



# 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."

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#### Childlike Trust.

I know not the way I am going,  
But well do I know my guide;  
With a childlike trust I give my hand  
To the mighty Friend by my side.

And the only thing that I say to Him  
As he takes it, is, "Hold it fast!  
Suffer me not to lose my way—  
And bring me home at last!"

As when some helpless wanderer,  
Alone, in an unknown land,  
Tells the guide his destined place of rest,  
And leaves all else in his hand.

'Tis home, 'tis home, that we wish to reach;  
He who guides us may choose the way;  
For little we heed what path we take,  
If we're nearer home each day.

#### God's Controversy with the Nations.

THROUGH the analogies of the past and the aspects of the present, speak with no uncertain voice concerning the probable issue of this mighty conflict, yet their verdict is manifestly insufficient to decide the question, in the absence of more positive testimony. Analogies may be mistaken—appearances are deceptive. God alone can scan and foretell the future. To his word then we turn, and before the door of the eternal oracle we enquire, What shall be the end of these wonders? What shall be the issue of this great controversy? We must refer to the words of the prophets of God, and learn from them the course and issue of this terrible contention.

First, then, let us listen to the words of the prophet Jeremiah, who has so plainly spoken of this controversy. As the custom of kings anciently was to inflict death on criminals by a cup of poison, this figure is made use of in speaking of God's dealings with the nations of the earth. The prophet, who in his childhood had been set "over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant," was therefore bidden to bear the cup of wrath to the enemies of God. "For thus saith the Lord God of Israel unto me; Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." He then proceeds to an enumeration of the nations that were designated as guilty criminals, deserving wrath, and destined to drink the wine-cup of his fury. "To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, a hissing, and a curse; as it is this day: Pharaoh king of Egypt, and his servants, and his princes, and all his people;

and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema and Buz, and all that are in the utmost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes." After indicating the various nations that were thus doomed to bear the judgments of the Lord, the prophet's vision seems to widen and encompass unknown and unnamed nations and empires, that were yet hidden in the womb of time—for he continues to say: "And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.—Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground."

Here is the terrible history of this controversy, fore-written by the servant of the living God. The judgments that commenced upon Jerusalem and Israel for their rejection of divine authority, were to overspread the earth. They commenced in isolated inflictions upon various nations and tribes. And where are those nations whose death-warrant is here issued by Jehovah? With scarce an exception they are gone. Their power has been broken, their cities overthrown, their governments subverted, their palaces desolated, their glory departed, and they have perished from the face of the earth. But others were to share in these judgments. The bounds of geographical knowledge were reached, but the cup still overflowed. Palestine and all the adjacent countries had been mentioned—the great empires of antiquity had been included, and still he extends the dreadful malediction, and hurls it down to time's remotest years; and fastens it upon "all the kingdoms of the world which are upon the face of the

earth." No refusal can avail them. They must certainly drink the cup of fury. The world shall not be unpunished. God will call for a sword against all the inhabitants of the earth. He shall rush to their destruction as the vintagers tread the grapes. The noise of the conflict "shall come even to the ends of the earth, for the Lord hath a controversy with the nations." And how shall it issue? "He will plead with all flesh—he will give them that are wicked to the sword." The tempest of wrath shall burst like a furious tornado. It shall fall grievously upon the head of the wicked—it shall do its work of desolation "in the latter days," and as its result the slain of the Lord shall strew the earth from end to end, ungathered, unlamented, and unburied, they shall be dung upon the ground. The mighty, the great, the princes and the nobles, are called upon to mourn over their impending ruin.—"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock, shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger."

This is their doom. Their days of slaughter, in which they have nourished their hearts, and dispersed and killed the just, are ended. They shall be destroyed as a crystal goblet is shattered by its fall, and over all their hopes and prospects brood the clouds of darkness, desolation, and despair.

Such is the terrible destiny that overhangs the impenitent world. A destruction so awful and so widespread, has never been known since the waters of Noah overwhelmed the race. No history can furnish a fulfillment of the whole of this terrible denunciation. The controversy has not yet reached its final issue. Some nations have fallen; but "that day" in which "the slain of the Lord" shall bestrew the world, and the wicked shall be given to the sword of his vengeance, is manifestly yet future. No local judgment can accomplish it; no mere national calamity can answer to it. It overhangs the world like a pall of darkness. It is the death warrant of a godless and impious race. Nothing but a slaughter, wide as the world, can fill the terrible picture. "For, behold, the Lord will come with fire and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

The whole tenor of the Scriptures accords with this representation. It were almost too great a task to quote the various passages that point to this terrible conclusion. It is the universal voice, the concurrent testimony of prophets and apostles, and of Christ himself, that necessitates this decision.

