

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 BEAUTIFUL LAND.

There's a beautiful land where no shadows are,
Where beautiful flowers bloom;
Where the young and the happy, the gay and fair,
No more sink away in the tomb;
Where no moanings come from a bed of pain,
And sickness is feared no more;
Oh! my feet are weary, and I faint
Would rest on that happy shore,

Where no tempests darken the skies' deep blue,
And sorrows come no more;
Where the smiling fields wear a verdant hue,
And the troubles of life are o'er;
Where each coming day to joy gives birth,
And crystal fountains flow,
And beauty live in the blessed earth,
And chilling winds no'er blow.

The harps of the blessed, the river's voice,
And the tones of the divine,
All, all will the weary heart rejoice,
In that bright and happy clime.
Oh! our eyes grow bright, and our hearts are glad,
For our toils are almost o'er;
In that beautiful land where none are sad,
We'll dwell forevermore.

L. D. SANTER.

Dixon, Mo.

Brief Reflections and Arguments.

MEN refuse to keep the Sabbath of the Lord because the commandment is not repeated in the New Testament; and yet they observe the first day of the week, for which there is no commandment in either the Old or the New. This shows that they are governed by custom, and not by revelation or reason.

Those who would have the moral law of God abolished, close their eyes to two important things: 1. That the presumptive evidence is all in favor of the continuance of the moral code of the all-wise and unchangeable God; and 2. That the Lord Jesus, instead of destroying it, affirmed the perpetuity of every jot and tittle of it, "till heaven and earth pass." Matt. 5:17, 19.

Those who quote Heb. 4:3,—"For we which have believed do enter into rest," emphasizing *do enter*, to make it appear that the rest referred to "is enjoyed by the believer here in this present life," need to be told that in order to express that idea it should read, "We that have believed *have entered into rest*." As it stands, it is in perfect harmony with the exhortation of the apostle in the same chapter:—"Let us [believers] labor therefore to enter into that rest, lest any man fall," or "come short of it."

Paul was converted to the Christian religion some years after all the Jewish sabbaths were nailed to the cross, and consequently were no more. If the weekly Sabbath was included with those, there was no Sabbath during his Christian experience and labors. But the inspired recorder of his travels and labors frequently tells us what Paul did on the Sabbath, with-

out any qualifying term such as *old* or *Jewish*. If there was no Sabbath then, this language is well-calculated to mislead the reader; but if there was a Sabbath then, there is one now, unless it has been abolished since the apostle's labors were put upon record.

While Paul was at Corinth, where he continued "a year and six months, teaching the word of God," it is recorded of him that "he reasoned in the synagogue EVERY SABBATH." If the first day of the week was the Sabbath at that time, the Jews opened their synagogue every first day of the week, either because they had changed their day of worship to that day, or to accommodate the Christians, who, if tradition be true, had kept the first day during the twenty years that passed between the resurrection of Christ and Paul's labors at Corinth. But if Paul accommodated himself to the Jews, and these meetings were held on the day they ever had been, and still are in the habit of observing, it follows that the first day of the week was not the Sabbath at that time; for if it were, it would certainly be included in the term "every Sabbath." Now if the first day of the week was not the Sabbath twenty years after the resurrection of Christ, when did it become the Sabbath?

R. F. COTTRELL.

Self-Deception.

TEXT: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6:7.

This world is full of deception. Wherever a man goes, in whatever he engages, he is very liable to be deceived. Every man knows this, and is on the watch for it. He keeps his eyes open. He tests everybody and everything before he trusts them. Even then, after the closest care, men are often deceived and made to suffer much by it. In all worldly affairs, men are anxious to avoid being deceived. They try to learn the exact truth; for they know that this is their only safety.

But, strange to say, in religious matters, where eternal interests are at stake, many persons are perfectly willing to be deceived! We often hear them say, "It is no matter what we believe; if we are only honest and sincere in our belief, the Lord will accept us." But these men know better than to reason in this way about worldly affairs. If they are deceived in these, they must suffer for it; and if they were carelessly deceived, no one pities them. We think that in the great day they will find the same principle to hold good in religious matters.

Let us take a few cases of persons who were deceived and led to believe a falsehood. Let us see how the Lord regarded them. Eve is a good illustration. Gen. 2:16, 17. God told her not to eat of the tree of the knowledge of good and evil. If she did, she must die. Soon after this, the enemy came and conversed with her about it. He told her that the fruit would not hurt her, but do her good. After considering the matter, Eve concluded that the fruit would not hurt her. She believed that it would do her good. That she sincerely believed this, she proved by partaking of the tree. What was the result? Suppose the case: The Lord calls her up and says, "Eve, have you eaten of the forbidden fruit?" "Yes." "By this deed you

have brought my wrath upon you, and you must die, as I threatened you." But Eve replies, "Lord, the serpent deceived me, and I sincerely and honestly believed that it would be best for me to eat of it. Surely you will not punish me for doing what I sincerely believed was right." But the Lord replies: "I told you not to touch it. My enemy, the serpent, told you to eat it. You believed his words, and *disbelieved* mine—believed that I had lied to you. For this lack of faith in me you shall die."

Reader, this illustrates the real truth in the case. It shows that Eve, instead of having sincere belief, was moved by the blackest *unbelief* in God, for which she deserved to die. So it is generally with those who plead their *honesty* and *sincerity* while directly disbelieving and disobeying the plain word of God. The Judgment will probably reveal the fact that much of this so-called honest and sincere belief was nothing but pure unbelief.

Paul's case while persecuting the saints is another illustration of this fact. Will any one question his zeal and sincerity in doing what he did? He says "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. If any one could plead "sincere belief" he could. Yet hear him after he was converted to God and saw things as they were. Of himself he says: "Who was before a *blasphemer*, and a *persecutor*, and *injurious*; but I obtained mercy, because I did it ignorantly in *unbelief*." Here Paul justly confesses that it was *unbelief* which led him to do what he did against the truth. He does not try to excuse himself under the plea of "sincere belief," but comes out plainly and gives the thing its proper name; "*ignorant unbelief*." Now the fearful and unbelieving are to have their part in the lake of fire. Rev. 21:8.

When God requires men to believe any truth, he always gives them sufficient evidence to convince them if they are willing to be convinced. If they shut their eyes to this evidence and do not believe the Lord, he holds them accountable for their unbelief, however much they may deceive themselves by calling it sincere belief. A most pernicious error is that which says that it makes no odds what we believe if we are only sincere. If this be true, the sincere pagan would be as acceptable to God as the sincere Christian. One religion would be as good as another if men only believed it strongly enough.

But let us look at this idea. God is the author of all truth. Whatever is true in all the world comes from God. John 17:17; 1 John 2:21. On the other hand, the devil is the author of every error, false doctrine, and untruth which has ever been taught in the world. Says Christ, "Satan is a liar and the father of it." John 8:44. No one could believe that any untruth or error could come from God; hence it must come from the opposite source—the devil. To illustrate: In a certain town there are two different doctrines being advocated. One is true, the other false. The true one of course must have originated with God; it came from him. The false one must have originated with Satan; he first started it. The people are divided between the two doctrines. Some firmly believe one, and some firmly believe the other.

Now can we believe that God is indifferent as to which doctrine they adhere to, on which side they arrange themselves? No; for every word they speak, every act they do, all the influence they exert on the side of the false doctrine and against the true one, is so much done to build up the authority and kingdom of Satan, and to oppose the truth and kingdom of God. This unquestionably being true, it is of great importance that our belief be found on the right side.

D. M. CANRIGHT.

Adel, Iowa.

Freedom from Sin.

THE Saviour declared that "whosoever committeth sin is the servant of sin;" and knowing the nature of this bondage, he said: "If the Son, therefore, shall make you free, ye shall be free indeed." Jno. 8. Free indeed. Happy thought. The conscience purged of guilt, and the energies quickened by the Holy Spirit, and the soul enabled to resist every attempt of sin to bring it into captivity.

The Jubilee was a glad festival to those slaves of Israel whose bitter bondage was then ended. We may imagine with what glad hearts, and high transports, they celebrated it.

The first of January, 1863, was a day that brought joy and gladness to the hearts of millions, when our chief Executive said: "Let the oppressed go free." Did not the mother's heart leap for joy when she knew that she was free, and that she need no longer fear that her dear children would be torn from her arms, and sold to be the slaves of tyrants?

And the hearts of fathers, too, swelled with emotion too big for utterance, when they felt that they were free, and knew that cruel masters could no more invade their dwellings and molest those their hearts held dear.

But from a worse thralldom than the slaves of Israel saw, or than Africa's children in the South were doomed to, is that from which the Son proposes to release us.

Servants of sin! Our energies too weak to break the galling bands. Doomed to a dreadful life of misery here, and hereafter the second death. This is the portion of the servants of sin. "The wages of sin is death."

From this deplorable state, the Son only can make us free.

"He breaks the cruel power of sin,
He sets the captives free;
His blood can make the foulest clean;
His blood avails for me."

