

ADVENT



REVIEW

And Sabbath Herald.

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

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THE VOYAGE OF LIFE.

I AM come into deep waters, where the floods overflow me. . . . Let not the waterflood overflow me, neither let the deep swallow me up. Ps. 69:2, 15.

Our little barks are driven by the gale,
Across the billows of life's troubled sea;
With lowering skies o'erhead we onward sail,
Though tempest-tossed our vessels frail, may be.

Here we have no abiding city found,
Beneath us yawns the rough and stormy wave,
Darkness and gloom encompass us around,
We turn our longing eyes for one to save.

See, see, beyond the wave a gleam appears!
'Tis faint at first, yet shineth more and more;
Oh! shall we lay aside our toil and fears,
When once we reach the distant, beckoning shore?

Beyond the gloom we see that beacon light,
O trembling heart, be strong in faith and hope.
The farther shore is dawning on our sight,
No more in darkness shall we blindly grope.

Soon shall we reach the haven fair and bright,
Soon shall we stand upon the immortal shore,
Soon shall we bid adieu to gloom and night,
Where tears are changed to joy forevermore.

Until we stand upon the shores of life,
Be this our watchword, We are almost home.
Let us not faint amid the world's rude strife,
Jesus is waiting and he bids us come.

L. D. SANTEE.

Dixon, Mo.

The Decalogue.

THE following article is from "The Watchword," a Magazine published in the interest of the Free Church of Scotland, at Edinburgh, April, 1866. While waiting for the cars at a R. R. station in Maine, last autumn, I picked up this paper, and was agreeably surprised to find in it so able a defense of the law of God.

M. E. CORNELL.

DR. MACLEOD ON THE DECALOGUE.

DECALOGUE is a Greek word, which literally signifies the ten words. The decalogue, under the disguise of a foreign language, means neither more nor less than what we call in English the ten commandments. As the discussion presently raised is an English one, let us look upon the word decalogue as dead and buried, and instead of that expression let us speak chiefly of the ten commandments, as the form of speech which is not only most familiar, but which is also most fitted to give clearness to this discussion. Keeping this statement in view, and generally using "the ten commandments" where Dr. Macleod uses the word decalogue, we shall briefly consider his sentiments, which, as expressed in his own words, are as follows:—

"The decalogue, as written on the tables of the covenant, and including necessarily its Sabbath law as the sign of the covenant, which I presume to think, has been abrogated by being nailed to Christ's cross and buried in the grave with Jesus." And again:—"I say, the decalogue was buried in the grave of Jesus Christ when He rose from the dead." We might cite a number of other passages to the same effect. These, however, are sufficient, because there is no dubiety in the matter. Even Dr. Macleod himself will admit that we state his sentiments with absolute fairness when we say, that he maintains the ten commandments to have been put to death on Christ's cross, and to have been buried in his grave. A Jesuit, in defending Dr. Macleod's views, would be able on something like good grounds to assert, that he did not maintain that the ten commandments are abolished, but merely that they are abolished "as written on the tables of the covenant." This, however, would serve no end, because no person in a state of sanity ever maintained in our day that the ten commandments, as written on the tables of the covenant, are still even in existence. There can, therefore, be no possible doubt that Dr. Macleod maintains that the ten commandments are dead and buried, and that they are as entirely null and void, in respect of being, or place, or power in the church or in the world, as a man who is in his grave. It would, indeed, be the gospel of gospels for many if they could believe, on anything like good authority, that not one of all the ten commandments had any power over them. Such a doctrine would cover all the sins of individuals, and all the defections of the church, and all the crimes of the world. The world has been, and is, very, very bad; but it would become inexpressibly worse—it would, indeed, differ little from hell, except in respect of duration—if mankind could be brought to believe that the ten commandments are dead and buried, and long ago have said "to corruption, Thou art my father, and to the worm, Thou art my sister." Human nature is depraved. Language, as used by creatures, is altogether inadequate to express the nature, variety, and power of that corruption. Yet, bad as human nature is, it would become worse by a millionfold if men could be brought to believe that the ten commandments—some defaced remainders of which exist in their own consciences—have been blotted out of existence and buried in the heart of the earth, so that they may free themselves from all further trouble in regard to them. The conscience of every individual on the face of the earth, which has not been steeped in guilt or seared by crime, bears witness that every one of the ten commandments is holy, and just, and good, and universally binding. However far he may come short in practice, no sophistry in the world ever will convince a single man, who wishes simply to know the path of truth and duty, that he is not bound to order his life in every respect in accordance with the moral law as "summarily comprehended in the ten commandments." Well aware of the impropriety and the impolicy of using stronger language than is necessary, we nevertheless feel constrained to say, that the opinion that the ten commandments were abolished by our Lord's death is not merely a heresy, not merely a sin, but a piece of the most arrant folly and the most consummate absurdity. Our Lord's death could

not abolish the ten commandments, because the substance of them consisted not of sins but of duties—not ceremonial duties, binding only for a time, but moral duties which are of perpetual obligation. Wonderful as the death of Christ was, it could not in any sense destroy a single moral duty, because it could not convert right into wrong, nor wrong into right. No man, unless he were in a state of moral delirium, would say that the death of Christ made it right for him to have more gods than one, or made it right for him to worship God by images, or to take God's name in vain, or to disobey his parents, or to kill, commit adultery, steal, lie, or covet. It would be the *ne plus ultra* of blasphemy to assert that our Lord died in order to secure freedom for men to do all these abominations with perfect impunity. There are, however, only two ways in the matter. Either men are at liberty to do those things which they are forbidden to do by the ten commandments, or they are not. If they are at liberty to do what is forbidden by the ten commandments, then no such thing as sin is possible since our Lord's death. On the other hand, if they are not at liberty to do any of those things which are forbidden in the ten commandments, then these are still binding as a moral law, and those parties who assert otherwise, and believe in the existence of such a thing as sin, are not only guilty of paltering in a double sense, and that most contemptibly, but of deliberately using language fraudulently, or with the design of intentionally deceiving.

Our Lord's death abolished all that was ceremonial and Jewish. The ten commandments, however, were neither ceremonial nor Jewish in the slightest degree. They were not duties which came into existence for the first time on Mount Sinai. They were not duties which owed their existence to the *Divine appointment*, and which had their origin in the *Divine will*. All of them had their foundation in the *Divine nature*, and in the relations which God sustained to men. It had *always* been a sin to have other gods besides Jehovah. It had *always* been a sin to take his name in vain. It had *always* been a sin to kill, and steal, and lie, and covet. These were sins by the law of man's nature, as originally made in the image of God. After the fall, the copy of that law which was originally written upon the table of man's heart, was defaced, and had become so illegible that no perfect version of it existed in all the world. In mercy to his church, when he entered into covenant with her, God gave forth a perfect edition of the moral law in the ten commandments. These are the most wonderful words of the kind in existence. In the compass of a few sentences, the whole moral law, including every possible moral action, is summarily comprehended. God, first of all, spake these ten commandments with his own voice. Then, with his own finger, he wrote them upon two tables of stone. Both as spoken and as written, the decalogue was kept completely distinct from the ceremonial law. On the tables of stone nothing whatever was written except the ten commandments. This showed that they belonged to a class by themselves. This showed that they were quite distinct from the ceremonial and the judicial laws of the Jews. The first tables on which the law was written, having been broken, God, in wonderful condescension and mercy,

wrote the ten commandments a second time on two tables of stone. These were deposited in the ark of the covenant, together with the manna in the golden pot, and Aaron's rod that budded. Those who examine the directions given with reference to the placing of these tables in the ark, will find that a much larger space of the Bible is occupied with these than is given to the account of the creation of the heavens and the earth. This special attention to the law written on the two tables shows its great pre-eminence in the eyes of God over the ceremonial and judicial laws. If what God hath joined no man may put asunder, what God hath put asunder let no man dare to join. But in the most emphatic manner he has put the ten commandments asunder from all the other laws given to the Jews, and therefore it must be highly criminal in any man to join them together. The decalogue stands alone. It alone was written by God. It alone was placed within the holy of holies. It alone was inside the mercy-seat, which was God's throne in the temple. All the ceremonial and judicial laws were outside. In their own nature, the ten commandments are moral, and not typical. As deposited in the ark of the covenant, they were made to serve a typical purpose. They were a symbol of the law as a broken covenant of works. They said that man could not approach God in the way of law, but only in the way of mercy, and that mercy could only be dispensed on the basis of law. The tables of the law must be in the heart of the mercy-seat. In so far as the ten commandments were put to a typical use, that use of them has been abolished. They existed, however, before they were made types, and they continue to exist after they have ceased to be types.

The substance of the decalogue is righteousness. It expresses that which is due or just in the relationships subsisting between God and man, and between man and man. It is as impossible that the ten commandments could be abolished as that justice could be abolished.

The sum of the ten commandments, as explained by our Lord himself, consists in love to God and love to man. The ten commandments can, therefore, never be abolished so long as love to God and love to man continue to be binding.