If we turn over the pages of inspiration, we look in vain for any tokens or predictions of a process of gradual improvement, that is to usher in a brighter day. The whole Bible represents the world as grow-

ing worse and worse, until the protracted controversy reaches its terrible consummation, in manifestations of divine indignation; compared with which, all previous national afflictions are like rain-drops before the storm.—*Great Controversy by H. L. H.*

### Meekness.

A PROPER control of temper contributes very much to the peace and harmony of domestic life. Many very honest, sober, cleanly persons, throw a house into confusion by habitually giving away to bad temper, and seem to think it no sin. The indulgence of such evil dispositions is exceedingly sinful and displeasing in the sight of God, and especially offensive in those who profess to be followers of the meek and lowly Jesus, and partakers of the Holy Spirit who is grieved at all bitterness, and wrath, and evil speaking, and malice. No temper is good but that which is regulated by principle; the best natural temper requires this regulation, and by it the worst may be managed and controlled.

If any one wishes to lay claim to the character of meekness let him search for the following evidences; and be assured that if a deficiency of either exists, he so far fails of proving his title.

1. Meekness is *humble*; not proud, not self-conceited, not impatient of contradiction.

2. Meekness is *gentle*; not easily provoked, not hasty in finding fault with others.

3. Meekness is *peaceable*, not eager to assert its own rights, or to justify its own pretensions, or to maintain its own opinions, or to have the last word in a quarrel.

4. Meekness is *tender*; consulting the feelings of others, and willing to bear much pain rather than inflict any.

5. Meekness is *patient*; and can endure unavoidable inconveniences without murmuring.

6. Meekness is *forgiving*; it is slow to perceive offence, quick to forget it, and incapable of avenging it.

In a word, if you wish to know what meekness is, read the life of the Son of God, and endeavor to imitate his spirit who humbled himself, Phil. ii, 8-8; who was meek and lowly in heart, Matt. xi, 29; who did not strive nor cry, nor cause his voice to be heard in the streets, Matt. xii, 19; who gave up his own right rather than contend for it, Matt. xvii, 25-27; who felt for the distresses of others, Jno. xi, 33, 35; Luke vii, 13; who did not break the bruised reed nor quench the smoking flax, Matt. xii, 20; who endured the contradiction of sinners against himself, Heb. xii, 3; who when he was reviled, reviled not again, when he suffered he threatened not, 1 Pet. ii, 23; who forbore to resent injuries, Luke ix, 53-56; who pitied his persecutors, Luke xix, 41, 42; prayed for his murderers, Luke xxiii, 34; and who left us an example that we should walk in his steps. 1 Pet. ii, 21. *Sel.*

### The Joy of the Cross.

WE have just been witnessing that scene—old yet ever new, common yet ever wonderful—of the sufferings and love of Jesus as set forth by the sacramental table. The simple scene took us back to Jerusalem. We were in the "upper chamber," and heard the melting words, "This is my body broken for you." We followed through the midnight silence over the brook Kedron to the olive garden, and listened to the broken utterance, strange, awful, and full of agony, that comes forth out of the deep darkness: "Father, if it be possible, let this cup pass from me." Then we saw the march of mockery through the streets of Jerusalem—the howling mob led on by infuriated Pharisee and Scribe—the heavy toil up the mount—the piercing of nails through tender flesh, too sacred for an angel's touch—the slow swooning away of the tortured sufferer on a cross dripping warm with the blood that cleanseth from all sin. To our eye there hangs the bruised flower of divine perfection drooping on the cross, while a rabble is foaming with execration before him, while the sun wraps his face in a noonday night, and the affrighted earth shudders with pain at the tragedy of horror.

All this we see, and see no more than this. But to

the divine sufferer there appear infinitely other and brighter objects. For through this appalling spectacle, his all-seeing eye looks onward to the glorious results of this bitter agony. And for this joy set before him, he endures the cross and despises all its shame.

To his eye there is a child of sin resting under the wrath of God. He hears its first cry of penitence. He sees that penitent approaching the cross. Sin is confessed there, forsaken there, cleansed away, and the pardoned penitent retires healed and happy. Faith has saved him. He is thenceforth a new man; leads a new life—a life assimilated to the life of Christ. He triumphs over temptation, does valiant battle for truth and righteousness, and crowns his career of beauty and beneficence by a serene death-bed. And this spectacle is a joy before Christ's dying eyes for which he endures the cross and despises the shame.