Some persons are struggling against the power of sin, and seem to think that God requires them to break the cruel bands. They have struggled long, but are not free. Their depravity is so great, that with all their strength, this formidable tyrant, under which they are sold, brings them into captivity. They exclaim in bitterness, "What I would that do I not, but what I hate that do I."

They are encouraged by reading the last of the seventh chapter of the Roman letter; for they conclude that their experience is like that of the apostle, and therefore they are Christians. But let me say to such that Paul is not there giving the experience of a Christian, but that of an unconverted man. If, therefore, your experience accords with that given there, do not take it as evidence that the Son has made you free.

The idea that a person in the regenerate state is in the condition there described, most pitifully and shamefully, not only lowers the standard of Christianity, but destroys its influence and disgraces its character. Let us notice that experience, and it will be seen that he is either personating a Jew convinced that by works he cannot be just with God, or giving his own experience before he heard those words of Ananias, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way, as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the Holy Ghost." Acts. 9:17.

Rom. 7:14. "For we know that the law is spiritual, but I am carnal, sold under sin." The law is not a system of external rites and ceremonies, nor merely a rule of moral action, but it reaches to the most hid-

den purposes, thoughts, dispositions, and desires of the heart. It is spiritual. Now I say that the character here represented was not a Christian; for,

1. He was not keeping the law. He assented to the law that it was good, but he was carnal and could not keep it. While a person is possessed of a carnal mind, and is under the power of sin, he cannot keep a spiritual law. He declares in the next chapter, verse 7, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Therefore while carnal he was not keeping the law.

2. He was a subject of death. While carnal, the "mind," the "inner man," the "I," may see the right and approve it too, yet being in captivity cannot perform it, and therefore is a subject of death. In the next chapter, verse 6, his own language is: "To be carnally minded is death; but to be spiritually minded is life and peace."

He was not the latter; for he had no peace, but he was the former; for he says, "I am carnal;" and seeing his doom he exclaims, in bitterness of soul, "Oh! wretched man that I am, who shall deliver me from the body of this death?"

3. Christ had not made him free. "I am carnal, sold under sin." Can any one whom Christ has made free, and said that they should be free indeed, feel that they are slaves, sold under sin, unable to do what they know to be right, unable to perform that which they will to do, but find themselves doing that which they hate and know to be sinful? The idea is preposterous.

When we apply all that is here said, of the carnal man "sold under sin," to a man in an unconverted state, all is plain. That it was all true of Saul of Tarsus, none can doubt. But that the great apostle in whom dwelt the Holy Spirit, and toward whom the work of grace had been so abundant, was in this condition, who can doubt?

It is strange that any should imbibe the notion that such was the condition of the apostle, or that when the Son "makes free," he leaves souls in that condition. The notion is absurd and monstrous, if not blasphemous.

Paul was not left in that state of bondage. He found deliverance. When seeing his doom, and feeling his utter helplessness, he inquires for help. "Whom shall I deliver me?" It was the grace of God through our Lord Jesus that helped him, that broke the chains that held him in slavery. "The law of the Spirit of life in Christ Jesus" made him free.

He then had the Spirit of Christ which quickened his mortal energies to such an extent that he could vanquish sin. He was no longer sold under sin, and therefore could write, "We are debtors, not to the flesh to live after the flesh." He had gotten his freedom, and now he could write of the Father "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

Dear reader, has the Son made you free? Then you shall be free indeed. You may have been but partly converted to Christ. From an infidel to a believer, or from a Sabbath-breaker to a Sabbath-keeper, or from an idle man to a student of the Scriptures. In these steps toward conversion to Christ you may have been blessed. You may have gone further, and yet are not free. Peter followed the Master about three years, and learned many of the great lessons of sacred truth from his own lips, yet the Master said, "When thou art converted, strengthen thy brethren."

It may take time to convert every member and faculty of our being from its imperfect state in the service of sin to the service of the living God. We are not able to do it. We cannot loose our bands without help. We must apply to the Lord Jesus, who can quicken our mortal energies by the Spirit he imparts, and make us free. All our help must come from him. We can do all things through the strength of Christ. He can make us free and keep us so. To him be the praise.

B. F. MERRITT.

An old Arabian proverb says: "It is the second blow which begins the quarrel."

It is only for innocence that solitude can have charms.

This World, and the Next.

THERE is no want of evidence of the fact that this is a fast and fearful age. Crime is rampant. Fashion, as ever, takes sides with iniquity and corruption. The cesspools of vice, now more than ever numerous, are teeming with votaries from all grades of society. Men, notorious for crime, and professed Christians, even ministers of the gospel, enjoy alike the sparkling cup and the giddy dance. All unite in their rebellion against the Most High; and the true religion of Jesus Christ is put far into the shade, or held only in name. "None calleth for justice, nor any pleadeth for truth: they trust in vanity and speak lies." Isa. 59:4.

And yet, with this sad picture before their eyes, some, even of those who have been blessed with the light of present truth, will talk of enjoying the world, and consider it a great sacrifice to give it all up for the truth. How strange! And yet can we wonder, that the great enemy of mankind who presumed to offer this same temptation to our divine Lord, should make it effectual in the cases of many of his professed followers? Alas for poor human nature so short-sighted, so depraved! Even S. D. Adventists are in danger of so far losing the influence of the truths that we profess, as to partake of the spirit of these times. Especially are we that are young and inexperienced in danger here. Some of us are disposed to think the cross too heavy, and to excuse ourselves from bearing it, seemingly unconscious that it is the pride of the natural heart that would draw us after the flattery and honors of the world, and which, if left unsubdued, will prove our ruin. Some are satisfied with being half-hearted in the cause of God, with merely having a name with his people. But let us not deceive ourselves. This will avail us nothing. By assuming to be Christ's followers we take upon ourselves great responsibility, and rather than prove false to our profession, we had better never have named his name. Such had better enjoy this world; only, alas for them! it will prove to be all a deception, and they, when it is too late to retrace their steps, will learn the awful truth that they have grasped at a shadow and lost eternal substance.

Oh! how it becomes us to deal truly with our own souls, and see to it that all our sins go beforehand to judgment, that we may have a clear record when our cases shall come in review before the Judge of all the earth. It is a fearful fact that many will not do this, will not be aroused to a sense of their danger, until the final disposition of their case is made, and they are weighed in the balances and found wanting. Let us pause now, and ask the question, Shall this unhappy condition be ours?

When tempted to sell our birthright so cheap, let us for a moment think of the immortal inheritance, the glories of the kingdom of God. Let the imagination feast upon the blissful scenes of the glorified new earth, and thank our Heavenly Father that all this may be ours to enjoy eternally.

"Let me go, for bliss eternal
Lures my soul away, away;
And the victor's song triumphant
Thrills my heart, I cannot stay."

It is only when our minds are blinded by the god of this world, our sensibilities blunted to a sense of eternal things, that we are in danger of giving place to a thought so reckless; for there is not an intelligent creature in the world, who, with a lively sense of the infinite worth of the blessings God has so graciously offered us, would choose instead the fading, transient pleasures of earth. That all will realize something of their value we cannot doubt, but with many it will be when it is too late. Our great enemy will then be willing that we should know what we have lost. Then a just and holy God, who has so kindly and faithfully warned and intreated us will in justice fulfill his word: "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh like a whirlwind; when distress and anguish cometh upon you. Then they shall call upon me, but I will not

answer: they shall seek me early, but they shall not find me." Prov. 1: 24-28.

Truly, we are living in a fearful time. Satan's hosts are astir. But a gracious God will not forsake his faithful, trusting children. And here comes to mind a blessed promise relating to the time of trouble but just before us. Because he hath set his love upon me, therefore will I deliver him.

A strong current is setting downward to perdition. It is a case of life and death with us, and shall we sleep on our oars? The contest has been long and fearfully raging, but there is no doubt as to the final issue. God's cause will triumph. Truth will inevitably bear away the victory. Guard the citadel, O, Christian! Keep the heart with all diligence. Cultivate the principles of Heaven, and be in earnest in the matter, lest you be swept from the platform of truth by the fast swelling flood of evil. J. Q. Fox, Madison Co., N. Y.

Value of Pure Love.

How many times I have read, and how much I have thought upon the following words. There is a simplicity and yet a sublimity in them that marks them from Heaven.

"Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God measures more with how much love one worketh, than the amount he doeth!" Testimony No. 16, p. 28.

Here is encouragement for that humble soul of one talent who can do but little but can love much. That is the very thing that God loves above all else. The following verses by J. G. Saxe give such a beautiful illustration of this principle that I insert them. They are from *The Methodist*.

THE TWO CHURCH-BUILDERS.

"1 A famous king would build a church,
A temple vast and grand;
And that the praise might be his own,
He gave a strict command
That none should add the smallest gift
To aid the work he planned.

"2 And when the mighty dome was done,
Within the noble frame,
Upon a tablet, broad and fair,
In letters all aflame
With burnished gold, the people read
The royal builder's name.

"3 Now when the king, elate with pride,
That night had sought his bed,
He dreamed he saw an angel come
(A halo round his head),
Erase the royal name, and write
Another in its stead.

