From Sr. Gorton.

DEAR BRETHREN AND SISTERS: I would like to say a few words through the REVIEW. I hope that what I may write will be of some benefit to others as well as to me. I have not for a long time been satisfied with what I have attained in the Christian course, since I have professed to keep the commandments of God. I see that there is much for me to do if I would be like Jesus; or if, when he comes to make up his jewels, I may have it said unto me, "Well done, good and faithful servant." I must awake and work while the day lasts.

Although I should be required to part with all the unrighteous members, it were far better for me than, having them all; only may I know that my ways are all pleasing to my Heavenly Father. I am sure they have not always been pleasing to him in the past. Oh! could I only recall every murmuring thought, or complaining word, how gladly would I do it. But I know of only one way whereby I may be fully reconciled to my Heavenly Father, and that is, to confess my faults, repent of, and forsake them all. The Lord being my helper, I am resolved thus to do.

Often, when chastened, I have murmured; and when

others have spoken evil of me, I have repeated it to others, and, sometimes too, have spoken of the faults of others. I fear I have not at all times had as much charity or love as I should in my heart. Such things I am sure are not pleasing to God. If by so doing, I have been an injury to others, or to the cause of Christ, I am truly sorry, and am resolved, the Lord being my helper, to try to so live that I may have no desire to complain when chastened, or to speak of the faults of others, or to do anything to grieve my dear Saviour.

In Heb v, 8, we learn that the Son of God learned obedience by the things which he suffered. If he that knew no sin, willingly suffered so much, even a most shameful death on the cross, that we who are born in trespasses and sins might share in his blissful home in the earth made new, ought we not to be willing to have him fit us for so holy a place in his own way? That I may be henceforth enabled to say, The Lord's will, not mine, be done, is my prayer. When Jesus shall come to gather his ransomed ones home, dear reader, may you and I be there. SARAH GORTON.

Greenwood Prairie, Minn.

From Bro. Hersum.

DEAR BRETHREN AND SISTERS: Since reading Bro. Butler's report from Iowa, I feel like confessing that "the death-like stupor" which has come over the minds of some in that State, has been experienced by myself within a few months past.

There never has been a time in my religious experience when it was so hard to keep the mind fixed upon the truth and upon Heaven as it is at the present. And why is it? The only reason I can give, is: We are in the morning watch, and Satan is beginning to work with great power, knowing that he has but a short time, and he is using this power in putting the people of God to sleep. Now the Saviour commands us to watch, lest coming suddenly he find us sleeping. The Saviour knew what his people would have to encounter in the last days, hence the admonition, "Watch." I believe we shall experience more drowsiness as we come nearer the end than we have ever yet experienced, when we shall have to strain every nerve, so to speak, to keep awake.

This drowsy, stupid feeling is an evidence, to my mind, that we are very near the end. The apostle Paul says, "This know also that in the last days perilous times shall come." Did the apostle mean what he said? I think he did, and he has pointed out the sins which the people of God are in danger of falling into. Read 2 Tim. iii, 1-5. Now our only safety is to trust in the Lord; be watchful and prayerful lest we enter into temptation. Let us hold on a little longer and the battle will be over.

Pray for me. Yours in hope.

SAMUEL J. HERSUM.

West Hampstead, N. H.

From Sr. Osborne.

DEAR BRETHREN AND SISTERS: We have long been talking of writing a few words for the REVIEW; and, as we love to hear from the brethren, they probably would from us. We love the Lord, are striving to overcome, keep the commandments of God, and have the faith of Jesus. We love the holy Sabbath, and feel very thankful that the Lord saw fit to send a messenger here to teach us the "third angel's message," and that he gave us willing hearts to accept it. We see new beauties in the Bible. We love the testimonies, and find something new every time we read them.

We love to have the servants of God visit us. We very much enjoyed the visits from Brn. Smith, Littlejohn, and Byington, and are expecting the promised visit from good Father Bates. Our meeting-house is being erected as fast as possible. When it is finished, we shall very much want Bro. and Sr. White to make us a visit.

I often think what a pleasure it must have been to have our blessed Saviour visit the people when on earth, to talk to him, and be taught by him. I hope we are all striving so to live that we may feel his presence daily, and at last behold him as he is. What a blessed thought, that if we are faithful a little while, we can see Jesus, and talk with him. Then there will be no more sorrow, no tears, no afflictions; all will be joy and bliss. Oh! let us be faithful, work while we may, and rest by and by.