If the ten commandments had been a purely Jewish law, then our Lord's atonement would have been confined to the Jewish nation. He would, in that case, not have satisfied that law which is common to "every kindred, and tongue, and people, and nation." Not having satisfied the law which is common to all the world, he could not have been the Saviour of the world. But he is "the Lamb of God which taketh away the sins of the world." "He is the propitiation . . . for the sins of the whole world." The law, therefore, by obeying which he made atonement, must have been the common law of God's moral government under which all mankind are placed. Nay, more than that, the idea that the decalogue can be set aside undermines the doctrine of the atonement, subverts the whole plan of redemption, and carried logically out, renders the whole Bible of none effect. If the moral law contained in the ten commandments could be abolished, then, in its own nature, it must be changeable. Apart from an unchangeable moral law there was nothing whatever to render an atonement necessary. A law that could be changed—a law that had not its foundations in God's nature, but only in his will—might have been set aside by an act of sovereignty, or of governmental expediency, without any atonement. And we should very much like if the opponents of the decalogue would attempt to state the grounds on which the necessity of an atonement can be maintained on the supposition that the moral law, as summarily comprehended in the ten commandments, is of a mutable nature. Unless they can do so on the field of fair argument, the opinion that the ten commandments have been abolished must be charged with overturning all that is fundamental in Christianity. Nay, more even than that. If the moral law, as contained in the ten commandments, be abolished, the very light of nature itself would be abolished; for what is the light of nature but the defaced copy of the ten commandments—the *lex nata, non scripta*, common to both the Jews and Gentiles?

(Rom. 2:12-14)—"For as many as have sinned without law shall also perish without law. . . . For when the Gentiles, which have not the law, do by nature those things contained in the law, these having not the law are a law unto themselves." The apostle here says that the Gentiles who have not the law are a law unto themselves.

It will surely not be maintained that the Gentiles were a ceremonial law, or a Jewish law, unto themselves. What he means is, that in the remains of the light of nature, still legible in their hearts and binding on their consciences, they were a moral law unto themselves, though they had it not in a written and perfect form, as the Jews had. And does not this show clearly that the moral law, as common to Jew and Gentile, was binding on the former in its written form, and on the latter as unwritten, and that in respect to both it was an instrument of God's moral government? From the same epistle we learn that the moral law also exists as God's grand ordinance for convincing men of their sin and misery. (Rom. 3:19)—"Now we know that what things soever the law saith it saith to them that are under the law: that every mouth may be stopped, and all the world may become guilty before God." This passage shows that the law still exists, and exists for the whole world. Its grand function in connection with the dispensation of mercy in New-Testament times is, to stop every mouth, and bring in the whole world guilty before God.

The whole world is therefore under the law in the present day. If we should suppose the ten commandments to be abolished, there would remain no means of convincing men of sin. There would be no means of bringing sinners to the Saviour. Abolish the law, and you abolish the gospel. It was the law that made the gospel necessary, for it alone made the atonement necessary. And the law alone can make any man feel that the gospel, the atonement, the Saviour, are absolutely necessary for himself. Besides, the law alone can show that the gospel scheme of mercy is suitable to man and worthy of God. It shows the scheme of mercy to be worthy of God, inasmuch as, our Saviour having satisfied the Divine law in its whole extent, God now is "a just God and a Saviour"—just, and the justifier of the ungodly.

It is shown that the gospel scheme is suitable to man, as satisfying that innate, ineradicable sense of the divine righteousness, which is so strong in truly-awakened consciences as to render salvation by grace at first wholly discordant to the natural structure of the mind, and to make it continue to be both unsuitable and unacceptable, till it is seen to be founded in law—till grace is seen to reign through righteousness, and the noble column of divine mercy is seen to be built on the basis of eternal and immutable justice. So far, therefore, from the law's being abolished by our Lord's death, and buried in his grave, it exists in greater strength than it did before he died for our sins, and has the most important functions to perform in connection with the application of redemption—by showing its absolute necessity to the conscience, and its relational suitableness in all respects to the illuminated understanding.* Dr. Macleod in his sermon, apologetical of his speech, tells us that the cross of Christ and the love of Christ are far more powerful motives to move men to obedience than the moral law. This is a GREAT TRUTH IN REGARD TO BELIEVERS. In regard to unbelievers it is, however, a superlatively enormous error. Nothing so moves the heart already Christianized as the cross of Christ, and that amazing love to his people which led him to "endure the cross, despising the shame." In regard to unbelievers, which all men are by nature, the cross of Christ and the love of Christ never had, and never will have, any effect until the law comes home to the man's soul, and shows him sin, and wrath, and death, and his own personal helplessness and hopelessness. Two editions of the moral law have been issued on this earth—the one by its Maker, the other by that fell usurper who in the Scriptures is called "the prince of this world," and "the god of this world." As Archdeacon Hare, in his work on the "Comforter,"

remarked, the one is the contradictory of the other, and becomes so by dropping the word *not* in respect to all the commandments except the fourth and fifth, and by adding *not* to these two. "Thou shalt have other gods before me. Thou shalt worship God by images. Thou shalt take the name of the Lord thy God in vain. Thou shalt not remember the Sabbath-day to keep it holy. Thou shalt not honor thy father and thy mother. Thou shalt kill. Thou shalt commit adultery. Thou shalt steal. Thou shalt bear false witness against thy neighbor. Thou shalt covet."

If God's edition of the moral law, as summarily comprehended in the ten commandments, has been set aside, how will Dr. Macleod prove that men are not subject to that edition of it written so effectually in all unbelieving hearts by the god of this world? While Adam was innocent, he required no law exterior to himself. Since the fall, however, there is a grievous alteration, which Dr. Macleod has wholly overlooked. When Adam was created, his whole being was conformed to the image of God. Since the fall, and even in believers, there are two natures, two sides, two interests, and two armies. Since the fall, a law external, even to God's children, is therefore necessary, in order to discriminate between moral good and evil with perfect accuracy—in order to determine, with divine authority, what proceeds from the lustings of the flesh, and what is the result of the lustings of the spirit—in order to guide and rectify the corrupted conscience—to be a reliable means of self-examination—to be a rule in ordering his conversation—which the believer feels to be divine—which, in concert with conscience, checks, and restrains, and condemns the motives of his old man, and, in subservieny to the gospel, making them instrumental in promoting humility, watchfulness and prayer, and which, as THE PERFECT LAW OF THE LORD GOD, when applied to himself even with natural moral sincerity, will prevent him from being wholly misled by his own judgment, his own will, his own pleasure, his own interest, his own love of self. The heart is "deceitful above all things, and desperately wicked." In so far as it is the remainder of the natural heart, it is so in believers, and in them superlatively seen so to be. The remainder of sin in believers seems to us to establish the absolute necessity of that sure, unchanging moral light outside of ourselves, and unaffected by our changes of frames and circumstances, which God "who knoweth our frame," graciously gave and has graciously continued to us in the moral law as "summarily comprehended in the ten commandments." In respect of his justification, every believer will thank God that the decalogue was put to death on Christ's cross, and was buried in his grave. In respect of his sanctification, he will give glory to God that the decalogue, like the sun in the heavens, remains from generation to generation, "a light to the feet, and a lamp to the path." As an act of divine wisdom, the abolition of the sun, while men continue to be born with eyes, is as conceivable as the abolition of the ten commandments is conceivable as an act of divine justice, while men continue to be born with consciences, which, though defiled, and darkened, and perverted, are still God's moral viceroys, which require a perfect light without them, in order to enable them to act in God's name and with God's moral authority.

It is time for Thee to work, Lord.
Now when men make void thy law,
When they look with jest and laughter
On what Sinai trembling saw,
Yea, the mountains heard and shuddered,
Hosts of mighty angels bowed,
When the Lord his precepts uttered
From within the glory-cloud.

And those rocks again shall tremble,
When the mockers seek to hide
From the face of Him whose coming
None, unsheltered, may abide.
Thou who art our law-fulfiller,
We would hide ourselves in thee;
And we seek before the Father
Justified in thee to be.

Now, we plead that thy good Spirit
Would inscribe upon our heart
All thy precepts, pure and holy,
Lest from thee we should depart.
We should wander far in darkness
But for thy revealed light;

* Indeed, men are under no obligation to believe the gospel apart from that which arises from the law as God's revealed authoritative will.

But, with this for guide, we fear not
Though it comes a troubled night.

Thou art Judge and King, Lawgiver,
And our rule must be thy Word:
And our one unfailling weapon
Thy resistless Spirit's sword.
Through a night of pain and anguish,
Till the morning breaketh sweet,
We will tread the narrow pathway
Where thy Word directs our feet.

Have Any of the Rulers or of the Pharisees Believed on Him? John 7:48.

WHAT was the object of this question? By an examination of the chapter, we learn that there was a division among the people in regard to some of the doctrines of Christ. The Pharisees and chief priests were anxious to take Christ; and no doubt their object was to try him by this law. In the 45th, 46th, and 47th verses of the chapter, we read as follows: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived?" The question, then, in the 48th verse was given by the Pharisees to the officers. The Pharisees and rulers were men who stood high in the estimation of the people. They were popular; and if they asked the question for information, no doubt the object was to ascertain in regard to the popularity of the doctrines which Christ taught. Certainly, if the Pharisees and rulers believed on him, it would do for them to believe. What! are you deceived in these contemptible doctrines which none of the rulers have believed? Had they known that the rulers, or any of their own sect, believed on him, they would not have been willing, or have dared, to acknowledge it.