"4 What could it be? Three times that night
That wondrous vision came;
Three times he saw that angel-hand
Erase the royal name,
And write a woman's in its stead,
In letters all aflame.

"5 Whose could it be? He gave command
To all about his throne
To seek the owner of the name
That on the tablet shone;
And so it was, the courtiers found,
A widow poor and lone.

"6 The king, enraged at what he heard,
Cried, "Bring the culprit here!"
And to the woman trembling sore
He said, "'Tis very clear
That thou hast broken my command;
Now let the truth appear!"

"7 'Your Majesty,' the widow said,
'I can't deny the truth;
I love the Lord—my Lord and yours—
And so, in simple truth,
I broke your Majesty's command
(I craved your royal truth).

"8 And since I had no money, Sire,
Why, I could only pray
That God would bless your Majesty;
And when along the way
The horses drew the stones, I gave
To one a wisp of hay!"

"9 'Ah! now I see,' the king exclaimed,
'Self-glory was my aim:
The woman gave for love of God,
And not for worldly fame.
'Tis my command the tablet bear
The pious widow's name!"

I believe that the day of God will show that this sentiment is true. D. M. CANRIGHT.

The Fullness of Time.

I WAS struck with an idea expressed by D'Aubigne while reading the history of the Reformation the other day, which I will give to the readers of the REVIEW. He says, "A reformation is not arbitrarily made as charters and revolutions are in some countries. A real reformation prepared during many ages is the work of the Spirit of God. Before the appointed hour the greatest geniuses and even the most faithful of God's servants cannot produce it. But when the reforming time is come, when it is God's pleasure to intervene in the affairs of the world, the divine life must clear a passage, and it is able to create of itself the humble instruments by which this life is communicated to the human race. Then if men are silent, the very stones will cry out."

It seems to me the author has here expressed a very great truth. Any one conversant with the history of the Reformation will give an assent to it. It seemed wonderful that so many ages could pass away and the masses of the people be so long held under papal corruptions and such gross error. The priesthood were known, many of them, to lead the most abandoned lives, and the popes themselves, who were looked up to with such reverence, were many of them guilty of the grossest immorality and most brutal cruelty. All the forms of religion seemed corrupted. And yet this condition of things continued right on, even when there was a general feeling among very many of the people that these things were not as they should be. And the priests were held many times in contempt and even ridicule by the common people. There were many eminent men in the two or three centuries preceding the Reformation who did much toward enlightening the people in the arts and sciences. The light seemed to be dawning in all directions except in religion. And more than this, individuals arose and made an attempt at reform in religion; men apparently as pious and devoted as Luther; men of ability and learning. Wickliffe arose in England more than one hundred and fifty years before Luther. He was a man of great ability, preached against the Catholics, caused the Bible to be translated, and labored faithfully and ardently in the cause of true religion. But all his efforts accomplished very little in comparison with those of Luther. The time had not come.

Huss arose in Bohemia a century before Luther. He was a man of God. He preached the truth faithfully. He held up the corrupt lives of the priests and spoke boldly against them. Multitudes followed him even while wandering in the fields suffering persecution. Yet it seems he could not seriously affect the permanence of the Roman power. He died a martyr, and his work was nearly all crushed. The time had not come.

God has the control of the events of the world. When his time comes all agencies will be ready. So it was in the Reformation. We are apt to give too much credit to the simple agents that God uses, and forget that after all, the glory belongs entirely to him. Had Martin Luther, and Zwingli, and the other Reformers, arisen a century before, we have no reason to expect they could have fared better than Huss.

Had it not been that God wrought, and as it were steered the bark of the Reformation through the perils that environed it, the result would have been far different. He seemed to raise up special agencies at the right time to upset the skillfully-laid plans of the devil for the destruction of his work. Yes, in all past ages the same principle has been seen. The seed of Israel were not permitted to inherit the land of promise at first, and what a curious plan it would seem to us that God laid, and how contrary to what we should naturally adopt. They must be sent down to the land of Egypt, and there become slaves, be grievously oppressed, come into a condition where it would seem almost impossible that God's promises ever could be verified to them, and there they had to wait till the fullness of time came, till the "iniquity of the Amorites" was full; then God by his mighty power brought them out. Moses, it would seem, thought it could be done before, but when he made the attempt it turned out a failure.

Jesus Christ came in the "fullness of time." Many may have wondered why he was not manifested before. Why the Lord waited four thousand years before sending his Son into the world. But those who have given this much reflection tell us the condition of things was such at that time as would render the proclamation of the gospel much easier than at any other time before. The Roman empire was at its height, and generally in a state of peace. The human mind was active. The old religions of polytheism were losing their hold upon the people. The gods of the different nations of antiquity were nearly all brought face to face in the pantheon at Rome, that there in each other's presence they might show their mutual insignificance. The Grecian gods could not save Greece. The Carthaginian gods could not save Carthage, and so on *ad infinitum*. What a glorious time for the religion of Jesus to come in and show its superiority. It came, and in a few years spread all over the empire. The fullness of time had come.

It has often seemed strange to me that a truth so plain as the Sabbath should have lain dormant so many years, to be revived down here at the close of time. Why did not the Reformers preach it generally? We believe they were honest men, engaged in the work of God. And yet one of the plainest truths in the canon of inspiration was overlooked or ignored by them. To be sure this was preached by our Seventh-day Baptist friends. But it never has seemed to make that stir in the religious world that its great importance demands. Somehow there has seemed to be a hindering cause. It seems lamentable that such men as John Bunyan should have written against the claims of the Sabbath, when the arguments are so clear. It would seem that God had purposely determined to reserve a truth of great clearness by which to especially test the last generation of men. The fullness of time had not come. The true Reformers of that age had all upon their hands they could do to bring out those truths God had intrusted to them. They did that work well and nobly, and fell at their posts.

Now the time for the great Sabbath Reform has come. The third angel's message must be preached. The commandments of God are to be restored and take their rightful place in the plan of God, and in the affections of his people. And we see the needed agencies springing into existence, the work moving forward according to God's order, bearing marks of permanency, of sound sense, of true religion. We easily discern the hand of God in it. God's Spirit bears witness to it. His seal is plainly set to the work. All these things should give us faith in God, that if we do our part he will do his. And although the "mills of God grind slow," yet his plans are certain of their accomplishment in his own good time.

GEO. I. BUTLER.

Look Up.

WHAT a mistaken idea, to suffer our minds continually to dwell upon the world, or upon our own mistakes and failures, or those of others; or to suffer our conversation to run upon wrongs and sins, when there is no necessity for so doing. This only tends to impurity and discouragement in ourselves and others.

When these things begin to come to pass [the signs of the end] then look up, and lift up your heads; for your redemption draws nigh. Luke 21. This is the proper position of the waiting saints of God: to be looking upward, homeward, forward to light and glory. What has earth to bind me here? Its blasted hopes are strewn thickly around me. I cannot afford to place my affections any more upon earthly things. All my energies and powers must be bent heavenward. To look down brings darkness and sorrow. To be so intent on scraping together little piles of chips, like Bunyan's man with the rake, and thus lose sight of the heavenly crown, brings eternal loss. To neglect daily devotion, on account of business, is running a terrible risk. Many a man is by such a course prospered in temporal attainments. The world says he is wise. God says, "Thou fool!" Satan cries, Look down! Christ says, "Look up." Dear reader, whose voice will you hear and obey? J. MATTHESON.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 16, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX.

VERSE 1. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

The vision recorded in the preceding chapter was given in the third year of Belshazzar, B. C. 553. The events narrated in this chapter, occurred in the first year of Darius B. C. 538. A period of fifteen years is consequently passed over between these two chapters. Although Daniel was cumbered with cares and burdens, as prime minister of the foremost kingdom on the face of the earth, he did not let this deprive him of the privilege of studying into things of higher moment, even the purposes of God, as revealed to his prophets. He understood by the books, that is, the writings of Jeremiah, that God would accomplish seventy years in the captivity of his people. This prediction is found in Jer. 25:12; 29:10. The knowledge of it, and the use that was made of it, shows that Jeremiah was early regarded as a divinely-inspired prophet; otherwise his writings would not have been so soon collected, and so extensively copied. Though Daniel was for a time cotemporary with him, he had a copy of his works which he carried with him in his captivity; and though he was so great a prophet himself, he was not above studying carefully what God might reveal to others of his servants. Commencing the seventy years B. C. 606, Daniel understood that they were now drawing to a termination; and God had even commenced the fulfillment by overthrowing the kingdom of Babylon.

VERSE 3. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes.

Because God has promised, we are not released from the responsibility of beseeching him for the fulfillment of his word. Daniel might have reasoned, God has promised to release his people at the end of the seventy years; and he will accomplish it; I need not, therefore, concern myself at all in the matter. Daniel did not thus reason; but as the time drew near for the accomplishment of the word of the Lord, he set himself to seek the Lord with all his heart. And how earnestly he engaged in the work: with fasting, and sackcloth, and ashes. This was the year probably, in which he was cast into the lion's den; and the prayer of which we here have an account, may have been the burden of that petition which, regardless of human laws to the contrary, he offered before the Lord three times a day.