Pray for us, that we may hold out faithful unto the end, and at last be among the redeemed on Mount Zion.

SUSIE A. OSBORNE.

For the church in Alaledon, Mich.



From Bro. Gatchell.

As I have not seen any report of our meetings in Brunswick for a long time, I have come to the conclusion to write a few lines for the purpose of informing the brethren and sisters abroad how we are moving along in this place. When Bro. Barnes came here, he thought it advisable for us to have Quarterly Meetings. So he appointed the last Sabbath and first-day, the 26th and 27th of June, for that purpose. When the time came, we met together on the Sabbath, and had a profitable and interesting time in rehearsing the merciful dealings of God with us, and in speaking of our present experience in the divine life, and of our hopes and fears, &c. In the evening after the Sabbath, several met at the house of Bro. Howland, for the purpose of attending to the ordinances, and we had a very solemn and blessed season. The blessing of the Lord rested down upon us, and we felt the influences of his Spirit moving upon our hearts. Indeed, all our meetings were interesting. Two gave in their names to join, some days before the meeting. One was present, and taken in; the other was absent, and his reception was deferred.

Sabbath and first-day, July 3 and 4, our Monthly Meeting came off, according to appointment. Sabbath morning our social meeting commenced well, but owing to something that was said, foreign to the general tenor of the meeting, it was not so interesting as it otherwise might have been. During the day we had three very good discourses.

First-day we came together again for social meeting, and all seemed to be of one heart, and of one mind, all speaking of the same things. Truly we had a blessed season, and most of us could say of a truth that it was good for us to be there.

Quite a delegation was present from Falmouth, and elsewhere, who gave us some heart-cheering testimonies. Then Bro. Barnes gave two solemn and impressive discourses on the prophecies. It was a solemn and impressive theme to dwell upon, yet it was cheering to the hearts of the patient, waiting ones, who are striving to keep the commandments of God and the faith of Jesus, and overcome every obstacle, so as to gain the victory at last, through our Lord and Saviour, Jesus Christ.

From your unworthy brother in the bonds of Christ,  
WM. GATCHELL.

Cumberland Co., Maine.

From Sr. Smith.

DEAR BRETHREN AND SISTERS: For the first time, I will try to pen a few lines for the REVIEW, to the friends of present truth, especially to those brethren and sisters with whom I have had the privilege of meeting heretofore in prayer and social meetings. Dear brethren and sisters, we may be scattered for a season, but I do believe the time is not far distant, when, if we prove faithful, we will meet in God's everlasting kingdom, where parting of Christian friends will be forever over.

I am trying to live the truth before a wicked and perverse generation; to walk with God, and receive this testimony, that my ways please him. This, I realize, takes great self-denial and consecration; but, by the assisting grace of God, I feel resolved to put my whole trust in the Lord, that I may be counted worthy of eternal life when Jesus comes to make up his jewels, and take his ransomed people home to reign with him.

Nine years have passed away since I embraced the precious truths of the third angel's message, and I can say to-day that I love them better than ever. I believe it will take a very honest heart to live out these unpopular truths before a wicked and persecuting world. I do feel like living more faithful, and giving all diligence to make my calling and election sure while the Lord is sparing my unprofitable life.

Time is short, and what we do must be done soon. Oh! let us be up and doing while the day lasts; for the night cometh when no man can work.

I love the testimonies to the church. I believe they are designed to keep God's people together in the unity of the faith. I love them and the REVIEW next to my Bible. They are all the preaching we have. Oh! let us have on the wedding garments, having our lamps trimmed, with oil in our vessels, that we can say with a truth, Lo! this is our God, and he will save us.

Yours, hoping for eternal life when Jesus comes,  
HANNAH SMITH.

Jefferson Co., Iowa.

From Bro. and Sr. Buxton.

DEAR BRETHREN AND SISTERS: Not having the privilege for some time of speaking to those of like precious faith, and now, especially, being bereft of our first-born, we wish to express our feelings particularly to those with whom we are acquainted in the flesh.