Perhaps even those self-righteous pretenders who wished to learn whether any of their own party believed on Christ, had the same kind of faith as those rulers spoken of in John 12:42, 43: "Nevertheless, among the chief rulers many believed on him; but, because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Their object was not to learn whether the doctrines taught were of God, but whether certain men, whom they preferred to follow instead of Christ, believed them.

Are there not many now like those rulers, who dare not confess that they believe an unpopular truth, for fear they shall be turned out of the synagogue? The fear of losing some popular position, binds them with a threefold cord. They will never break away from these influences so long as they love the praise of men more than the praise of God. Alas! there is too much of this spirit manifested. How often is it the case that when our preachers visit certain places, and proclaim the "present truth," some will inquire, What does Deacon —, and Squire —, and Elder —, think of it? I verily believe thousands of this class would profess to believe the truth if some of the rulers and modern Pharisees would lead the way. Their example would take away all the cross of becoming members of an unpopular church. Men who acknowledge the truth under such circumstances, cannot withstand opposition. Men who have not mind enough to think and act for themselves, would be of little benefit to the cause should they join our ranks.

Some will ever go with those who are considered great, it matters not whether they are right or wrong. Why is this? Simply because they are like a lump of clay, and can be molded into any shape in which their Pharisaic potters may wish to mold them.

Others will manifest a great love for the truth, and seem to delight in its progress, and will even give of their means for its advancement; and yet they will not obey it; for, in obeying it, they would be required to sacrifice their love of popularity.

A friend whom I highly esteem for his many good qualities, and who has, I think, a keen perception of the truth so far as he has investigated, once said to me, "I hope the Adventists will succeed in establishing a church in this place; but I shall not join them." Will you not if you see it your duty? I said. He re-

plied, "I shall not see it my duty." As to why he would not see it his duty, I will let him answer if he happens to see these lines.

Another remarked to me that he would not keep the seventh day if he knew he should lose the kingdom. And why would he not keep it? Simply because it is unpopular. So strong has this idol grown in the minds of the people, that it now holds them like an iron band, and some seem to prefer the risk of losing eternal life, rather than to become unpopular. It is said of Diogenes, the eccentric ancient philosopher, that he was seen apparently groping around in the daytime, holding a lighted candle. On being interrogated as to what he was looking for, he replied that he was seeking a man. If some modern Diogenes should look around in the same way, I fear that he would find real men, as it is said of angels' visits, few and far between.

The prophet Jeremiah, no doubt, saw the same evil when he exclaimed, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it." Jer. 5:1.

Men who have not the moral courage to take a position, or to seek after truth without looking to their leaders, are to be pitied, since they are mere dupes; they are not men in the true sense of the word. It is true that we should be willing to be led, and we should look to our leaders for advice; but we should not carry this so far as to lose all independence of character. Men and women who have ever accomplished much in the world, have independence of character and moral courage—qualities which are not possessed by those who do not think and act for themselves, but depend upon their leaders to think for them.

The great question with the reformer is, Are these things of God? Are they elevating in their tendency, or will these doctrines make one pure and holy? This is not the question with man-worshippers, or with those who love the praise of men more than they love the praise of God.

Had many of the Pharisees and rulers believed on Christ and acknowledged it, the news would have spread abroad, and his teachings would have become popular. But the pure teachings of God's word never have been popular in any age of the world, nor will they ever be, so long as Satan controls the minds of the people. If our Saviour were personally on earth now, unostentatiously accomplishing his mission, how many of the so-called mighty men would believe on him? Some might possibly dare to call on him by night as did Nicodemus, a ruler of the Jews.

Those who look to the wise men seem to lose sight of the language of Paul when he says, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." 1 Cor. 1:26-29. How true are these words in respect to the people of this age.

The doctrines of S. D. Adventists are unpopular, especially in respect to the Sabbath; and the question arises, if these doctrines are true, if the seventh day of the week is the Sabbath, why have not the learned men of the past, why do not those of the present, believe them? and why have not the reformers, such men as Luther and Wesley, taught that the seventh day is the Sabbath? In answer to these questions it can be said, that many of the learned men have admitted that the seventh day is the Sabbath, but they have not kept it; and why? The language we have quoted will explain, as not "many wise men after the flesh are called." Paul foreseeing this very difficulty, that some would look to the great men for a pattern, exhorted his Roman brethren to mind not high things, but to condescend to men of low estate. Rom. 12:16.

How great would be the theological earthquake, should H. W. Beecher, Chapin, Spurgeon, and other theologians who stand high in the estimation of the

people, embrace the Sabbath, or other unpopular truths. Truly, some would exclaim, "How are the mighty fallen!" while others would soon soften down in their opposition to the truth, and follow in the train.

This is equally true in respect to the dress reform. Strong-minded and virtuous women are looked upon scornfully because they have moral courage enough to wear a dress which is healthful, becoming, and modest, and which no reasonable being can consistently condemn. Yet if this very dress had originated from a certain empress, or from some of the wives of the Pharisees, and rulers, how popular it would be. The most unhealthful and immodest fashions are all right with the mass if they only have the Pharisaic sanction.

In regard to the visions, some are loud in their opposition; yet this class can believe almost anything else. They can believe in heathen mythology, and ancient astrology. They believe in ancient and modern witchcraft. They believe in the Koran. They believe in Spiritualism. And lastly they believe in all unbelief. Such forget, or do not know, that the Scriptures teach that where there is no vision the people perish. Prov. 29:18. They are ignorant of the truth that we are now living in the last days, and that in the fulfillment of the prophecies, we are now having more light on the word of God; and that the gifts are placed in the church. They, therefore, anathematize the visions; and why? Is it not because of this ignorance, and that the truths they unfold not only have too sharp an edge, but also that they uphold and substantiate the unpopular truths of God's word?

Away with this senseless worship of man, or of public opinion. Men and women, arise in your God-given strength, and dare to stand upon the broad platform of truth. Make not the love of popularity your idol. Examine yourselves and know whether you are influenced more by man than by the great truths of God's word. Will such a course as you are taking stand the test in the Judgment? Be no longer the slaves of partyism. Let no creed, sect, position, or party, civil or religious, hinder you from embracing an unpopular truth. Be not like Naaman in looking for some great thing. Think not that "no good thing can come out of Nazareth." Do not inquire, Have any of the rulers or of the Pharisees believed on him? but inquire rather, Are these things of God?

WM. PENNIMAN.

Cattle Plague in Europe.

THE intelligence received from Eastern Europe relative to the extent and progress of the cattle plague is far from being reassuring. It was hoped that all danger had passed with reference to an extension of the malady from the western and south-western parts of Poland into Prussian Silesia, but recent information shows that the Prussian government has found it necessary to extend its precautionary measures in that direction, and to have the frontier guarded by troops from Neuberun, in Silesia, to Weischin, in the department of Posen. Not only is Prussia threatened by an invasion of the disease in her south-eastern provinces, but also in her north-eastern, as the plague has extended in Russia as far northward as Knovno. To meet this new source of danger the government has dispatched troops to guard the frontier from Tilsitt to Pillkallen, in East Prussia. Poland is suffering to a great extent from this visitation of the plague, as is likewise Galdicia, Transylvania, and Buckoweria. — *Washington Monthly Report of Agriculture.*

Blaming Others.

A DISPOSITION to lay the blame for our neglect of duty, or our shortcomings, upon others, is a sure sign that we have inwardly backslidden from God. The first transgressor endeavored, in this way, to palliate his offense, and his example has been faithfully followed ever since. God can make us right, whether any one else is right or not. Whoever may falter, he can enable us to do our duty. When we fail, we should blame ourselves, and no one else. In this way alone can we hope to obtain forgiveness for the past, or make improvement in the future. Let us be severe upon ourselves—but forbearing toward our neighbors.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 7, 1870.

URIAH SMITH, EDITOR.

Signs of the Times.—No. 4.

THE last days of our world's history, were, in the third place, to witness startling and wide-spread political commotions. The following are some of the predictions applicable to this part of the subject:

Matt. 24: 6: "And ye shall hear of wars and rumors of wars."

Luke 21: 25: "And there shall be . . . upon the earth distress of nations with perplexity."

Joel 3: 9, 10: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up. Beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong."

Rev. 11: 18: "And the nations were angry."

We now have before us a few of the definite utterances of the prophetic word upon this subject. Thus was it to be in the last days: a warlike spirit should bestride the world, summoning the nations to arms; every breeze should be freighted with the sound of battle or the rumors of coming strife; every land should resound with the din of busy preparation for anticipated, but uncertain, conflicts; and the nations would be agitated by feelings of hatred, distrust, jealousy, and anger toward each other. If this is the condition of things at the present time to a sufficient extent to fulfill the prophecy, then we are certainly in the last days; and the end of all things is upon us.

Are we witnessing the fulfillment of these predictions? This seems like an unnecessary question. It would seem to be sufficient to simply state what the prophetic word has uttered, and leave all to make their own application. And thousands would make the application if they knew what was written in the prophets concerning these things. There is no lack of attention bestowed upon the state of the world, nor of comment upon it. But the minds of the masses are not by this state of things carried forward to the ultimate conclusion of these scenes; because they are not aware of what prophecy has said should immediately follow in this train of events.