VERSE 4. And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.

We here have the opening of Daniel's wonderful prayer—a prayer expressing such humiliation and contrition of heart, that he must be without feeling who can read it unmoved. He commences by acknowledging the faithfulness of God. God never fails in any of his engagements with his followers. It was not from any lack on God's part in defending and upholding them, that the Jews were then in the furnace of captivity, but only on account of their sins.

VERSE 5. We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments. 6. Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. 7. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as it is

this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. 8. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. 9. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. 10. Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. 11. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. 12. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. 13. As it is written in the law of Moses, all this evil has come upon us; yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. 14. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth; for we obeyed not his voice.

So much of Daniel's prayer is employed in making a full and heart-broken confession of sin. He vindicates fully the course of the Lord, acknowledging their sins to be the cause of all their calamities, as God had threatened them by the prophet Moses. And he does not discriminate in favor of himself. No self-righteousness appears in his petition. And although he had suffered long for others' sins, enduring seventy years of captivity for the wrongs of his people, he meanwhile having lived a godly life, and received signal honors and blessings from the Lord, he brings no accusations against any one to the exclusion of others, pleads no sympathy for himself as a victim of others' wrongs, but ranks himself in with the rest, and says, *We have sinned, and unto us belongs confusion of face.* And he acknowledges they had not heeded the lessons God designed to teach them by their afflictions, by turning again unto him.

An expression in the 14th verse is worthy of especial notice: "Therefore hath the Lord watched upon the evil, and brought it upon us." Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. But none may think that the Lord does not see, or that he has forgotten. His retributions will surely overtake the transgressor, against whom they are threatened, without deviation, and without fail. He will watch upon the evil, and in his own good time will bring it to pass.

VERSE 15. And now, O Lord, our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name."

The prophet now pleads the honor of the Lord's name as a reason why he wants his petition granted. He refers to the fact of their deliverance from Egypt, and the great renown that had accrued to the Lord's name for all his wonderful works manifested among them. This all would be lost, should he now abandon them to perish. Moses uses the same argument in pleading for Israel. Num. 14. Not that God is moved with motives of ambition and vainglory; but when his people are jealous for the honor of his name, when they evince their love for him by pleading with him to work, not for their own personal benefit, but for his own glory, that his name may not be reproached and blasphemed among the heathen—this is acceptable with him. He then reminds him of the city of Jerusalem called by his name, and his holy mountain, to

which he has had such love, and beseeches him for his mercies' sake, to let his anger be turned away. Finally, his mind centers upon the holy sanctuary, God's own dwelling place upon this earth, and he pleads that its desolations may be repaired.

Daniel understood the seventy years' captivity to be near their termination. From his allusion to the sanctuary, it is evident that he so far misunderstood the important vision given him fifteen years before, as to suppose that the 2300 days, at the termination of which the sanctuary was to be cleansed, expired at the same time. This misapprehension was at once corrected, when the angel came to give him further instruction in answer to his prayer, the narration of which is next given.

To Correspondents.

DICKENS' WORKS.

W. C. H. of Ill., writes: "Please give through the REVIEW your opinion of the works of Chas. Dickens. Is there any merit in them? Are they worth reading?"

ANSWER.—It would be almost impossible for a person of the mental powers which Dickens possessed, not to write many things which in a literary point of view would be very attractive. But better minds have given us, in better style, enough to read, the matter of which is fact, not fiction. We therefore consider that all who have not read his works have saved the amount of time it would have taken to read them; and all who shall henceforth read them, will throw so much away. While there is more to be learned in this world, which is of real worth, than can possibly be acquired in an ordinary lifetime, it is lamentable to see persons throwing away their time, and often ruining both body and soul over novels. And, in our view, the year 1870 has not presented a more disgusting spectacle than the ade that has been made over Charles Dickens—making a god of a man who has caused such an immense waste of time over productions that are useless to say nothing harsher of them, a man who was an open foe of temperance, a caricaturist of the clergy, and who fell at last a victim to disgraceful gluttony—even religious editors flying into a passion at the bare suggestion that such a man was not a saint of the first water.

TEACHING AND BAPTIZING.

J. W. N., of Iowa, writes: A Quaker friend of mine takes the position that the word rendered baptizing in Matt. 28:19, is not in the imperative mode, and therefore cannot express an additional command, but is merely explanatory of the meaning of the preceding verb; that is, it explains how the duty was to be performed, viz., by baptizing in the name of the Father, &c. He says the Greek does not read, *Mathetousate kai baptizete autous*; that is, disciple and baptize them; but *Mathetousate baptizontes autous*; that is, disciple, baptizing them.

He says that the duty of baptizing the nations was to be performed simply by teaching, enticing, guiding, drawing, them by the tender cords of warming, soul-melting love.

Having but little knowledge of the Greek language, I would be under obligations for any light you may see fit to give me.

Please inform me whether the word rendered baptizing expresses an additional command, and also does the commission enjoin water baptism, which my friend denies?

ANSWER.—If men were as willing to admit their own theories to be nonsense, as they are to make the Bible talk nonsense in their efforts to sustain them, we should have fewer specimens of reasoning such as the foregoing, and a less number of conflicting theories, all professedly based on the word of God. It is true the word baptizing is not in the imperative mode; and it is not necessary that it should be to express an additional command, action, or idea. The Friend spoken of, knows just as well as any one can tell him, that one of the most common constructions in the world, is the employment of the participle, as an adnominal word limiting the subject, to express additional action. If a farmer should tell his hired man to clear off a certain piece of woodland, sowing it with wheat, he would mean simply, clear off that land and sow it with wheat; and he would be so understood; and if the

hired man should stop with simply clearing the land of wood and brush, and plead as an excuse that what was said about the wheat was not in the imperative mode, and could not therefore express an additional command, but was only explanatory of the command to clear the land, he would be discharged for his evident attempt to evade his employer's instructions. But it might be said to him further, Granting that it was explanatory, granting that the sowing of the wheat was included in the instruction to clear the land, why did you not sow the wheat? for the instruction is not carried out till the wheat is sown.

So when our Lord told his followers to go and disciple all nations, baptizing them, &c., he said no more nor less than, Go and make disciples of all nations, and baptize them, &c. If I should see a house in flames and should say to a companion, Go quickly through the city, crying, Fire! at the top of your voice, it would be precisely the same as if I should say, Go through the city and cry, Fire; and every one would so understand it.

But grant that the word baptizing is simply explanatory of the preceding verb, telling how the discipling was to be done, like the sowing of the wheat in the clearing of the land, then the instruction is not carried out till the baptizing is performed. But does not the word mean the same thing as the preceding verb? Is not baptizo simply a synonym for *matheteuo*? Nothing of the kind. The two words have not a shadow of a definition in common; and this fact our friend is probably as well aware of as any one. *Baptizo* means to immerse or submerge in some liquid. Bible baptism is accomplished with water. Without this, our Lord's instructions are not, and cannot be, carried out. "Baptizing by teaching," says our friend. If so, he makes the sacred writer guilty of a gross tautology; for the very next verse, verse 20, says, "Teaching them to observe all things, whatsoever I have commanded you." And here the word is not *matheteuo*, to make disciples of, as in verse 19, but *didasko*, which means properly and primarily, to impart instruction.

In Mark 1:14, we read; "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." According to our friend's reasoning, this does prove that Jesus said anything concerning the kingdom of God; it is only explanatory of his coming into Galilee: he preached by coming; that is, his coming was his preaching. Such illustrations as this might be multiplied without number; and it shows the absurdity of the method of reasoning under notice.

No one ever thought of construing Matt. 28:19, in the manner of our Quaker friend, till a people arose who committed themselves to the doctrine of no-water baptism. Then the Scripture must be interpreted in accordance with that view. So it has been in all ages upon other subjects. Men have framed their theories, and then gone to work to bend the Bible to them, and make it responsible for them. This has been, and still is, the great curse of the cause of Bible truth.

W. G. BRISLIN: 2 Pet. 2:21, has reference, we think, to final apostates. Most guilty among the lost will be those who have once had a knowledge of the truth, and an experience in religious things. It would be better for such if they had never known the way of truth. We think the word commandments in John 2:4 refers to the commandments of God, the moral law. Col. 2:14, refers to the law of ceremonies that pertained to the Jewish dispensation, not to moral precepts at all. The mark of the beast, we regard as that by which he signifies his authority in religious things, namely, a counterfeit Sabbath. See work on that subject, and Thoughts on the Revelation.

A. H. HALE: Paul in 1 Cor. 1:8-10, is speaking of the trouble which came upon him in Asia. He was threatened with death, in what way we know not; but it seems to have been a very terrible one; and there seemed to be no hope of escape; but God delivered him; and from this fact Paul takes courage, trusting that as God had signally and unexpectedly worked for him, and delivered him from what seemed to be inevitable death, he would still deliver him.

S. A. J. HOUSTAIN: Let the Methodist preachers rail on against the truth, and its adherents. Their day is coming.

J. SMITH, SEN.: For information on the points you mention in your letter, see "Which? Mortal or Immortal?" published at this Office.