We humbly and cheerfully acknowledge the over-

ruling providence of our Heavenly Father in our present bereavement, being made to rejoice with the thought, that, though unworthy of ourselves, "All things work together for good to them who love God," and, "Whom the Lord loveth he chasteneth." We are exceedingly glad that up to this present time the Lord loves us, and mercy and eternal life are within our reach. In our present experience, we feel especially the importance of two things: First, to say and act, Not our will, but Thine, be done; to lean and depend entirely on the Lord; not with presumptuous faith, but with a faith that works by love; and to so far get out of self and into Christ, that the Lord shall sanctify our judgment, and we develop a character fitted for the great day of final reckoning. Second, and just at the present time, more than ever in our lives, we feel to cut loose entirely from the world, to walk with God as strangers and pilgrims, and to lay up our treasure in Heaven. All of our earthly friends we have had to leave behind. The wealth and talents of this world are to us of little worth, and we desire to make the whole object of our lives the working out of our own salvation, and winning as many other souls as, in the providence and by the grace of God, we may be able to do.

Pray for us till victory shall crown the struggle.  
H. G. & L. E. BUXTON.

From Bro. Whitford.

DEAR BRETHREN AND SISTERS: There is a home, thank the Lord, where the weary shall find rest. I feel that amid earth's manifold disquietudes, its crosses, and its losses, that I can with joy look forward to that blessed hour when there shall be no more sin, and therefore no more sorrow. And when I think of that blessed time, when God shall terminate the tears of a weeping world, my heart cries out, "Come, Lord Jesus, and come quickly." Will not our chief ground of rejoicing then be, that there will be no more sin to cause them? Then every tear shall be wiped from every eye, and then may I be permitted to know all that is comprehended in the holy beatitude, how "blessed," indeed, are "the pure in heart," who are to "see God."

When I look at the world, I find that its pleasures are fading, its hopes delusive, its friendships perishable. Hence I am solemnly and habitually impressed by the surpassing magnitude of "the things not seen." For more than a year I have been striving to live nearer to Jesus, and then I shall live near all his people, looking forward to that blessed time when we shall see eye to eye.

I have passed through many temptations and struggles with the enemy; but I feel as if I had passed through a refining fire, and to-day finds me, not with a greater abundance of joy than I have often experienced in my Christian warfare, but with a greater degree of knowledge of godliness, for which I most heartily thank my Father in Heaven. I am weary of this earth, and long to be with my blessed Redeemer and all the saints. It rejoices my heart to know that we are rapidly nearing the heavenly harbor, where stormy seas and angry waves foam no more; where all will be peace, love, and joy, forever and ever.

Shall we meet on that happy shore?

CHARLES P. WHITFORD.

Addison, Vt.

Patience.

How much is expressed in this one word; for without patience who can hope to gain eternal life? Says the apostle Paul, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." And again, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Here, then, we learn that patience is one of the great essentials which should adorn the Christian character. But, alas! I fear there are but few that can say they live a life of "patient continuance in well doing." We all have our weak points, and here it is that Satan concentrates his power to try our patience. Perhaps, on certain occasions, hasty and foolish expressions rise to our lips. Here let us remember to be patient. Or, perhaps, affairs in the family may take such a turn at times that will try the patience to the uttermost. But as we value eternal life, let not evil passion be once named among us; but let us seek meekly and humbly for an increase and a strengthening of our faith; for we are told that it is the trying of our faith that worketh patience.

Finally, brethren, let us be patient in all things,

whether under temptation, persecution, affliction, or whatsoever trials we may be brought to bear, let us bear them as humble followers of Christ, and let patience have her perfect work, that we may be perfect and entire, wanting nothing. "In your patience possess ye your souls."

W. PEPPER.

"Left Over."

UNTO what? "To the coming of the Lord." Such is the literal rendering in 1 Thess. iv, 15. Who are the "left over?" "We, the living;" i. e., somebody will live to see Him come. Somebody will never fall asleep—never taste of death. Somebody will escape death-bed, shroud, coffin, and the grave. Somebody will never be mourned for, or their names carved upon the marble tomb. Somebody will experience that last mysterious rapture into the air. Somebody will clasp angel hands, and cut from living homes, not open graves, will be caught up, up, to join the celestial escort, and see the King of kings. Lost to the world—lost in the glorified bands, lost in the ambrosial, sun-bright sky, lost heavenward. Who ever heard of such a thing? Oh, yes! one of old went up in a chariot skyward, and men on earth saw him no more—type of the living left over unto His epiphany. And the same chariots are waiting to carry up the saints o God to the marriage supper of the Lamb. Then will the happy union be complete. "So shall we ever be with the Lord." We were separated from the object of our love—Jesus. Descending with him to the rejoicing hills of Palestine, we shall evermore share in the joys and glory of his blessed reign on earth. O ye weary, and worn, and sad, cheer up. Ye sick and suffering and bruised, be of good comfort. Ye who wrestle in agony, hold on a little while and the victory is yours forever. A few more sighs, struggles, tears, temptations, trials, with "stormy waiting," and then if "left over," there cometh the unspeakable glory and the everlasting rest. I beseech you not to cease to WATCH.—*Scd.*

Every Want of the Christian Satisfied.