But this is a unit only in the calculation. We must multiply this one redeemed soul by tens of thousands, and these again by thousands of thousands. We must add to the saved of one land the saved of all lands. We must add to the saved of the first century the saved of the nineteenth century, with all the countless multitudes interlying the two. Then multiply this stupendous product by eternity! And then we have reached an element, but only one single element, in the joy which the dying Saviour "set before him."

Let us take another element of that promised joy. The one we have just glanced at ultimatum on man as a saved and glorified being. Let us now look at the result of Christ's humiliation on the Saviour himself. He was then in the deepest, darkest valley of the death-shade. But as one who is in the bottom of a gloomy, terrific gorge, toiling up the precipitous mountain side, over jagged rocks, and through tangled thickets, catches, ever and anon, through the overhanging forests, a glimpse of the mountain top flashing in the crystal sunlight; so did our suffering Saviour, from the depths of Gethsemane's gloom, and from under Calvary's veil of horror, behold far above him the joy of his final exaltation. Then he was hearing but the howls of his persecutors. Soon should he hear the "harping symphonies" of the redeemed in glory. Now his temples are torn with the crown of thorns. Soon should that bleeding brow be encircled with the diadem of universal sovereignty. Now he is the Lamb slain. Soon should he be the "Lamb in the midst of the throne, and his servants shall serve him, and have his name written on their foreheads. On his vesture and on his thigh will a name be written, King of Kings and Lord of Lords." With the luster of all this looked-for glory falling upon his dying eye, the Redeemer, "for the joy set before him, endured the cross, and despised the shame."

In one brief paragraph we cannot enumerate all the innumerable sources of satisfaction which Jesus Christ found in his atoning work—in honoring the divine law, in establishing the divine government, in satisfying the violated justice of God, in humbling the power of the devil, in bringing a multitude of souls from hell to the raptures of paradise. As the young mother bears up under the anguish of the birth-hour—hushing her sobs and wailings with the "joy that a man-child is born" into her bosom and her house—so did the Divine Patience bear the anguish unutterable of the spiritual birth of a "peculiar people" born anew unto God. With that bitter price bought he the ransom of his church. He paid their ransom in the groans and stripes and blood of Golgotha; he shall be repaid in the homage of the white-robed armies of light on the sea of gold like unto pure glass.

How many an earthly cross is endured under the inspiration of the joys that cross shall bring! How many a patriot-soldier has beheld through the tears of parting with wife and children—as through a crystal lens—the triumph from afar of liberty and right! How often, amid the half-waking visions of his midnight bivouac, he catches glimpses of victorious standards borne homeward, garlanded with the broken fetters of the ransomed, and hailed with the benedictions of a liberated people. Such are the joys of the Christian reformer, when his every blow against the Bastilles of oppression and wickedness arouses the howls of the envenomed Cerberus within. Such is the sweet solace of the philanthropist, who, over thorny paths, goes about doing good. These are the inspirations

which have sent every true missionary to the lonely toils of heathen shores; every martyr to his solitary cell, or to the bloody crown of martyrdom. It was for the joy set before them—the joy of pleasing God, and of receiving the final "well done, faithful servant"—that the cross was taken up and cheerfully borne unto the end.

As we withdrew from that sacramental table this day, methought I heard a voice, sweet and sad exceedingly, that said unto us, "For the joy set before me, I am enduring this cross, despising its shame. Whosoever of you, will be my disciple, let him too take up the cross and follow me. For whoso will not take up his cross and come after me, is not worthy of me."—*Cuyler.*

### Pressing Forward.

EACH believer should be thirsting for God, for the living God, and longing to put his lips to the well-head of eternal life; to follow the Saviour. Satisfied I am that many a believer lives in the cottage of doubt, when he might live in the palace of faith. We are poor starving things, when we might be fed; we are weak, when we might be mighty; feeble, when we might be as giants before God; and all because we will not hear the Master say: "Rise up, my love, my fair one, and come away." Now, brethren, is the time with you, after the season of trouble, to renew your dedication vow to God. Now, beloved, you shall rise up from worldliness and come away; from sloth, from the love of this world, from unbelief. What enchants you to make you sit still where you are? What delights you to make you as you now are? Come away! There is a higher life; there are better things to live for, and better ways of seeking them. Aspire! Let thy high ambition be unsatisfied with what thou hast already attained. This one thing do thou—press forward to the things that are before.—*Spurgeon.*