C. G. DANIELS: Advise with the Conf. Committee at the Ohio camp-meeting.

Practical Thoughts on Scripture Subjects.

MINISTERS OF CHRIST MUST BEHAVE WITH PRUDENCE.

It is not enough that a Christian minister should be a man of a pure heart, and of a virtuous life. He must be a man who is careful of his entire deportment. Not a man, however, to put on ministerial airs, and to make a show of his own dignity. But he must be a man who is circumspect in his ways, and not capable of creating an evil impression by his unguarded and foolish conduct. Such a man is to be esteemed as a model worthy of imitation.

OUR PATIENCE MUST BE TRIED.

It is not pleasant to meet with perplexities, and trials, and disappointments. But these are inevitable, and must be endured. Indeed, they must come for our good. Therefore let us meet them with cheerful submission, and God will cause them to greatly profit us. God will help us if we seek help from him.

CHRIST THE LIGHT.

When God gives light it is that we may obey and cherish it. If we do not follow it, we shall be left in darkness. Our only hope is that the rays of heavenly light will not leave us. If we do not disobey the heavenly instruction of the Spirit of God, we shall not be left in darkness. God pities us in our low estate, and is not willing that we should perish. Yet it is an easy thing to enter into the dark. How soon the light in us will expire when we fail to cherish it. And how sad the case of those who thus find themselves left in their own blindness and to the deceptions of the devil. The Spirit of God is all light, and the spirit of Satan is all darkness. What an awful condition we are in when we mistake the one for the other.

A HASTY SPIRIT.

"He that believeth shall not make haste." Our work is urgent and time is short. Nevertheless we must always take time to consider with careful deliberation every question of importance that involves any just ground of doubt. It is our duty to know that every step is taken in God. But those who walk in a rash, hasty spirit, cannot stand in God's counsel, and will always be involving themselves in the snare of the devil.

It is something that the grace of God will subdue in every one of us if we will drink into its peaceful and heavenly temper. It is the cause of many of the troubles now existing in the church everywhere. When we have fully died to self, we shall learn to live in the peaceful atmosphere of the Holy Spirit.

DEPARTING FROM GOD.

It is easy to err from the right path. It is a work of pain and of time to return to the right. We may, by carelessness, wander far from God. But it will only be by carefulness and zeal and humiliation that we can return to the right. Let us beware of departing from God. It is not a light thing to do it, nor a small matter to recover from the evil when once we have fallen into it. It is easier to shun sin than to recover from its power.

J. N. A.

The Change.

The time was, when, if means were needed to carry on the work of the gospel in the earth, an appeal to men's consciences in view of what Christ had done for them, would move them. This was the primitive method. See 2 Cor. 8:5-12; and chap. 9. Now if means are wanted an appeal is made to the appetites; and money is thus drawn from those who otherwise would do nothing.

I saw in the REVIEW, not long since, a question

asked and answered concerning the "bottles of Bourbon (whisky)" that were distributed from a Christmas-tree in Iowa. It brings to mind a circumstance that occurred at a donation party in this county, in a place where we have labored. What I am about to state was related to me by the man who made and sold "egg nogg, with liquor in it."

It seems the party was being held in the ball-room of a hotel. Various operations had been established to get money. Some would keep going down into the bar-room to get liquors. Finally a man proposed that they make the "egg nogg" and sell it, that "it would bring in more money," and as they were "determined to have the liquor" it would "not be so strong as they were getting in the bar-room." Mr. ——— says he did not suppose when he made the proposition that it would be tolerated, although he did not think it much worse than some other resorts they had to get money. He says he wanted to test the matter, and see what would be done to get money. He says he knows he sold this under the eye of the minister, with no reproof from him.

I have before me a copy of "The Advocate," a Methodist paper of San Francisco, in which a writer styling himself "A Methodist," after speaking of a festival held in one of the mining districts, says, "Now the question is, How much longer shall the Methodist Church on the Pacific coast be cursed by these dancing festivals? Shall earnest piety have no place of shelter? When our church opens wide its door to the worst forms of worldly frivolity, and with gambling and dancing supports the ministrations at the altars, where will one who desires a sanctuary from these vicious influences flee?"

Again he says, "I learn that an officer of that church danced, and justified himself by saying that his pastor was there! He even gloried in a superior illumination—'He would not go to Heaven with a long face!' Shade of Wesley! A dancing class-leader in the Methodist Episcopal church! Tell it not in Gath, lest the enemies of God rejoice."

In this same article this "Methodist" after reading the notice of this three-evening festival which was to close with a dance each evening, says, "I felt that I must be behind the age; that while I have been poring over the antiquated works of Wesley and Fletcher, and that still more antiquated book, the Bible, a new era has burst upon the world with its superior illuminations. The religious life has been released from its trammels, and we may now (when a pastor's salary is concerned) dance for the glory of God! Had Bishop Asbury, that venerable old representative of the dotages of religion, been properly illuminated, he need not have ridden in that old turn-out which cost the enormous sum of thirty-four dollars. This, instead of being episcopal humility and self-sacrifice, would be an asceticism worthy of the dark ages. The fathers of Methodism need not have turned their old rusty coats several times to present as decent an appearance as their circumstances would admit. Paul, if he had had the inspiration of this age, would never have worked with his hands in Corinth, Ephesus and Thessalonica to earn his bread while he preached the gospel without charge, as he says, 'but we suffer all things, lest we hinder the gospel of Christ.' We will preach for the Lord, and the world will dance for us; this is to be the order of the day! This will furnish a sphere also in which even that bashful professor who can neither talk nor pray in our social meetings, can have a chance to work for eternal life. So all the brains and heels of the church can be employed in advancing its interests. The saints will hold up their pastor's hands in prayer, and those whose evidences are not very bright, can clothe him and his family, providing that food which gives blood to the brain and vigor to the arm to fight manfully the battles of the Lord in this benighted place. Sermons will be more earnest and Christ-like when there is bread in the larder and the money jingles in the pocket."

Such things clearly indicate the age in which we are living as the one marked by Paul in which men should be "lovers of pleasures more than lovers of God." May we discern this time, and may our lives be those of earnestness, devotion, and sacrifice, such as the times demand.

J. N. LOUGHBOROUGH.

Report from Bro. Byington.

From the time of our conference in March, till June, I was not able to leave home to labor by reason of sickness. Sabbath, June 4, I was with the brethren in Johnstown. The 5th, had an interesting meeting in the school-house near Bro. Owen's, in Barry Co. I was glad to learn that Bro. and sister Owen have all their children (seven in number) walking in the truth.

The 8th, had an interesting meeting in Allensdale. The 11th, I was with the church in Wright. The 12th, with the church in Gaines, near Bro. Hardy's. The 13th, I called on a brother near Middleville. Twelve years since I labored there with Bro. Frisbie. This brother then embraced the truth, but has not proved faithful; may he return to the Lord. I sent him the REVIEW.

The 23d and 24th I was with the church in Alacodon. Their new meeting-house was quite well filled both Sabbath and first-day. Though not wealthy, they have succeeded in erecting a convenient house of worship, free from debt, which they very much needed. Three united with the church. Seven were baptized. We had the ordinances with them.

July 2, attended monthly-meeting with the Jackson church in Leslie. The 3d, I was with the church in Bunkerhill. Some difficulties were removed, and I trust all in the future will be more watchful. The 4th, we had an interesting visit from Dr. Lamson. With her, and our Sabbath-school children and other friends, went to Lee Lake for recreation, where we talked a little while to the Sabbath-school, and closed our interview with prayer.

The 9th, I was with the church in Otsego. Our meeting was one of interest. We had the ordinances. Two were baptized.

The 16th I spent with brethren in Emmet. The 23d and 24th, I was with the church in Convis, which was the first time of meeting with them in their new house of worship.

All appeared encouraged. We had the ordinances. Sister Wm. Smith is much afflicted by disease. May the Lord raise her up again for the good of the church and her family.

J. BYINGTON.

Ceresco, Mich., Aug. 3, 1870.

Report from Bro. Haskell.

JUNE 29, I went to Boston and remained with Bro. Cornell over Sabbath and first-day. On Sabbath there was quite a gathering of Sabbath-keepers, most of whom have embraced the Sabbath during the last year.

Boston is a discouraging field of labor, for there is not an element that is opposed to the law of God but what can be found there.

Notwithstanding this, there are encouraging features in laboring there. A few are constantly embracing the truth, and show that they love it by their readiness to take hold of it and the sacrifices they make in so doing; and if they continue faithful a rich reward will be theirs hereafter. Neither is the influence of the meetings confined to Boston; but in the country for many miles distant, individuals may be found, who perhaps never heard but a few sermons, yet have the love of the truth in their hearts, and are trying to live it out.

The meetings near Fourth street closed Sunday afternoon. The services lasted in the afternoon about two hours. The deepest interest was manifested, to the close. At its close, two policemen, with quite a number of others, subscribed for the REVIEW. Books were also taken.