I AM a sinner. "This is a faithful saying and worthy of all acceptance that Christ came into the world to save sinners." 1 Tim. i, 15.

I thirst for the living God. "If any man thirst, let him come unto me and drink." John vii, 37.

I am in trouble. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Job. v, 19.

I am weak. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint." Isa. xl, 31.

My pathway seems dark. "The path of the just is as the shining light that shineth more and more, unto the perfect day." Prov. iv, 18.

I am afflicted. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Ps. xxxiv, 19.

I want to see the king in his beauty. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

L. E. MILLNE.

## Obituary Notices.

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

DIED, at New Fane, Niagara Co., N. Y., July 18, 1869, Mary Eliza, only child of Bro. Emory and Laura C. Tarbox, aged 5 years and 9 months.

This bereavement was sudden and shocking. She fell into the flume near the mill where her father was at work, unseen by any one, and was drowned before she was discovered. She had ever been a most healthful and remarkably cheerful child, and the sudden and unexpected descent from the bloom of health to the shades of death, was a most distressing calamity to her parents. May this affliction be sanctified to their good.

Funeral at the Baptist house in Charlotte. Subject, The Resurrection and the Life—the return from the "land of the enemy." A good and attentive audience of sympathizing friends and neighbors, and brethren and sisters of the Olcott church, was present.

R. F. COTTELL.

DIED, in Villa Ridge, Ill., Aug. 21, 1869, of cholera infantum, our infant son, Willie, L., aged 6 months and 29 days.

Appropriate remarks on the occasion by Eld. M. B. Kelly, S. D. Baptist minister, from 1 Cor. xv, 26.

H. G. & L. E. BUXTON.

## The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 7, 1869.

### Think of This.

PATIENCE must have her perfect work in us, or we shall have no part in the kingdom of God. When that work is wrought in us, we shall have perfect patience. The work of patience is one of pain, but it results in true experience. It is tribulation that works patience; and experience itself can only be obtained from patience. It is evident, therefore, that impatient people are strangers to Christian experience. We certainly can never reach the kingdom of God, till perfect patience is wrought in us. What an admonition does this statement convey to us! How many professors make their whole lives irritable, peevish, and fretful. They dishonor the religion of Christ by their lives, and their end will be ruin and perdition at the last. There will be no fretful persons in the kingdom of God. We must overcome this sinful disposition, or the fire of God's wrath will devour us and our evil nature together.

### We Have Life from Adam.

It may be a question, perhaps, with some persons, whether our life is derived from Adam through the successive generations of our ancestors, or whether it is directly communicated to each individual as at the first God gave it to Adam. Reason and observation alike plainly teach the fact that life having once been given to the head of the human family is transmitted from him to all its members. But should this statement be disputed, one grand fact does certainly settle this question: We all die in consequence of Adam's sin. Infants do thus die who can never by any possibility have committed sin. Why do they thus die? The answer is obvious. Adam died because he had forfeited his right to live. His children thus die because he could transmit to them no higher life than himself possessed. In other words they die because they receive from him a forfeited life. But on the supposition that each infant receives life direct from God, who can explain the death of such infants when they have never committed sin?

### Notice.

THE following is the time of departure and arrival of trains stopping at Kirkville:

#### GOING EAST.

Leave Syracuse, 7:00 A.M. Arrive Kirkville, 7:30 A.M.  
" " 6:00 P.M. " " 6:30 P.M.

#### GOING WEST.

#### LEAVE.

#### ARRIVE.

Utica.	Rome.	Oneida.	Chittenango.	Kirkville.
8:15 A.M.	8:55 A.M.	9:33 A.M.	10:05 A.M.	10:14 A.M.
1:50 P.M.	2:35 P.M.	3:12 P.M.	3:45 P.M.	3:57 P.M.
7:10 "	8:03 "	8:48 "	9:27 "	9:40 "

Teams will be at the station on arrival of trains, to convey passengers to the camp-ground; distance about two miles. Horse keeping and day board can be furnished by a private family near the ground.