The question for the student of prophecy to settle, is respecting the character of these events, whether they are remarkable or unusual as compared with events of like nature in the past; for, an event to be a sign must either be something entirely new and unheard of, or if an event of common occurrence, then of a very marked or unnatural character. Events that have occurred from the early ages of the world till the present day, could not be taken as signs of the end as we draw near the close of time, unless they were then to occur with more frequency or with some new and remarkable characteristics. There must be something connected with them, out of the usual course.

Now there have been wars and political disturbances ever since Nimrod, the mighty hunter, established a kingdom on the banks of the Euphrates; and it would not be logical to attach any particular significance to events of this kind, unless there is something connected with them which marks them as unusual. But it is this very feature of the political commotions of the present day which elicits so much comment. They are of a nature before unheard of as respects their frequency and wide extent. And this is just what we think is pointed out in the prophecies. It is noticeable that as we draw near the end, evils of all kinds assume a more general and prevalent character. What have before existed in particular localities, as isolated plague spots, exceptions to the general rule, now breaking over all former bounds, manifest themselves in all classes, and everywhere. There have all along been wicked cities, Sodom, Gomorrah, Admah, and Zeboims, towering above their neighbors, as monuments of rottenness and vice; but we believe there never was a time, as now, when scarcely a city

could be found which did not almost equal them in corruption and crime. There have all along existed, probably, instances of human depravity, incarnations of evil, equal to any that can now be found on the earth; but we doubt if ever there was a time when, as compared with the present, more hearts could be found unmoored from all the principles of right, and swayed wholly by that which the prophet says is natural to the carnal heart, deceitfulness above all things, and desperate wickedness. The virus is all-pervading. Almost the whole mass is leavened. And as with sin, so with God's judgments against sin: the last of the seven last plagues is poured out into the air, and envelops the globe.

Applying the same principle to the question in hand, we find prophecy pointing out in the last days a more general state of agitation, war, and strife, than ever before. The principal wars of the world in all past time, have been subjects of prophecy; but that which the prophetic pencil portrayed was generally the march of some particular power, monopolizing the attention of the world, as it won its individual way to greatness and renown. But now, says the prophet, looking over to the last days, Proclaim this among the Gentiles; let the summons go to all the nations, to prepare war, and wake up the mighty men; for now scenes are to transpire which will not concern some particular power and nation, to the exclusion of the rest; but all the world is to be engaged.

So in Rev. 11: 18: Under the sounding of the seventh trumpet, John says, in unqualified terms, The nations were angry. The seven trumpets are symbols of wars and strife. But look at the first six, and what do they portray? The progress and devastation of some particular power. The Goths, the Vandals, the Huns, the Ostrogoths, the Saracens, and Turks, are consecutively introduced upon the stage of action. But when the seventh trumpet sounds, the scene changes. Then not one nation alone arises in wrath against its neighbors; but all are angry. The spirit of war, leaving its perch upon the banners of a single power, wings its way to all the governments of earth; and commotion and strife, plots and counter-plots, threats of war and preparation for battle, are the order of the day.

Is this an exact description of the state of the nations at the present day? Here we come back to the question which we have already said need not be asked. We have ascertained what the prophecy has plainly pointed out. And every intelligent observer of passing events, knows better than we can tell him, that the world to-day fulfills the description. South America is never at rest. Central America and Mexico are shaken with internal strife. Our own country has just passed through a terrible civil war; and on our western frontier, Mormon and Indian difficulties continue to perplex and agitate us. Canada is in a ferment over Fenian troubles. England is at her wits' end over the Irish question. The continent of Europe is transformed into a vast arsenal. Three millions, two hundred and twenty-eight thousand, nine hundred and twenty-one soldiers sap its industries, garrison its barracks, and pretend to keep its peace. Trouble is brewing between Egypt and Turkey. The eastern question is threatening, through the multitude of interests that center in the Ottoman power, to involve all Europe in blind and furious strife. And all are familiar with the rival maneuvers of England and Russia for supremacy in Asia.

Such is the aspect which the world presents to the outlook in 1870. All is commotion, like the troubled sea when it cannot rest. All answers to the prophetic description. All betokens the approach of the battle of the great day when He whose right it is to rule and reign, shall make all wars to cease by breaking the bow and the spear in sunder, and dashing the nations in pieces with a rod of iron. And while a proud, ease-loving, and worldly church is led by the enemy of all truth to look for the golden age, and cry, Peace and safety, and persistently declare that the nations are about to beat their swords into plowshares and their spears into pruninghooks, the governments of earth are summoning their mighty men to awake, and bidding their subjects beat their

plowshares into swords and their pruninghooks into spears, and prepare for instant and earnest strife. In this clarion note of war, the drowsy church seems to see nothing to disturb its dream of coming peace and prosperity. In it, the governments of earth hear only a call for self-defense; warriors hear only a call to glory and renown; but the student of prophecy hears a summons to prepare for the world's last change, and to be ready for the opening of the day of God. Who will read aright the lessons of the hour?

Good Testimony.

We are always delighted with good testimony in favor of the truth; and that delight is greatly enhanced when we meet with such testimony where we are not expecting it. It is then like coming suddenly upon a rare flower in the wilderness, or a refreshing oasis in the desert. The unexpectedness adds greatly to the pleasure of the discovery. It was with such emotions that we came across the following testimony in favor of the Sabbath in a work entitled "Man in Genesis and in Geology" by Jos. P. Thompson, D. D., LL. D. Not that we would liken this work to a wilderness or a desert; for, as a whole, it is excellent on the subject upon which it especially treats, namely, man, in reference to the claims of geology and the record of Genesis, rooting up most thoroughly that blatant theory that the human race has come up from the zoophyte through the tadpole and the monkey; though we are sorry to see the author frightened by the quaker guns of pretended science, into the concession that the seven days of Genesis are seven vast periods of time, and to see him also borne away by the tide of popular opinion into the view that the day of the Sabbath is a matter of complete indifference as regards the institution. But notwithstanding these things, in the principles he lays down in the extract which we give below he surrenders the citadel, and leaves the vantage ground wholly to the truth. Having established the propositions he here defends, we scarcely care what contradictory arguments he thereafter sets up; for he who occupies this position commands the field; and all the bamboo breastworks of error are easily swept away by the batteries of this strong hold. He maintains that the Sabbath was instituted in the beginning; that it was a well-known institution before Sinai; that the reason upon which it is based does not pertain to the Jewish commonwealth, any more than to any other people; and that it is perpetual in its nature and obligation; and so far, in behalf of all the friends of the Sabbath, we thank him for giving to the truth the strength of his sound logic, and the weight of his great name. Beginning with the subject of the week on page 116, he says:—

"The blessing and the hallowing was the solemn establishing of the institution, since such a formality would hardly have been entered upon for a mere passing occasion. It was with reference to an institution to be continued through after-times; and the proof of this appears all along in the early history of the race. For instance, we trace the division of time into weeks, in the account of the flood, where Noah is said to have sent forth the dove at intervals of seven days. Again, in the life of Jacob, we find mention of a week as a recognized division of time, and so in other portions of the early history of the world. Some have supposed that this division was suggested by the phases of the moon, the lunar month being subdivided into four equal periods. But the phases of the moon, at the point of transition from one to another, are too obscure to have suggested this as a division of time so early in the history of the race. That would imply a knowledge of astronomy, which we can hardly suppose to have been then attained. The year and the month are marked off on the great dial of the firmament, as is the shortest division of the day and the night. The lights in heaven are for signs and for seasons, and for days and for years; but there is nothing in the phenomena of Nature which corresponds to the seventh-day division in a manner so striking as to have impressed upon an unscientific observer such a measurement of time. This would require much nicety of astronomical observation; and hence we must regard

the week as an arbitrary division, and look for its explanation in some other quarter. The week was a widespread usage among the nations of antiquity. The Egyptians and the Hebrews had it, and so had other early people of the East. It was well known, also, far back in Hindoo and Chinese history. This general consent of antiquity to a division of time which is not strongly marked as a division of Nature, can best be accounted for upon the supposition of some common tradition as its source; and what more reasonable than the statement of the text, the designation by Jehovah of a sacred day to be observed by man from the beginning of the world? The exceptions to this seven-days period in the history of nations are just enough to prove the rule; for the usage prevailed among those nations that were connected most nearly by language and emigration with that part of Asia which was the cradle of the human family.

"Again, the Fourth Commandment treats of the Sabbath as an institution already known. "REMEMBER the Sabbath day to keep it holy." This is not merely an emphasis for the future. It does not mean simply—keep in mind hereafter this day with a view to its sacred observance; the word remember recalls the past. An institution entirely new would have required a different phraseology. For instance, it would have been enjoined in some such language as this: Thou shalt keep a holy rest every seventh day. But the Sabbath day was recalled as an institution known to their fathers, and formerly to themselves, to be 'remembered' as something that ought to be known, but had been allowed to slip out of mind. We find mention of this day in the history of the Israelites in the wilderness before the giving of the law at Sinai. When the manna appeared, it is recorded that 'on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses. And he said unto them, 'This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord;' and on the following morning Moses said, 'To-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.' Ex. 16: 22, 23, 25, 26. From this it is evident that the institution of the Sabbath had long been known, although its observance may have pretty much died out among the children of Israel during their sojourn in Egypt. Now, it was revived with the memory of the patriarchal times and the history of creation, and reinforced by specific command as an institution to be remembered. Furthermore the primary reason for keeping holy the Sabbath does not at all pertain to the Jewish commonwealth, but belongs to the history of humanity. It existed from the day of the first man, and is perpetual in its nature and obligation.