The interest manifested by the police in preserving order from the commencement of the meetings in that place, was appreciated by the friends of the cause. Eternity alone can reveal the fruits of the Boston enterprise.

S. N. HASKELL.

July 5, 1870.

SHIFTLESS Christians are like shiftless farmers—they leave fences and bars down all over their fields, and then worry and fret their lives away chasing temptations out of the crops.

Resurrection at Death.

A RECENT writer, a minister of an enlightened denomination of Christians, takes his stand, with Spiritualists, that there is no resurrection of the body to be hoped for in the future, but that the resurrection takes place at death. He gives the following comment on 1 Cor. 15: 51, 52.

"The mystery" explains the true ideas and facts of the *anastasis*, or future life. "We shall not all sleep." Death is not sleep at all—not soul-sleeping, unconscious state of the dead—but in a moment, in the twinkling of an eye, *we*, myself and you to whom I am writing, shall be changed, *anastasised*, from our natural to our spiritual life. "For the trumpet shall sound"—the event of death must take place—and the dead shall be raised incorruptible, and we shall be changed, from our earth life to our heavenly life." Again he defines: "The trumpet signifies the ushering in of some great event. Here it refers to the event of death, and passing away of mankind from their earth life to the spirit world, the judgment, and the awards of the eternal world."

I do not intend to review the writer. An able minister of his own denomination has set forth some of the scripture testimonies for resurrection, which blows away his air-built theory as the chaff. But I make a remark or two. He says, "Death is not a sleep at all." This is true if his theory is true. For if nothing reposes in death that is to be awakened, there is no propriety in calling death a sleep. But this very scripture calls death a sleep. That "we shall not all sleep," implies that some of us shall sleep. And we are instructed by the prophet Daniel that "them that sleep in the dust of the earth shall awake." And in the case of Lazarus, Jesus said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Again we are told that "Jesus spoke of his death," and that he "said unto them plainly, Lazarus is dead."

But I wish to call particular attention to the words of Jesus to Martha: "Thy brother shall rise again." Lazarus had been dead four days. There had been time enough for that work of a moment, of the twinkling of an eye, which our writer says takes place at death, to be fully accomplished. He was a friend of Jesus, and we are expressly told that Jesus loved him. Why then did Jesus say, "Thy brother shall rise again?" Why did he not say, The trumpet has sounded—death has taken place—and thy brother has risen to the spiritual life in the spiritual world? And then how sad the thought, that the liberated soul, one that had been "changed—*anastasised*," from his natural to his spiritual life, whose corruptible body, according to our writer, had been "exchanged for the incorruptible, spiritual body," after spending four days in "the spirit world" should be remanded back to his prison life again. But we are not informed that he expressed his regret; so we must not complain.

In conclusion I express my firm conviction that Martha was sound in faith. In reply to the assurance that her brother should rise again, she said, "I know that he shall rise again in the resurrection at the last day." Jesus did not correct her by telling her that there was to be no such time and event in the far future, but that the event took place at death.

R. F. COTTRELL.

The Light Is Spreading.

THAT the doctrine of the mortality of man, the sleep of the dead, destruction of the wicked, &c., is spreading and gaining ground, we have good evidence. Says a writer in the *Methodist Home Journal*, March 26, 1870,

"There are many candid minds in the churches that are more or less unsettled, and honestly and eagerly seeking for new measures of light upon the question."

The following article is from the English correspondent of *The Presbyterian*, of March 26, published at Philadelphia, Pa.:

EXTINCTION OF THE WICKED.

There is, and has been for some time, a good deal of discussion among a limited number of both church-

men and nonconformists on the awful question of everlasting punishment, and it is gradually revealing opinions and arguments which are sure to do much mischief. It has come to pass that the Church of England and the Congregational body have men of mark who hold that the wicked and impenitent will not be consigned to endless torments, but will be utterly extinguished and literally destroyed. The Rev. Samuel Minton, the incumbent of Eaton Square, London, and as thoroughly evangelical in his general discourses as ever, has embraced these views, and has written strongly in their defense. The same opinions are held by the Rev. Mr. Dale, of Birmingham, the successor as pastor there of the late John Angel James, and the present chairman of the Congregational Union. Another Congregational pastor, the Rev. Edward White, a man of piety and scholarship, is now publishing letters defending the doctrine of death by sin, and life in Christ alone—a doctrine which is "now maintained by a large number of Christian scholars, as well as less learned believers in this country and elsewhere."

Here is another article to the same effect from *The Advance*, of April 21:

ANNIHILATION.

"The doctrine of the annihilation of the wicked is receiving increased attention in Great Britain and in America, in connection with the discussion of future retribution. The tendency to adopt it arises from the desire of certain good men to find, if possible, a middle ground between orthodoxy and universalism. Shuddering at the idea of eternal punishment, yet clearly perceiving that the Bible does not teach the doctrine of universal salvation, they hope to relieve both their feelings and their critical difficulties by a strictly literal interpretation of the predicted doom of the impenitent."

This is encouraging. The truth is spreading. England now has a journal, *The Rainbow*, advocating this unpopular doctrine. America has about a dozen periodicals which are sustaining this doctrine, while there are several hundred ministers who preach it; and from 75,000 to 100,000 who believe it. It can no longer be ignored as a theological question of the day. May the Lord speed it on.

D. M. CANRIGHT.

Read, Remember, and Practice.

WHATSOEVER things are true . . . honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things. Phil. 4:8. People will speak and act out their thoughts; at least most of their thoughts, if not all. That which never came into our minds we could not speak or perform. Satan and the world are busy to dwell upon idle words and evil acts, real and imaginary, and to peddle the same from house to house. Christians have often been led astray to do likewise. This is yielding our members into the service of Satan. If we have ever been guilty of such work in the past, let us be zealous and repent.

Second-handed reports are not reliable. There are always two sides to a story. If any one speaks evil of his brothers or neighbors, it should at once set us against the reporter. His mind does not dwell on pure and lovely things, nor on things of good report, but on evil reports. He does not, at least in this respect, walk in the light, but in darkness.

Is the report sufficiently important to call for an investigation? Go right to the person on whom it is charged, or write to him. If you do not deem it worth while to present to your brother, do not partake in the devil's dirty work of slander, or peddling evil reports. Bury it right there, and ask your informer to be delivered from any more such stuff.

Do not make a confidant of some brother or sister, nor of husband or wife, to pour your evil reports into their ears, they, in turn, telling you their grievances, thus having a free time with the devil in some corner, breathing out suspicions against this or that brother or sister. This is keeping the faith of the devil, and breaking the faith of Jesus. A terrible amount of guilt rests upon many Sabbath-keepers in this respect. Let this accursed thing be removed entirely from our

ranks. It is high time. Let us covenant before God, holy angels, and man, to never more be guilty of carrying second and third-hand reports against our brethren or neighbors. Let us keep the faith of Jesus. Christ never engaged in such low work. Our minds must be elevated to dwell upon pure, lovely, and heavenly things. If there are any good reports of any one, any praise or any virtue, we can safely think on such things, and fill our minds therewith, until Jesus, Heaven, and the glorious works of God among the children of men, shall be the theme of our conversation. Better be still if we can say nothing good or useful. Brethren and sisters, will you remember this part of the faith of Jesus? Then the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

JOHN MATTHESON.

Jottings.

THE Christian is one who does not allow himself to be influenced by surrounding circumstances. He is led by the Spirit of God, and is governed by the principles of God's word. He carries an influence for good. If he has trials, they drive him near to God. Prosperity incites him to gratitude, and acts of liberality and humility. Difficulties stimulate him to prayer and watchfulness.

The man who has not patience and love to instruct his children, should not have entered upon the family relation. He would have done better, to have banished himself from his kind, before his children were born.

Guilt can only be removed by repentance, confession, and pardon.

As a general thing, our trials should not be made public. A man need not present his disagreeable and trying circumstances in his exhortations in meeting. (I do not speak of the duties of public men in high stations.) But one of the most useful of laymen in the church at G. was one in severe trial. He had a painful disease; his wife was partly deranged; she was very annoying; he was very poor; he had the sole responsibility in his house of all its cares; yet at meeting his countenance beamed with holy emotions. You might hear him at almost every social meeting. For eight years I was generally an attendant with him at the meetings of the church; yet in all this time, he never once, to my knowledge, spoke of his trials. Yet his influence for good was perhaps equal to that of the pastor, and to say this is no disparagement to the minister.

JOS. CLARKE.

Men Wanted.

JUST before the bloody period called in history "the French Revolution," meetings were held by the dissatisfied people for the furtherance of their object. At one of their gatherings, a member, M. Barbaroux, I think it was, made a speech about the oppression of the people, and at its close called for one thousand men that knew how to die. His demand reached the hearts of the people, and soon the men called for came. There were not many of them, but they were stern and terrible, and bore an important part in the terrible scenes that converted France into a field of slaughter, and made the land a land of pillaged cities and murdered inhabitants. To-day we are making a call for men that know how to live. Oh! that we could make the call with such earnestness that all would respond. In the name of suffering humanity, by the thousands of beds of pain, we entreat you to come and be as zealous in the cause of life as others have been in the cause of death. Consider the fast-filling churchyards into which the loved are sinking, and then stretch forth your hands to save the fallen. The sick on every hand are turning to you, imploring help. You cannot work miracles as did our Pattern; but in conjunction with nature you may do much. First bring your body into subjection, and then reason to others of righteousness, temperance, and Judgment to come. Teach them that godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Then will you be a friend of humanity and a child of God.