P. Z. KINNE.

### Notice.

THOSE going to the New York Camp-meeting, and paying full fare on the R., W., & O. R. R., will receive a free return pass at the meeting, good till the 22d, by applying to the Secretary of the Conference.

C. O. TAYLOR.

### Iowa Camp-meeting.

It has been decided that our camp-meeting shall be held in the usual place this fall; viz., Pilot Grove.

We trust the General Conference Committee will make the appointment in season to have time for preparations, &c. Also for notice to be given through REVIEW of Conference to be held in connection with it. We earnestly hope Bro. and Sr. White, Bro. Andrews, and other ministering brethren, may be present.

IOWA STATE CONF. COM.

✂ We cannot publish an obituary notice unless the name of some responsible person is signed to it. Initials are insufficient, as we are unable to identify the writer by these alone.

### Minnesota Camp-meeting and Conference.

THE committee have selected the location for the Minnesota Camp-meeting, to be held Oct. 6-10, as per REVIEW No. 3, at Wasioja, Dodge Co., on the farm of Eld. Ingraham. It is a grove of large and small trees, as dense and perfect to protect from wind and storm, as can be found. It is five miles from Kasson Station, and four from Dodge Center Station, on the St. Peters R. R. A daily stage runs from Kasson to Wasioja. Besides this, the brethren will furnish two teams to bring passengers from and to these two stations.

As there is no S. D. A. church in Wasioja, the brethren will see the necessity of bringing small tents, bed-ticks, bedding and provisions. A supply of hay, straw, and oats, can be obtained near the place. Ministers and their wives can put up at Bro. Ingraham's. It is hoped that children of an age not likely to be benefited, but be an annoyance to the meeting, and to Bro. I's peace and interest, also the infirm, and all such as are not able to take tent fare, would not be present.

It is confidently expected that Bro. and Sr. White will be present.

Also, the Minnesota State Conference will be held at the time and place of the above Camp-meeting. All churches belonging to said Conference, and those that wish admittance, will appoint delegates for the same, and send by them written reports of their standing, the number of their members, and the amount of their s. n. funds pledged yearly.

Let the churches bring their tents, and be sure to be in time to have everything in readiness for the meeting to commence on the sixth. Everything should be completed by the evening of the fifth.

STEPHEN PIERCE,  
WM. S. INGRAHAM, } Conf. Com.  
H. GRANT,

### Note from the Maine Tent.

WE pitched our tent in the village of Livermore Falls, last Thursday, on a very pleasant spot. The village is nearly as large as Norridgewock. We have had five meetings. The attendance has been small till yesterday; it being first-day, about one hundred came to listen. We have learned since coming here that it is a very hard, sectarian place. The people seemed afraid of us at first, but some are beginning to get acquainted. There seems to be some interest to hear. Pray for us, that we may do our work faithfully.

Our address, for the present, is Livermore Falls, Me.  
L. L. HOWARD,  
J. B. GOODRICH.

### Monthly Meeting at Richmond, Me.

I LEFT home, Aug. 13, to join Bro. Howard in a tent-meeting at Livermore Falls, Maine, stopping on my way to attend a Monthly Meeting, Sabbath and first-day, the 14th and 15th, at Richmond, with Bro. Barnes. I found those that embraced the truth under Brn. Waggoner and Canright's labors last winter, strong in the faith, and ready to work in the cause of present truth. Although there were but few assembled, yet we felt that the Lord was with us. Our social meetings were excellent, and we enjoyed the privilege in trying to speak words of encouragement to those who are trying to live out the truth.

A good feeling seemed to prevail through the entire meeting, and those that were not with us in the truth, acknowledged that the Spirit of the Lord was with us. It reminded me of the words of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. cxxxiii. May the Lord bless them, and add to their number daily such as shall be saved.

J. B. GOODRICH.

Livermore Falls, Aug. 23.

### Note.

THE interest of our meetings keeps up well. We do not see any prospect of leaving here at present. New ones are constantly becoming interested, and though the work goes slow, yet it goes sure.

We send you five more subscribers this mail. Books are taken freely, and we still confidently hope for good here.

Chelsea, Mass.

M. E. CORNELL.

### New and Important Work.

"Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for Six Thousand Years. By J. N. Andrews."

This work of 164 pages, in neat pamphlet form, containing ten sermons, is now ready. As to the value of the work, it is enough to say that it is one of Bro. Andrews' best efforts. It is the best thing we have on the Sabbath, the two covenants, and the law, to circulate any where and every where. Price, 20 cents; postage 2 cents.