### Three Rules for a Holy Life.

WHOEVER desires to persevere and increase in the fear of the Lord, and the comfort of the Holy Ghost, to live in hope that maketh not ashamed, must be diligent in secret prayer; must constantly read the Holy Scriptures, begging the Most High to explain them and give faith in them; and must walk with those who walk conscientiously before God—who are always aspiring to what they have not attained—in whose manner, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give over attention to them, who did not fall away.—*H. Venn.*

### What is Christianity?

"THIS people draweth near to me with their mouth, and honoreth me with their lips, but their heart is far from me."—*Bible.*

"Every stoic was a stoic; but among Christians where is the Christian?"—*Emerson.*

The broad principle of Christianity, as exemplified in the life and teachings of Christ, is simply that the religious truth of man is better than his worldly comfort. That it is the duty of man to set himself, with all the might God has given him to fulfill what he believes to be the law of God. That it is his duty, in doing this, to cast aside, if necessary, father and mother, and all earthly ties; he must be willing to throw away all the allurements of the world, the pomp of station, and the luxuries of wealth; to retire away from the haunts of the profane, and dwell in hunger, cold, and danger; must be willing to brave all peril, suffer all persecution, be beaten, and tortured, and ridiculed, and spit upon, and even be slaughtered with all the inhumanities man can inflict, rather than to be false to the laws of God, rather than to succumb to the allurements of the world, the flesh, and the Devil. Christianity is a crucifixion of the animal of our na-

ture for the good of the spiritual of our nature. Said Jesus, as he walked to Emmaus with the two disciples, after his crucifixion; "Ought not Christ so to have suffered, that he might enter into his glory?" And ought not Christians to be willing to crucify their animal besetments, that they, too, may be accounted worthy to be partakers with Christ of the heavenly glory?

Christianity teaches man that he has a soul to be saved; to be saved from the corruptions of the flesh, and to be presented, pure and holy, and without blemish, at the throne of God. "But, alas!" cries out the despairing, sinful, struggling soul, "Who shall deliver me from the body of this death?" The Lord responds: "My grace is sufficient for thee: I died that you might live. By faith consider your body as dead with mine, that there be no longer any let or hindrance to the life of the spirit within."

Christianity teaches man that he should "work while the day lasts." He is taught at all times and in all seasons, to have this before him; that every opportunity passed by is chronicled against him; every light, unmeaning word, and even thought, recorded. He is taught that every man, rich or poor, is his brother, and, by natural birth, as good, and as much God's son, as he; that all pride toward his fellow man is sinful; that to allow one human being to want and to be in misery, while he, by denying himself, can save or solace him, is a crime not hereafter to be overlooked. He is taught the immense, the awful, scarcely-bearable responsibility of riches; that it is easier for a camel to go through the eye of a needle, than for a rich man to be saved; that it is not the amount a man gives that is to be counted, but how far it is a personal deprivation of comfort and ease to the giver; that suffering man has a claim upon his rich brother, even to the extent that he should "sell all that he hath and give it to the poor."

Christianity teaches us that all men are alike in the eye of God; that he should be kindly affectionate one to another; that we should bear one another's burdens—weep with those that weep, and mourn with those that mourn.

But man has a duty to do to himself as well as to others. His life should be one proud, unwavering effort to act in conformity with Conscience. Deep in the heart of man is placed the voice of God to guide him. When he passes on to virtue, this inner voice assists him and applauds: when he rushes into vice, it struggles to arrest him. Neglect this monitor, and it retires within itself; it becomes fainter, till it is heard no more, and the bark of life floats rudderless on a sea of strife. Listen to its admonitions, be guided by its counsel, and it enlarges with the enlarging intellect, and however high we may mount, it is still far above us, shedding light upon the mazy wilderness, and becoming the path to God. The following of Conscience, with the qualities we have named in full exercise, never has been, and never can be, an easy or a gentle task. A sterner and a harder life is more in keeping with the idea of a heavenly crusade, wherein, by battling, we must win ourselves victory and a home.