L. D. SANTEE.

BENEATH THE ROD.

I MURMURED only yesterday,
Because my pathway was not bright,
Because the shades of sorrow's night
Had gathered o'er my way.

My soul seemed steeped in woe,
And grief was mine the livelong day,
The heart was sad, I could not pray,
Nor to my Saviour go.

I thought God was unkind;
I could not see the reason why
This weight of grief should galling lie,
My weary soul to bind.

But now I weep in shame,
I see God meant it all for good,
He meant the fiery purging should
My heart to him reclaim.

He loved me as before,
Though cutting strokes came thick and fast,
And gloom and doubt about me cast;
My path seemed sad and sore.

And now the torture by,
I bend in meekness at his feet,
And kiss the rod whose fiery heat
Had waked such agony.

Fond Saviour, deign to bless
An humble suppliant at thy throne,
Whose wandering feet had hither known
The ways of stubbornness.

—F. B. S. in American Baptist.

Conference Department.

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

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

From Bro. Smith.

DEAR BRETHREN: I feel that I am a lone stranger (I hardly dare say pilgrim) in the earth, from the fact that there is no society having the same religious views with myself, nearer than forty-five miles from me. The nearest one I know of is in Burnham Valley, La Crosse Co., Wis.

Being raised and educated a Baptist, I am still a member in a Freewill Baptist church. But they tell me I am too particular when I ask for scriptural authority for their Sabbath, and for the immortality of the wicked, and many other points on which we differ in opinion. Being a licensed preacher among them, they say, Bro. Smith, do n't speak of your peculiar views in the desk; it will injure our church. How I feel the need of wisdom to take the right course. I have charge of the Bible-class; and I earnestly strive to press upon the classmates the true teachings of the Bible, and throw away tradition. I think of the exhortation, Be ye wise as serpents and harmless as doves. I have met with the brethren and sisters twice in Burnham Valley, Wis. The last time, about the 10th of June last, we had a spiritual feast together. I there met Bro. L. Sanborn. Two were baptised.

Dear brethren, pray for me. Though alone, I am keeping the Sabbath. The REVIEW AND HERALD finds me every week. I find great instruction in reading Thoughts on Revelation.

Yours in love of the truth, CHARLES SMITH.
Houston Co., Minn.

SR. C. KITTLE writes from Clark Co., Ill.: It is almost three years since I heard the truth preached by living preachers; but I am thankful for the REVIEW, as it comes to our home laden with the truth of the gospel. Many times while reading the reports, tears flow, and I long for a place among the people of my choice once more; yet I will trust in the Lord, and look toward his holy temple, and hope in his mercy.

As I was reading the report of the camp-meeting in Iowa by Bro. White, I felt almost unreconciled that our lot was cast so far away that we could not attend one of those good meetings: but I will not murmur, but hope on, that soon, if faithful, I may have the privilege of meeting with that innumerable company at the marriage supper of the Lamb.

BRO. A. D. BEERS writes from Ing. Co., Mich.: We can never be thankful enough to our heavenly Father for showing us his will in these days of darkness and vice, and in manifesting his love and regard for us, by sending us light to guide us through the perils of these last days. We ought to praise him with our every breath, and remember that no sacrifice we can offer will repay the sacrifice made for us; and that a life of love and devotion will poorly repay the love the Father has shown for us.

Surely we should be willing to yield perfect obedience to his every requirement, not squaring our lives by others, but seeking only to know his will.

SR. L. J. GEROY writes from Ottawa Co., Mich.: I am glad to be able to say that I have made some progress in the Christian life; and through the help of God, have been enabled to overcome many of my evil ways. How bright shines the truth upon my pathway. The hope that I entertain of eternal life I would not exchange for all this world contains. I hunger and thirst after righteousness. I long to be filled with the Spirit of God. I long to feel the blessed assurance from day to day that my ways please God. With the psalmist I can say, Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow; hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. I feel the need of casting my care upon the Lord. Oh! to be kept by the power of God from sinning or coming short of his glory. I long to be wholly sanctified through the truth.

SR. M. J. CLARK writes from Lancaster Co., Neb.: I love God and all his people, and I want to so live that I can have a place with the overcomers. My prayer is daily, Create in me a clean heart, O God, and renew a right spirit within me. There are no Sabbath-keepers here. It is more than a year since I had the privilege of meeting with any of God's dear people; and if I never have that privilege again on earth, my prayer is, that I may at last, through the mercies of God, stand with them all on Mount Zion.

BRO. J. M. OSBORN writes from Washington Co., Ark.: I am trying to stand amid the perils of the last days, and heed the precious truths that the third angel's message has brought to light. I want to be one of the jewels that our blessed Saviour shall make up when he comes again to this earth. Pray for me, that I may win the prize.

C. K. FARNSWORTH writes from Washington, N. H.: The Lord is working for our little church in this place.

Two, last Sabbath, manifested a desire for eternal life, and a determination to serve the Lord. One was the son of my brother, Wm. Farnsworth, for whom much labor has been put forth.

How long-suffering the Lord is! I will love him with all my heart.

BRO. A. L. HUSSEY writes from Mercer Co., Ohio.: There are enough to claim the promise, who meet here on the Lord's day for worship.

God meets with us, and we are living in hope of better days. By the grace of God we mean to fight on. Friends are against us, but we care not for reproach or persecution if we can live in a way that will enable us at last to go through the gates into the city. We earnestly wish that the Lord would send us help here.

BRO. A. HAMILTON writes from Livingston Co., Ill.: The precious promises in Rev 22:14, give us courage. Our prayers are that the Lord may revive his work, and that the truth may be spread here and elsewhere. We think there might some good be done here by a course of lectures.

"Two objects," said Kant, "fill my soul with an ever increasing admiration and respect—above us the starry heaven, within us the moral law."

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 16, 1870.

A Question.

2 SAM. 24:24 reads: "So David bought the threshing floor and oxen for fifty shekels of silver." 1 Chron. 21:26 reads: "So David gave to Ornan for the place six hundred shekels of gold by weight." Can they be harmonized?

Smith's Bible Dictionary, on these passages, distinguishes between "the place," and "the threshing floor and oxen." It says: "The very words of the two passages show that the authors were writing of different things, and, therefore, there is no reason to suppose that there is any error."

J. H. W.

The Wisconsin Tent.

We pitched the tent at Liberty Pole, in Vernon Co., on the fifth of August, and have now had five meetings. Although it has rained every day since we came here, we have had good congregations, with a steady increase of numbers and interest. It is now also in the busiest time of harvest, yet everything now looks favorable for a good work here. Pray that the Lord may bless both speakers and people.

I. SANBORN.

"Peace I Leave with You." John 14:27.

It is a characteristic of the Christian religion, that it brings peace, an intelligent, well-grounded peace. It is not the result of self-deception; nor is it caused by blindness of mind, or hardness of heart; but it is the natural condition of a mind which has ceased to make war with its Maker. It has formed an alliance with Jehovah; and angels who never sinned, whisper to him of Heaven: All that exists around him in nature is the creation of God. He seems to see God in all. As the forests wave in obedience to the gentle winds, so do his affections move in obedience to the influences of the Spirit of God.

To the wicked there is no peace. His mind is tortured by gloomy forebodings, and present pain. The beauties of nature only seem to remind him of the Eden lost; and fleeting joys leave a sting because purged with selfish motives. Never for a moment is he wholly at peace, except when forgetful of his responsibility to God.

Released from such a state of mind, the converted man feels a joy he never before dreamed of, or realized. And often his joy on this account is very great; so much so as to cause in those who are strangers to God, wonder and surprise. But if they would but stop a moment to consider the greatness of the step taken when one leaves the dominion of Satan and treads upon holy ground, they would cease to wonder.

It is truly a wonderful peace; a peace passing the comprehension of the man of the world; a peace of heavenly origin. It is a peace never known before, and only known by those upon whom it is conferred.

JOS. CLARKE.

Running To and Fro.

The curse is resting more heavily upon the earth. This is manifest not only in the awful increase of sickness, imbecility, and death; but also in the many destructive earthquakes, storms, freshets, drouths, and other extremes in the atmosphere, surrounding this earth. Yet Satan throws a peculiar charm, now over one portion of the earth, then over another. Thus people's attention is drawn west, south, north, and then again east; and there is a wonderful restlessness, which is very destructive to a religious life.

One year there is a good crop in Kansas, but it fails perhaps in Ohio. Now Kansas is the place. Next year perhaps the crop fails in Kansas (as is reported of the southern counties this year); but Ohio does well. Now the East looks more charming, and there is a rush out from Kansas again. Thus it changes more or less all around.