Patience.

We never shall have done with this estimable grace. In it we possess our souls. The time never will come in this state of things when we can dispense with patience. We shall have things to vex, annoy and trouble us always. But we must never fail to exercise our souls in patient submission to the providence of God. We must not be vexed, or fretted, or rendered impatient. Our souls must be kept in perfect peace. Indeed it is all possible that the peace of God shall dwell in our hearts and that all the ills we meet, only make us more peaceful and submissive to God. Patience must have her perfect work, and when that work is fully wrought we shall be made meet for the inheritance of the saints in light.

Our sorrows will not always last. The time will come when they shall end forever. We must not murmur at these sharp thorns. They are so many witnesses testifying to us, "This is not your rest." Let us thankfully accept their testimony and act with reference to the coming rest. That will surely be glorious. Let us labor to enter into it. Our rest will be certain, and speedy, and lasting, and infinitely precious. When the rest comes, then farewell to all our sorrows and our anguish.

J. N. A.

FEAR God and work righteousness.

Decision.

It is well to decide questions of importance, and not have them perpetually coming up in the mind as subjects of debate. Indecision is a great fault of fallen, unbelieving humanity. It prevents one from serving God acceptably, as it divides the mind—giving only a part to God. Our duties to God are plainly expressed. Hence there is no occasion for hesitating. There is something wanting in that heart that delays obedience to a plainly-expressed command.

Men are now being called upon to decide in regard to one of the plainest duties of the moral law; but when convinced, they are slow to obey. As it has been expressed, there are "multitudes in the valley of decision;" though I do not think that scripture (Joel 3: 14) has its application at the present time, but to the actual "concision," or cutting off of the people in the valley of Jehoshaphat in the day of the Lord. But those who will escape that doom must come to a decision now.

How important to have a plain question of duty decided at once and forever! It is dangerous to delay obedience under the excuse of waiting for more light. It is dangerous to do as Baalam did—to ask God again concerning that which he has plainly and expressly spoken. We need no sign from Heaven, and we shall have none, to convince us that we ought to obey the written word. Has God spoken? Is it his word? Then obey. Do not insult Heaven with the question whether it is right to obey. If one gets an answer to such prayers, it will be more likely to be a permission to have his own chosen way and continue in the way of disobedience, the end of which is death.

Do you believe God? Then you have no occasion to hesitate. Do what he says. He will not revoke it, nor grant you a special dispensation or indulgence. And the sooner you decide to believe and obey his word, the better. "I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments." Ps. 119: 59, 60.

R. F. COTTRELL.

Report from Bro. D. T. Bourdeau.

I ARRIVED at Bordoville, Vermont, the 4th inst., since which time I have been resting up, exercising with my hands, studying to make a transition in my labors from the English to the French, and laboring with the churches of Enosburgh and Richford. During my absence of two years, a great change has taken place in these churches. Some have died, others have moved away, while a few have embraced the truth. Still greater changes of a different nature may be expected. The signs of the end are too ominous to be doubted. The coming of the Lord is very near. The present efforts for the formation of the image are enough to arouse us, though it is not one twentieth part of the evidence we have.

Our time to labor for ourselves and others is short. We should be up and doing. We should emerge out of self, and feel more for perishing souls around us. Though all do not preach, all have a part to act. All can work. Each one should be looking up the lost sheep. Pamphlets can be handed out judiciously, and earnest prayers can be offered for the advancement of the cause. And those upon whom the burden rests of helping with their means, should not be backward. Their opportunities to help will not last long. Their strength is transferred to their property, and unless they awake to earnestness, others shall be raised up to take the crowns they might have worn. They may be tempted to think that the preachers are eager after their means. But what the preachers want is to see them prosper in doing their duty; and no church can prosper while neglecting to give their pecuniary aid to advance the cause. This is why the preachers should be pointed on this duty. But it is a nice thing to touch, and liable to be neglected, and those preachers who have business qualifications and moral courage to help the church financially are likely to be put in the shade by some. Yet this is the very kind of help that is needed by those who prize it the least.

And oh! the importance of the churches' so coming up on all points, that they can be helps to those who embrace the truth, and a source of encouragement to

preachers returning from their arduous labors in new fields. Here the churches can gather or scatter. Dear brethren and sisters, let us arouse to the times in which we live, and work while the day lasts; for the dark night of trouble is coming in which no one can work.

D. T. BOURDEAU.

Bordoville, Vt., May 24, 1870.

Report from Bro. Strong.

SINCE Conference I have spent the most of my time at home in Orleans. Have had three Sabbath and first-day-evening meetings. Four have been baptized and united with us, and the most of our number appear to be trying to overcome.

I have spent one Sabbath and first-day in Bushnell. Held four meetings. They were much encouraged to go on; but they need to take a more thorough stand on discipline.

June 14 to 15 spent with the friends at Leighton. I was much encouraged with the interest they manifested in getting out to Sabbath School, Bible Class, and all their meetings. They have had some trials since they started; but wisdom and patience have been used, and the Lord has helped them. Two were baptized and added to their number.

From June 16 to 20, I spent with the scattered ones in Mecosta Co. Held four meetings, and left them much encouraged. Some arose for prayers.

The 20th returned by way of Cedar Springs. They have long been calling for organization at this place. I held six very interesting meetings with them. Seven were baptized, and a church or class with a leader was organized numbering thirteen. Systematic Benevolence was organized, to commence June 1, and the name of Cedar Springs given to the church. They ask for the watchcare of the Conference.

I think that there is an interest to hear in this place; and if the friends take a straightforward course in the cause, next fall or winter will be the time, as there is no house to be had at present.

In all these meetings the Lord has blessed, and I hope that I shall be profited by them.

PHILIP STRONG.

Life and Immortality.

CHRIST "has brought life and immortality to light through the gospel." How? Not by telling us that all men possess an immortal soul; for that is not found in the gospel at all. And the heathen nations have believed this and do believe this, who never heard anything about the gospel.

Nor did Christ bring immortality to light by telling that there should be a resurrection from the dead; for this was plainly declared by the prophets hundreds of years before Christ came. For instance, Dan. 12: 2, "And many of them that sleep the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

How then has Christ brought life and immortality to light?

By his own resurrection. "Who hath abolished death." One of the definitions given of the Greek word here rendered abolished, is vanquish. Christ has vanquished or conquered death, in that he triumphantly rose from the grave. Then he became the first fruits of them that slept. Then he opened up a way for the fallen race to get out of their prison-house, the grave. And this wonderful fact of a risen Redeemer becomes the great burden of the gospel. "I declare unto you the gospel . . . that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures." 1 Cor. 15. Nobody disputes that he died and was buried. But did Christ rise again? Did he come forth from the dark tomb? On this rests our whole hope of salvation. And right here the apostle brings in a large number of witnesses. "Seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once. . . . After that he was seen of James, then of all the apostles. And last of all he was seen of me also." If Christ is not raised our faith is vain. But now Christ is risen from the dead, by which the apostles were begotten

again unto a lively hope. 1 Pet. 1:3. By which also we may be begotten unto a lively hope. "When he shall appear we shall be like him; for we shall see him as he is." 1 John 3:1. J. MATTHESON.

THE RIFT IN THE CLOUD.

TUNE—"The Brown Church in the Vale."

CHEER up, O my soul, though in darkness
The black lowering clouds thee enshroud,
Behind them the sun shines in brightness,
And see, there's a rift in the cloud.

CHORUS.—Cheer up; why this useless repining?
Why go ye with head lowly bowed?
Look up; the bright light is shining
Down through a rift in the cloud.

Cheer up, O my soul, though much sorrow
Is caused thee by scorn of the proud;
Cheer up, you may see on the morrow
The light through a rift in the cloud.

CHO.—Cheer up, &c.

Oh! think of your Lord torn and bleeding,
And mocked by a blood-thirsting crowd,
And see, through that Lord who is pleading,
Bright hopes through a rift in the cloud.

CHO.—Cheer up, &c.

Yes, cheer up and shake off thy sadness,
And tell of salvation aloud,
Through the truth which gives thee much gladness,
And to thee is a rift in the cloud.

CHO.—Cheer up, &c.

SARAH F. SHARPE.

Clyde, Ohio.

Another Ascension-Robe Slander Exploded.