Also, we have sermon seven, on the two covenants, in tract form, 36 pages. Those who will read this little work with care will readily see that it is emphatically a tract for the times. On no point have our opponents taken greater advantage than on the two covenants. This tract fairly meets the case. Its value at this time cannot be estimated. Price, \$2.50 per hundred; by mail \$3.00 per hundred; single copy postpaid, 5 cents.

JAMES WHITE.

✂ The P. O. address of Eld. I. D. Van Horn is Clyde, Sandusky Co., Ohio.

## Appointments.

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

MONTHLY Meeting at Lancaster, N. Y., the second Sabbath in October. R. F. COTTELL.

PROVIDENCE permitting, we will meet with the church at Parkville, Sabbath and first-day, Sept. 11 and 12; church in Colon, at the house of Bro. W. Hafer, Sept. 18 and 19. Will one of the brethren meet us at the Parkville station, Friday, Sept. 10, at about 2 o'clock P. M.?

JOSEPH BATES.

THE next Quarterly Meeting for the Washington, Pilot Grove, and Iowa City, churches, will be at Pilot Grove, Sabbath and first-day, Sept. 18 and 19, 1869. Meeting to commence with the beginning of the Sabbath.

HENRY NICOLA.

THE next Monthly Meeting for the churches of Newton, Burlington, and Convis, will be held at the Austin school-house in Convis, Sept. 11, 1869.

THE next Monthly Meeting for the churches of Jackson, Parma, and Tompkins, will be held at Tompkins, Oct. 2, 1869. Will Bro. Hyington be present?

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

E. CALKINS: Return the books to the Office.  
R. F. ANDREWS: The paper has been sent from the commencement of this volume.  
JACOB BELVILLE: Give us your Post Office address and we will credit your remittance.

### RECEIPTS.

#### For Review and Herald.

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

\$1.00 each. J J Buck 36-10, E G Hutchins 35-1, D Gorton 34-12, E Eaton 35-9, W S Foote 35-1, C Bean 34-10, I G Camp 35-1, J H Watts 35-10, J Burroughs 35-1, L R Long 36-1, Maria Batis 36-11, S Rider 35-1, Mrs T Wilson 35-14, A Cruikshank 35-11, D Mattison 35-11, W Shattuck 35-11, T W Townsend 35-11, W H Cushman 35-11, J S McLoud 35-11, T C Moore 35-11.

\$2.00 each. L S Wetherwax 36-18, J P Hall 35-10, J Ayers 36-1, Mrs B Hale 36-14, Eli Millin 36-1, Sarah Biven 37-7, E W Biven 35-14, R F Phippeny 36-7, B J Carpenter 36-8, J M Daigneau 36-1, E A Mantor 36-1, C Owen 36-1, P McLaughlin 35-20, B N Berry 36-1, F Squire 35-18, R D Rider 36-10, C M Nichols Jr 35-1, C Bartlett 36-1.

Miscellaneous. I Stalter 75c 35-10, Geo M Irons 75c 35-10.

#### Cash Received on Account.

E Calkins \$1.80, Geo I Butler 45.00, S S Butler 55c, Jos Clarke 10.00.

#### General Conference Missionary Fund.

RECEIVED FROM CHURCHES: Green Hill, R I, \$28.00, Exeter 5.00, Ashaway 15.00, Abington, Conn, 20.00, S Lancaster, Mass, 5.00, New Ipswich, N H, 5.00.

#### Books Sent by Mail.

Mrs E D C Green 30c, Harriet Perkins 10c, Mrs A Morehouse \$5.00, S S Butler 60c, L A Coons 1.03, Peter Larson 55c, O M Patten 1.20, A J Nelson 2.30, W D Smith 20c, M Van Horn 35c, S M Holly 5.00.

#### Books Sent by Express.

W E Bliss, Carthage, Jasper Co, Mo, \$10.50, Wm Potter, Lapeer, Mich, 5.00, H Nicola, Washington, Iowa, 40.00, Wm Merry, Tenhasen, Martin Co, Minn, 30.00.

#### Benevolent Fund.

B N Berry 75c.

#### Foreign Missionary Fund.

M M Nelson \$5.00, I G Camp 25c, B N Berry 5.00, Fanny Glascock 5.00, Sarah Glascock 5.00, M K Owen 75c.