Brethren begin to think like this: Six years ago when I lived in such a place, what good times we had there; but here everything drags hard. They become dissatisfied with their condition, although they have plenty to eat and to drink, and wherewith to be clothed, and have a home, and conveniences far better than hundreds of other men. Such murmuring and complaining is certainly very sinful in the sight of God, and very injurious to a growth in grace. Let not Satan deceive you. If you should go back, you might find the place changed very much. Even if there is poverty this year, the curse may fall on that place more heavily next year. Satan makes everything look charming at a distance. Unbelievers are becoming more and more interested in this world as its destruction draws near. Let God's waiting people beware. Godliness with contentment is great gain. If we have food and raiment, let us therewith be content.

Brethren, let us cease to dishonor God by murmuring and complaining; but rather give thanks. Let our hearts be filled with love and gratitude to God for the good things he does give us. Let us be afraid to get too much of this world's goods, lest it become a weight to us and sink us into perdition. God will lead us aright in this world, if we trust in him. Let the great burden of our soul be to daily live near to the Lord, until sweet joy, hope, and peace, shall fill our souls. Lay aside every weight, or business, that will hinder the work of the Spirit. Cut loose, cut loose from this dark and deceitful world. Watch and pray. For in such an hour as ye think not the Son of Man will come. Hasten on to the world of light and glory. There the people of God find sweet and eternal rest in their Father's house with the dear Saviour.

JOHN MATTESON.

Camp-Meeting in Kansas.

THE site for the camp-meeting in Kansas is located 2½ miles south-west of Pleasanton, in Linn County, on Mine Creek, where we have all the usual conveniences for such meetings.

Pleasanton is seventy-five miles south of Kansas City, on M. R., Ft. Scott & Galveston R. R. Persons coming from north or south by railroad will find teams there to convey them to the place of meeting. We would like general instructions from the Gen. Conf. Committee about the arrangements necessary for us to make, that nothing on our part may be wanting to make the meeting a success.

J. H. COOK.

Mound City, Kansas.

Notice.

I SHALL soon send blank reports to the churches of the N. Y. and Pa. State Conference. If they are desired by any body of believers that do not receive them, please inform me; and if any desire blanks for letters of commendation, they will notify me.

R. F. COTTRELL, Secy.

Ridgeway, N. Y.

Danish Tracts.

THE friends who are interested to distribute tracts among the Danes, Norwegians and Swedes, can now obtain at this Office, in addition to the works in Danish formerly printed, The Rich Man and Lazarus, 20 pages; Sabbath by Elihu, 16 pages; God's Answers to Man's Excuses, 4 pages; and Which Day do You Keep? 4 pages. All in Danish. They will be sent free for distribution if you wish.

JOHN MATTESON.

Review Office, Battle Creek.

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, Arive,	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,	11:58 A.M.	4:28 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Arive,	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.

Peninsular Railway.

Going East.	Passenger.	Passenger.	Mixed.
Battle Creek,	5:00 A.M.	1:30 P.M.	2:30 P.M.
Bellevue,	5:35 " "	2:05 " "	3:10 " "
Charlotte,	6:10 " "	2:40 " "	4:25 " "
Lansing,	7:00 " "	3:30 " "	5:30 " "
Going West.	Passenger.	Passenger.	Mixed.
Lansing,	11:00 A.M.	7:40 P.M.	7:00 A.M.
Charlotte,	11:45 " "	8:31 " "	8:30 " "
Bellevue,	12:17 P.M.	9:04 " "	9:50 " "
Battle Creek,	12:50 " "	9:40 " "	11:00 " "

L. D. DIBBLE, Pres. & Gen. Supt.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 12 minutes faster than Detroit time) as follows:
 Atlantic Express, (daily,) 4:30 A. M.
 Day Express, (daily, Sundays excepted,) 8:30 " "
 Detroit Express (daily, except Saturdays and Sundays), 6:45 P. M.
 New York Express (daily, Sundays excepted), 8:50 " "
 The Railway Ferry leaves Detroit, Detroit time, from the foot of Tenth-st., at 4 A. M., foot of Brush-st., at 8 A. M., 5:40 P. M., and 6:40 P. M., foot of Third-st., 7:50 A. M., 6 P. M., and 8:10 P. M.
 Trains arrive at Windsor at 6:30 A. M., 7:30 A. M., 5:15 P. M., and 8:45 P. M.

F. E. SNOW, West'n Pass. Agt., Detroit.

W. K. MUIR, Gen. Supt., Hamilton, Ont.

Appointments.

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

Camp-Meeting in Maine.

This meeting will be held Sept. 1 to 6, in Skowhegan, one mile above Pishon's Ferry, 80 rods to the west of the railroad, on land owned by Andrew Boardman. Those coming from the west, will take the Kennebec R. R. to Pishon's Ferry; those from the east will change cars at Kendall's Mills, and take the K. R. R. to Pishon's Ferry. Arrangements will be made for reduced fare if possible. We have but little time to prepare for this meeting; but we will try to do the best we can. Bring bedding, and straw will be furnished on the ground.

We hope to see a general gathering of the friends of the cause in Maine. Do not remain at home; if you do, you will lose the strength and encouragement which you need and ought to receive at this meeting. Let each church be on the ground the day before the meeting commences, with their tents, and have things in order.

CAMP-MEETING COMMITTEE.

THE next quarterly meeting of the church at Avon, Rock Co., Wis., will be September 17, 1870. We would be glad to have all that belong to the church be present at this meeting, or report themselves by letter. Brethren and sisters of other churches are cordially invited to meet with us. Cannot Bro. Sanborn attend this meeting?

E. O. NELSON.

THE next quarterly meeting of the Mackford and Marquette churches, will be held at Marquette, Sept. 2, 1870. We hope to see a general gathering of Sabbath-keepers at this meeting. Bro. Thurston, and other brethren from Fishlake are expected.

By order of the church,

RUFUS BAKER.

THE next quarterly meeting of the Waukon and West-Union churches, will be held at Waukon, Iowa, Sept. 3 and 4, 1870. Let us all come to this meeting prepared to engage in the solemn worship of God. We expect to have the ordinances of the Lord's house at this meeting.

C. A. WASHBURN.

THE Monthly Meeting of the churches of Fair Plains, Orleans, and Bushnell, Mich., will be held at Bushnell the first Sabbath in September. Can Bro. Flowers meet with us?

S. H. KING.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

We are out of the Small Illustrated Chart.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Mrs H Gardner 36-1, E B Stiles 37-1, M A Root 38-1, R Bain 38-1, C Burdell 38-1, P J Richards 38-1, G McKibbin 38-1, M L Baxter 38-1, S D Wager 38-1, A H Blake 37-9, H Keene 38-1, Miss Hattie Chappars 38-1, Jane Stillman 38-18, M Rich 38-1, E D Green 37-17, U A Foster 37-1, A B Hammond 36-1, M S Wilson 37-1.
 \$2.00 each. Geo T Lay 38-1, Mrs W Moore 38-1, J T Freeman 38-1, S Haskell 38-17, G W Newman, 38-1, Wm Palmer 38-1, S N Wright 38-1, L Newcomb 38-10, M Larkey 37-21, Peter Peterson 38-1, M F Clark 38-1, G W Richmond 38-1, A Butler 34-1, A A Farnsworth 38-1, Mrs C Van Gleen 38-1.
 Miscellaneous. N Orcutt \$2.84 38-20, C Stoddard 50c 36-5, H C Holliday \$1.50 37-1, C M Chamberlain \$3.00, 38-1.

Books Sent by Mail.

H G Buxton \$3.50, Geo W Rhodes 3.78, N Orcutt 1.24, W E Chase bro 60c, J Fisher 2.75, J Thomas 1.12, M S Kellogg 17c, E Lindsey 2.00, Wm McRinney 2.26, H F Sprague 17c, S D Smith 20c, Wm Penner 14c, R Hill 2.70, E Baker 70c, O N Ford 18c, M Kenay 38c, D C Elmer 1.12, F J Hoffman 45c, J A Demill 15c, H Bates 50c, O F Stevens 2.72, M E Armstrong 12c, W Farrar 50c, Peter McReynolds 35c, M J Kay 1.00, R F Cottrell 7.24, G W Newman 17c, R Buckminster 10c, J Roushey 25c, L B Kneeland 17c, H S Zoller 25c, M C Holliday 15c, T Loomis 35c, D C Elmer 18c, I Sanborn 65c, A B Waterman 34c, Geo I Butler 61c, A W Cummings 25c, E W Darling 2.90, J N Bowers 9c, A O Burdell 55c.

Foreign Missionary Fund.

A O Burdell \$25.00.

Book Fund.

I H Moser \$10.00, O S Vincent 50c, M J Kay \$4.00.

Michigan Conference Fund.

Church in Parkville \$5.00, Church in Wright \$100.00.

Cash Received on Account.

T M Kee \$5.00, H A St John for Ohio Conference \$3.63, in full for books, Geo I Butler \$30.00.

General Conference Missionary Fund.

N Y Conference \$500.00, C B Tower \$2.50.