BRO. SMITH: I send you some testimony in regard to Ascension Robes, that perhaps is of interest enough to find a place in the REVIEW. There has been a great deal said in this place, within the last six months, on this subject, especially at the time of Bro. Andrews' lectures here, and since; which, together with other influences, has created much prejudice. Elder Lugg, Methodist, has taken a very active part in the matter, both in the pulpit and out. He said he never heard it disputed by any one before. He supposed it susceptible of positive proof. Among other assertions he said there was a Mrs. Green in Marquette, Wis., that had a robe prepared in 1844, as hundreds of others had, and had kept it ever since. He gave me the name of his main witness, Mrs. McCracken, a near neighbor of hers; but many of them had seen the robe out *bleaching*. I wrote to Bro. Edward Hallock with reference to it, and he has very kindly furnished me with testimony to the point. I thought it might be interesting to some of our brethren who are young in the cause, and not well prepared to meet such influences. I presume these persons would have no objections to having their names used. If such men as Eld. Lugg would give a little more heed to that law which says, Thou shalt not bear false witness against thy neighbor, it would save much trouble; but there is a blessing promised in Matt. 5:11, 12, to those who are thus slandered. I send you the letters I received from Bro. Hallock, that you may dispose of their contents as you think best. If you publish any of them, please send me a dozen numbers of the paper for free distribution.

I showed these letters to Eld. Lugg. He seemed rather surprised, and said he would write out something to exonerate himself. He has failed as yet to present it. Yours in love of the truth,

A. B. WILLIAMS.

Clinton, Wis.

The following are the letters referred to above by Bro. Williams:

DEAR BRO. WILLIAMS: I received your communication yesterday, and went directly to see Mrs. Green. I have her statement as to her ascension robe, in her own handwriting, which I send with this. She also stated that if that was not sufficient she would write more, and that she would give \$100 for reliable proof that an ascension robe was made during the '44 movement. She said there never was one made. She wished me to see her neighbor, Mrs. McCracken, as she did not believe that Mrs. McC. had ever told such a thing; for she was a truthful woman.

Mrs. Green is a first-day Adventist, seventy-two years of age.

I went directly to see Mrs. McCracken. She said she was acquainted with Mr. Lugg, and admitted that she had joked with him some on the subject, but seemed very much surprised at the advantage he had taken of it.

I also inclose her written statement. If we can be of any more use in the matter we are at your service.

We are looking forward to that happy day when the refuges of lies will be swept away.

In love,

E. HALLOCK.

STATEMENT FROM MRS. GREEN.

As I am one whom the enemies of the truth refer to in speaking of ascension robes, I hereby certify that I have been anxiously looking for the King in his beauty; but the assertion that I ever prepared a cloth robe for ascension is false, and utterly devoid of truth. I will give the sum of one hundred dollars to any person of truth to prove the assertion.

MARY GREEN.

STATEMENT FROM MRS. McCracken.

Bro. Lugg must have misunderstood me to say that Mrs. Green had her ascension robe prepared. She has clothes laid by in case of her death, as many other persons have. This is all of which I have any knowledge.

M. A. McCracken.

Temperance.

WHEN Demetrius Poliorcetes declared war on the Island of Rhodes, and besieged the city of Rhodes, he discovered in the suburbs an artist, earnestly at work in his shop. Demetrius, surprised at his quiet industry amidst the din of battle, inquired of him the cause. The artist replied, "Demetrius has made war on the Rhodians, and not on the arts and sciences." For this reply, the prince put a guard around his premises, that he might continue his labors without molestation. This artist was the celebrated Protogenes, a native of the city of Caunus, in Caria. He was at work at that time on his master-piece, which was bought by the city of Rome, and hung up in the temple of peace. On this painting, Protogenes labored seven years, and during that time, he ate nothing but lupines, a kind of pulse, boiled in water, that "the delicacy of his taste and imagination, might not be affected by his diet."

What a lesson can the Christian learn from this heathen artist! Temperance is one of the Christian graces; and I know from experience, that it requires a continual effort to attain to it.

One of the great sins of the present day, is gluttony. Let us strive to be temperate in all things, that we may be cleansed from all filthiness of the flesh and spirit.

G. W. MITCHELL.

"The Sword of the Spirit."

THIS, the Scriptures declare, "is the word of God." And why is it not as powerless to do its work without the aid of the Spirit, as any other sword unless some one wield it?

This thought came impressively to mind while reflecting on that point of doctrine as believed by the body of Disciples: "No spirit except in the word of God." I consider this as much a suggestion of the enemy as that the devil exists only in the dispositions of mankind.

How beautiful, consistent, and plain, is the truth; while men's garbling is as contradictory and blinding to the human mind as Satan could desire.

May those who have "bought the truth, sell it not," but live so consecratedly as to become "sanctified through" it. Then can the Holy Spirit dwell within, and wield its own sword, which is "quick and powerful, and sharper than a two-edged sword," doing its work with unerring certainty.

S. H. BONFOY.

"In ever Christianity," says Robert Hall, "appears in its power, it is when it erects its trophies upon the tomb; when it takes up its votaries where the world leaves them, and fills the breast with immortal hope in dying moments."

The Free Mind.

BRO. SMITH: If you deem best, please send forth the following noble words of that profound statesman, Channing. They breathe the spirit and power of present truth in pointing out true moral worth; and no appreciative mind can fail to be benefited by their careful perusal.

H. G. B.

"I call that mind free, which masters the senses; which protects itself against the animal appetites; which penetrates beneath the body, and recognizes its own reality and greatness. I call that mind free which escapes the bondage of matter; which instead of stopping at the material universe and making it a prison wall, passes beyond it to its Author, and finds in the radiant signatures which the universe everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

"I call that mind free, which sets no bounds to its love; which recognizes in all human beings the image of God and the rights of his children; which delights in virtue and sympathizes with suffering wherever they are seen; which conquers pride, anger, and sloth, and offers itself up a willing victim to the cause of humanity.

"I call that mind free, which is not passively framed by outward circumstances; which is not swept away by the torrent of events; which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

"I call that mind free, which protects itself against the usurpations of society, which does not cower to human opinion, which feels itself accountable to a higher than man's, which respects a higher than fashion, which reverences itself too much to be the slave or tool of the many or the few.

"I call that mind free, which through confidence in God and in the power of virtue has cast off all fear but that of wrong doing, which no menace or peril can enthrall, which is calm in the midst of tumults, and possesses itself though all else be lost.

"Finally, I call that mind free, which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers, which transcends the bounds of time and death, which hopes to advance forever, and which finds inexhaustible power, both for action and suffering, in the prospect of immortality."

Is Your Soul Insured?

"Pa," said a little boy, as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son," replied the agitated father. "Why do you ask that question?"

"Why, pa, I heard uncle George say that you had your houses insured and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it; won't you get it insured right away?"

The father leaned his head on his hand, and was silent. He owned broad acres of land that were covered with a bountiful produce, barns were even now filled with plenty, his buildings were all well covered with insurance; but, as if that would not suffice for the maintenance of his wife and only child, in case of his decease, he had, the day before, taken a life policy for a large amount; yet not one thought had he given to his own soul.

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not remove Daniel from the den of lions; he sent his angel to close the mouths of the beasts. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave him sufficiency of grace to sustain him.

If you would rise in the world, you must not stop to kick at every cur who barks at you as you pass along.

A Correction.

BRO. SMITH: Lest a wrong impression should obtain, I wish to say that in Eld. Wardner's last article in REVIEW, his informer was certainly mistaken in saying that my wife and I had taught that the "soul is nothing but the breath." I have taught the same as Bro. Cottrell advanced in his article, that the word soul is one of the different definitions of a Hebrew word and a Greek word, and in some instances in Scripture is used as an equivalent for breath. See 1 Kings 17:17, 21. A definition cannot have a definition, but it may have an equivalent.

H. G. Buxton.

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.

SISTER N. L. BOLINGER writes from Richland Co. Ill.: I have seen truth and light in God's holy word, since reading the REVIEW, that I never expected to see; and, thanks to our heavenly Father, I try to keep the commandments of God and the faith of Jesus. I feel like serving my heavenly Father more and more every day since I have seen the present truth, and better realize what Jesus has done for me. I feel my own unworthiness; but when I think of the promise in the words of divine truth, that if I will prove faithful and endure unto the end, I shall be saved, it gives me courage. I love to talk about Jesus, and to meditate on the Scriptures; and I try all the time not to build my treasure upon this earth, but to have my treasure in Heaven where moth and rust doth not corrupt. It did me much good when I saw Bro. Curl's letter in the REVIEW. I felt to rejoice and praise the Lord for his goodness. Oh! that my husband might see the truth; but I will be patient and trust all to the Lord.

SISTER A. HAMLIN writes from Clinton: I am with you heart and hand in the great work of preparation, while the few closing hours of probation last. I will try, the Lord being my helper, to overcome my sins and be found at last among the faithful ones who have been keeping God's commandments. I pray that I may realize more deeply the solemn times in which we are living. While Jesus is finishing his work in the heavenly sanctuary, let us be faithful. The third angel's message is preparing the people of God for translation, and the world for destruction. Shall I, a poor sinful creature, be found at last with God's people? I will try to be there. I thank the Lord for present truth. It has been four years since I commenced to keep the Sabbath, and I am not weary of the way. The truth looks better and brighter every day. Truly, we are living in an evil day, when wickedness is increasing, and the enemy's wrath is kindled against those who are keeping the commandments. Trouble is increasing; but God will be a Sun and Shield to his people. He is a strong tower in the time of trouble. We will trust in the Lord. We need not fear; he is an ever present help in the time of affliction.

SISTER O. E. McCORD writes from Clackamas Co., Oregon: It may not be uninteresting to the brethren and sisters to know that my husband and self are also striving, though so far away from others of like faith, to honor and revere by our example the holy rest-day of the Lord our God.

I thank the Lord that he ever put it into the heart of a kind friend to send us some tracts that led us to investigate this very important subject. We commenced keeping the Sabbath two years ago this coming July; and though we have met very great opposition from those from whom we had expected better things, yet we have been enabled by the grace of God to hold fast the truth according to his word. We are entirely alone, as there are none of like faith in this

valley that we are aware of. We have not hesitated, whenever opportunity offered, to converse with those whom we met, and to distribute tracts to those who would receive them. Some entirely refuse to read them. Some who have been willing to read have confessed that what they present is the truth, and that they ought to act as well as believe; yet thus far they show no disposition to come out and face the certain opposition of the world. I have thought if it were possible for some one to come and personally set the truth before the people it might effect something toward forming a church here. If any Sabbath-keepers who are searching for new homes should conclude to take so long a journey, I think they might find comfortable homes here. The climate is mild, and is said to be in many respects more pleasant than the climate of California. I think the example and influence of a devoted band of Sabbath-keepers would go far toward spreading the truth among those who are now living in a state of indifference. We realize our lonely position, and humbly pray for aid from the Lord who is able to defend and protect all who will come unto him. Pray for us, that we may at last overcome every sin and hindrance, and enter into that holy city, where we may behold the face of Him who bore our sins that we might have eternal life.

Obituary Notices.

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

DIED, of consumption, May 24, 1870, my dear sister, Nancy A. Snyder, aged 31 years.

She endeavored for a number of years to live in harmony with the commandments of God and the faith of Jesus. Although she had to endure the wearing nature of disease, yet she was ever ready to look beyond this world of "sin and sorrow" with strong hope of having part in the first resurrection.

She conversed freely with friends to the last. Turning to father she took his hand, saying, "All is well with me. I want to meet you in the kingdom of God. Farewell!" She encouraged the believers, admonished the careless, and exhorted all to meet her where parting will be no more.

Thus dies the friend of Jesus,
Whose sleep in him is sweet,
Till that glad morn will greet us
When parted friends will meet.

J. H. ROGERS.

Altovista, Mo., May 26, 1870.

DIED, on the evening of May 6, 1870, of pulmonary disease, our little Maggie, aged one year, eight months, and twelve days. She suffered much for more than a year; yet, the most of the time she was a very cheerful and happy child. We laid her away in hope of meeting her on the bright morning of the resurrection. G. W. MITCHELL.

DIED, of liver complaint, in Tittabawassee, Saginaw Co., Mich., April 29, 1870, our much-loved sister Cornelia Ann Hilton, in the 26th year of her age. Sister C. was led to see, believe, and receive the truth of the third angel's message some three years since, under the labors of Bro. M. E. Cornell. She lived in patient waiting, and died in hope of the immortal inheritance. "It shall be well with the righteous," was the theme of the occasion, by the writer. C. STODDARD.

DIED, in Richland, Iowa, May 19, 1870, Sr. Caroline Lemley, wife of Jacob Lemley, aged 39 years and 7 months. She, with her family, embraced the truth last fall, while the tent was there. She leaves a husband and seven children, the youngest a babe of two weeks. We have a good hope that she sleeps in Jesus. I made remarks at her funeral on 1 Thess 4:13-18, trying to comfort those that mourn, with the blessed hope.

D. M. CANRIGHT.

DIED, of catarrh and consumption, at the residence of the writer, in La Porte City, Iowa, Sabbath morning, May 28, 1870, Sr. Helena Grettberg, aged 33 years, 2 months, and 20 days. In her last sickness she suffered much, but bore her sufferings with meekness and Christian fortitude, and leaves behind her the best evidence that she awaits a part in the first resurrection. A husband and four children are left to mourn her loss. On the occasion of her funeral an interesting discourse was delivered to a large and attentive audience, by Eld. Hoyt, Presbyterian.

AMOS AMBURN.

DIED, in Fitchburg, Mass., May 13, 1870, Bro. M. D. Farnsworth, aged 81 years and 10 months. He was a great sufferer the last few years, especially the last few months of his life, but he appeared to be converted anew to the truth, and bore with much patience his sufferings. He leaves an aged widow, and daughter with broken health, who need more than words can do for them. We tried to comfort them and a few friends as best we could with the hope of the soon coming of Jesus, and the resurrection of the dead.

P. C. RODMAN.

MISCELLANEOUS.

Michigan Central Railroad.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:40 P.M.	9:00 P.M.
Battle Creek,	1:05 P.M.	10:57 A.M.	11:20 P.M.	1:12 A.M.
Chicago, Arrs.	8:05 P.M.	4:00 P.M.	6:30 A.M.	7:10 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:28 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Arrs.	5:40 P.M.	7:55 P.M.	3:45 A.M.	7:30 A.M.

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

Will the public ever be led to take the true view of the pork question? The following looks hopeful:—

"There is something radically wrong in the management of swine, resulting yearly in the loss of millions of young pigs and hogs, or else the genus *Sus* is an unhealthy and unwholesome animal, and therefore unfit for human food. One or the other of these conclusions seems to be forced upon the common sense and sound judgment of the observer. The mortality among young pigs, for which the butcher has no responsibility, is nearly if not quite proportionate to that of infants of the human species, and aggregates millions of individuals yearly."

This is from the report of the Agricultural Bureau, of Washington, on the subject of domestic animals. That the least suspicion should be for a moment admitted in such a document that "the genus *Sus* is an unhealthy and unwholesome animal, and therefore unfit for human food," is evidence that the path of progress is not yet entirely hedged up. Reformers may still take courage.

The Ten Sermons on the Sabbath and Law.

I HAVE read this work carefully the second time. This is a good work to place in the hands of candid inquirers. It embraces more in a small compass than any other book we have. Those brethren who have not read it, will do well to read it carefully. And those who have already read it will not be disappointed in expecting to find a great many new ideas and valuable thoughts by a second reading. Some books contain a few thoughts clothed in many words. Others are filled with many thoughts clothed in few words. Brethren read, meditate, pray, and practice. JOHN MATTESON.

Farlinville, Kan., April, 1870.

Intoxication in New York.

The New York correspondent of the Boston Journal writes to that paper some rather extraordinary facts relating to the drinking customs of respectable people in that city:

"I met the other day in the street quite a well-known minister, who was so drunk that two friends could hardly hold him up, and his language was neither chaste, reverent nor decent. Quite an excitement was produced in one of the Brooklyn ferry boat cabins, when most crowded, by a party too drunk to navigate, who insisted in announcing repeatedly his connection with the religious press, which he really held. It is no uncommon thing to see in the cars and on Broadway, women, some of them quite young, and some very fashionably dressed, so intoxicated as to attract attention. The drinking customs of New York are fearful. One of its banks, at its annual election, provides a general carouse. Brandy, whisky wines, punch *ad libitum*, are furnished, and old directors and stockholders, and young clerks get gloriously fuddled; nor is this custom singular with the bank."

A MORE glorious victory cannot be gained over another man than this: that when the injury begins on his part, the kindness begins on ours. If both the ways were equally in our power, yet it is a much more desirable conquest to overcome evil with good, than with evil. By this we can only conquer our enemy, and may perhaps fail in that; but by the other we certainly conquer ourselves, and perhaps our enemy too; overcoming him in the noblest manner, and leading him gently until he be cool, and without force effectually subduing him to be our friend.

The Review and Herald.

Battle Creek, Mich., Third-day, June 7, 1870.

From the *Marshall Statesman*, of May 25, 1870, we learn that a physician of that city being called out a short time since to attend the sick, came, at a little past midnight, upon a party of young gentlemen and ladies, so called, all smoking but two of the ladies, all in a high state of exhalation from the effects of lager, and making Main street hideous with their wild carouse. There are those who think the world in these days is very rapidly progressing. It is—in the direction here indicated.

Eld. J. Litch is getting his first-day-keeping friends into trouble. By an array of words which he would probably dignify with the name of argument, he comes to the following conclusion:

"It will be seen by this, that Christians keep as much of the seventh day as Sabbatarians."

Now as they believe that they should not keep any part of the seventh day, but that to do so, is to fall from grace, what shall we say of their present position? Are they not at least half fallen from grace? Let them immediately correct their reckoning, so as to get entirely clear of the seventh day, that they, in accordance with the laudable desire expressed by some of the earliest opponents of the Sabbath, may "have nothing in common with that odious brood" who keep it. For according to his distinctive titles, "Sabbatarians" cannot, of course, be "Christians."

According to the proverb, "Where there's a will there's a way," how long will it be before Henry Ward Beecher will be a Spiritualist, avowedly, as all believers in the immortality of the soul are, virtually. In the *Christian Union* of May 21, 1870, he says: "We frankly admit that we long to believe in Spiritualism—but cannot. We not only do not resist evidence and conviction, but we rather solicit belief. Who does not wish with all his soul that it might prove that windows were opened into the other world, through which we might commune with the disembodied." He sticks chiefly at the literature of Spiritualism. But his scruples in this respect are not, we imagine, such as cannot be overcome, since if he and a few more like him should join the ranks, its literature would be greatly improved. He gives, however, so good a description of it as it stands at present, that we cannot forbear quoting. He says: "We cannot be so tolerant of the literature of Spiritualism as we are of the phenomenology. It is the most hopeless waste of sentimentalism, the most extraordinary effusion of fancy, futile philosophy, and maudlin religiousness, and in the most extraordinary quantity, that ever broke loose upon the world. It would be humiliating to the world to believe that dying gives to the soul such a back-set as the revelations of Spiritualism manifest. After the growth and experience of seventy years in the flesh, it is hard to think that one is doomed in the other life to semi-idiocy."

KEPT BACK BY FRAUD.—James speaks of a certain class of rich oppressors, who, in the last days, keep back by fraud, the hire of their laborers. It is not an open refusal to pay just debts, but a fraudulent transaction, a resort to the many dishonest ways which selfishness may devise to keep back wages, or cheat the laborer out of his just dues. Is not this emphatically fulfilled in the cases of very many of the freedmen of the South? In the report of the Agricultural Bureau of Washington, for April, 1870, we find the following statement:—

"Ouachita County, Louisiana.—The freedmen are working 'on shares'; they get on an average one-third of the crop, and are at no expense (at least they are offered this). At the end of the year, however, in too many cases, the planter brings in a bill for goods sold the laborer, which takes up all his cotton; the corn is generally sold to the planter or employer at a nominal price, and the poor negro commences a new year's work without a cent."

Answers to Correspondents.

WM. COTTRELL: We have nothing positive to show how often the ordinances of the church should be celebrated. That the question has been left undetermined, is evident from 1 Cor. 11:26. Our custom here has been, once in each quarter.

P. A. M., of N. Y.: The evil of which you speak is one which we would fain believe does not exist to a great extent among our people. Personal effort in behalf of the one to whom you refer, we think would be more effectual than any published appeal.

W. H. KYNETT: "Even him," in 2 Thess. 2:9, are supplied words, and convey a wrong sense. The next word, the relative pronoun, whose, refers for its antecedent back to the word Lord in the preceding verse. Literally translated, the connection between verses 8 and 9 is as follows: "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming, the coming of whom is after the working of Satan," &c. The coming in both instances refers to Christ.—In regard to our duty under the coming decree, it is useless now to conjecture. If we are living near to God, he will then teach us what to say and what to do.—Matt. 1:16, which says that Joseph was the son of Jacob, is harmonized with Luke 3:23 which speaks of him as the son of Heli, by the fact that the Jews never permitted the names of women to appear in their lines of genealogy; so that when a family happened to end with a daughter, her husband's name was inserted in the genealogical reckoning, as the son of him of whom he was really only the son-in-law. Thus Joseph was really the son of Jacob; Mary was the daughter of Heli; but Heli having no son, Joseph the husband of his daughter, Mary, is put in as his son. Luke then runs back through the line of Mary, and Matthew through the line of Joseph. This explains all the apparent discrepancies between the two tables.

Notice.

Those going to the camp meeting at Kilbourn city, can get round trip tickets the same as for fare one way on the Milwaukee and La Crosse R. R. Sale of tickets to commence June 29; and on July 3, return tickets good till July 5, 1870.

C. W. OLDS.

East Elma.

We had an interesting Monthly Meeting here. The tent was pitched, the weather was warm and good, and the congregations large and attentive, and listened to some of the reasons of our faith and hope with remarkable attention. We held meetings in the tent through the week and over another Sabbath and first-day; and on the latter day seven went forward in the ordinance of baptism. Brethren and sisters from the Lancaster church came the last two days of the meeting. Their presence and aid were timely, and I trust appreciated. We trust that the labors of Bro. Reynolds will still be blessed to the salvation of souls in this place. Remember in prayer the work in Elma.

R. F. COTTRELL.

THE form of temptations and trials may change as we progress in overcoming; yet we have a constant warfare. The enemy will never cease to tempt us until probation is ended. The daily and continual question is, How can we overcome? "He that shall endure unto the end, the same shall be saved." J. M.

Appointments.

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

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the West as follows:—
Marion, Iowa, June 9-14.
Nora, Ill., " 16-21.
Wassioja, Minn., " 23-28.
Kilbourn City, Wisconsin, June 30, to July 5.
These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous Reviews.

THE next Quarterly Meeting for the churches of Johnstown, Oakland, and Little Prairie, Wis., will be held at Little Prairie, June 25 and 26. We request every member of this church to report at this meeting. Will one of the ministers meet with us? C. W. OLDS.

PROVIDENCE permitting, I will meet the church in Holly, Mich., Sabbath and first-day, June 11 and 12, 1870. A general attendance of the friends in that vicinity is requested. J. H. WAGGONER.

PROVIDENCE permitting, we will meet with the churches in Calhoun County, Mich., at their Monthly Meeting in Convis, Sabbath and first-day, June 11 and 12, 1870. Also, we will attend the Monthly Meeting of the churches of Windsor, Oneida, and Charlotte, at Potterville, June 25 and 26, 1870. Will the Mich. Conf. Committee meet us at Potterville, as above, to consult in regard to the location of a camp-meeting ground? A general attendance of brethren and sisters, so far as consistent, is requested at both these meetings. U. SMITH, W. C. GAGE.

PROVIDENCE permitting, there will be a Grove-meeting at Farliaville, Linn Co., Kan., commencing Thursday evening, June 16, 1870, and continuing over Sabbath and Sunday. Farliaville is on the main road from Kansas City to Mound City, eight miles north of the latter place. Scattered brethren and friends are invited to attend. Come to get your spiritual strength renewed, and prepared to take care of yourselves. JOHN MATTESON.

At Hamilton, Mo., no providence preventing, there will be a series of meetings, commencing Tuesday evening, June 21, 1870, and continuing over Sabbath and Sunday. Let all who are interested in these meetings make some sacrifice to attend, and come in the fear of God. JOHN MATTESON.

THE next Monthly Meeting for the Southern District of Maine will be held at Allen's Corner, Westbrook, near Bro. Morton's, Sabbath and first-day, June 11 and 12. Meeting will commence Friday at 8 p. m.

I hope to see a general gathering of the friends of the cause at this meeting. Come prepared to labor for the salvation of souls. J. B. GOODRICH.

THE Lord willing, I will meet with the brethren at Altvista, Daviess Co., Mo., and commence meetings Friday evening, July 1, 1870. Meetings to continue over Sabbath and Sunday. Let all who can, attend. JOHN MATTESON.

PROVIDENCE permitting, I will meet with the church in Johnson, Vt., the last Sabbath and first-day in June. It is desired that every member of the church should be present, or report their standing by letter. A. S. HUTCHINS.

I expect to meet with the brethren as follows: Washington, N. H., Sabbath, June 11, 1870. Amherst, June 18. Hope to meet the scattered brethren in these places at these meetings. P. C. RODMAN.

PROVIDENCE permitting, I will meet with the church at Cottage, Cattaraugus Co., N. Y. on the third Sabbath and first-day in June, 1870. Would be glad to have the friends at Eddyville, Randolph, Cherry Creek, and others in that region, meet with me there. R. F. COTTRELL.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

We have received a letter from Cedar Run, with 50c enclosed. No name, nor directions how to appropriate the money.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. T J Bosworth 36-1, A E Tallman 36-1, Martha Hefley 37-11, Jas Youll 36-18, Hiram Wo-tower 37-25, C Clay 37-12, Saml J Herson 36-20, Quincy Hall 36-1, Mary Aderton 34-15, A Pierce 36-1, A Martineil 37-11, A C Hendrick 35-15, A J James 37-25.
\$2.00 each. H Keeney 37-14, C M Nichols 37-14, D Scott 38-1, B G Warren 37-15, Mary Bicker 38-1, H W Pierce 37-10, A M Gravel 37-1, D Richmond 38-1, Arba Smith 37-17.
Miscellaneous. Aloah Buzzel 50c 36-21, Mrs Geo Berry \$1.50 35-16, Mrs F Reading 50c 36-1, B F Whitbeck 238, 38-17.

Books Sent by Mail.

Eld Hitchcock 50c, B F Gifford 75c, H S Gurney \$1.04, C Clay 1.12, D C Elmer 1.00, John Francisco 1.00, J N Loughborough 5.14, M J Cottrell 20c, G W Barker 57c, M E Cornell 57c, L P Bailey 1.20, Wm Guilek 70c, P Alvord 50c, B G Warren 1.10, Mrs H Sm ley 50c, Wm Little 12c, J C Smith 3.45, Mary A Lyons 3.63, Chris Roth 35c, T A Myers 35c, Hannah E Hunsen 15c, R M Johnson 2.20, Ira M Annabi 48c.

General Conference Missionary Fund.

Church in Allegan, Mich., \$20.00, G W Mitchell & s, 10.00, I M L 1.50.

Benevolent Fund.

Gardner Owen \$5.00, Chauncy Owen 2.00, Charlotte Allhouse 2.00.

Michigan Conference Fund.

Church in Oakland \$12.50.

Cash Received on Account.

J N Loughborough for D T Bourdeau \$30.00.

Received on Book and Tract Fund.

I W Barker \$5.00, I D Van Horn & wife 25.00, M J Cottrell 1.00.