There is a time in the life of such as are led to join that heavenly crusade, when the faith of boyhood falls away, and the fair sunshine of childish trust has to undergo the dark eclipse of doubt, and when, from the shivered fragments which lie around him, the young crusader has had, amid tears and uncertainties, and huge heart-bursting appeals to God for light and assistance, to shape for himself a new belief. He may reconstruct that in which he was nurtured, or he may not. But such a crisis is necessary to the manliness of his being, that his faith, his chief being here below, be not received as a bequest, second hand, but be verily and indeed his own. When that era is safely ended, sluggish idleness must not even then ensue. There must be no looking back. A professed faith is a mockery, if it be not acted on in life. In the battle of life on which he now enters, there are first the outer sensuous temptations to oppose and conquer; hot desires, foaming and raging, which must be kept in control; there is, also, a tendency to ease and luxurious enjoyment, preying upon and striving to deaden the sense of duty which leads to self-denial and active labor. Then, when all is accomplished in that quarter, and the allurements and dangers of the world of sense are

trodden under foot, there follows a fiercer conflict within the soul itself—the disappointment and humiliation of beholding incessantly a perfect ideal, and achieving but an imperfect reality; the path of duty lying so clear and manifest before us, and the constantly recurring departure from that path; the soaring upward into the sunny regions of a holy life, and then suddenly, in the very midst of our triumph, falling back into the depths of abasement, with nothing left for us to re-arise and struggle onward again undauntedly, and, in the end, only purchase victory by death.

Such is the life of man when he casts aside falsehood, and poises himself on the eternal truths of his nature. The vocabulary of every-day life has many epithets for such men; they are "visionaries;" "enthusiasts," "fanatics;" and worldly wisdom sees nothing in it, save insanity, that should be, at any cost, put down. But put down it never can be; for he who is conscious of following out what the voice of God within him dictates, can afford to smile at the expletives of the shallow world.—*Franklin Almanac.*

### The Great Coming.

"BEHOLD, he cometh!" Yes, he has received his commission from the Father for the glorifying of his people and the judgment of the world. He is, by his Spirit, his angels, and his ministers on earth, preparing the world for the reception of his presence. He hath mounted the the chariot of final redemption. Its wheels are moving round. The faint and feeble sound of them may be heard afar. Enlarge your vision, and gaze with the intensity of heavenly wisdom into the mysteries of futurity—"Behold he cometh!"

It is added, "with clouds." Clouds, in the Bible, are often employed as an appropriate symbol of glorious majesty. And in glorious majesty the Lord Jesus will appear when he comes. Probably the symbol alludes to the manner in which the Lord descended on mount Sinai at the giving of the law. There "clouds and darkness were round about him," and he appeared in terrible majesty, so that even Moses, his chosen one, trembled at the sight.

And even now, and ever since his apostle wrote, the clouds of his majesty, the indications of his vengeance and displeasure with those who scorn his gospel, have been advancing and accumulating over the world; and in due time the muttering storm will burst forth in awful splendor, and the immediate presence of our exalted Redeemer will be fully realized. "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were!" is the cry of a Christless or Christ-hating world. The cry is false, but let us take it as it is. Ah! who knows not, that often, when the might of heaven is about to be revealed in the sky, for a time before the bursting of the thunder every element is still? The wind is a breath. The rustling of the leaves is heard no more, and the rippling of the waves is changed into a calm. But is this stillness a pledge of continued repose? Nay, rather, while it lasts, do we not feel as if the attention of Him by whom all things are upheld were absorbed in the muttering of the gathering storm?

In like manner, O ye scorers of the coming Redeemer, the present quiescence of the highest heaven is no indication of abiding repose. An era is drawing nigh when the divine stillness which prevails will give place to wrath, proportioned to the greatness and length of the deepening gloom. O, already the Christian sees the clouds of the advent covering the sky, and anon the world shall be lighted up with the glory of the Lord. Say not, "Where is the promise of his coming?" "Behold, he cometh with clouds."

"Every eye shall see him." The nature of the advent here referred to necessarily determines the character of this vision. Hence the plain import of this announcement is, that men shall recognize the footsteps of the Saviour's mediatory providence in the leading events of the world's history; and ever as these events roll onward, more evident to all will be the doing of the Redeemer, till at last, when the consummation comes, and that Redeemer is openly seen interposing his omnipotent arm in the climax of the world's career, the conviction will force itself upon every mind, that all along the omnipotent arm has been swaying the destinies of mankind.

Meanwhile, the providence of the world is rolling rapidly on. The men of the world recognize no mediator's sway, and the smile of an impious infidelity sits upon their countenance, as they hear us declare, on the authority of God, that our Redeemer is at the right hand of the power, and that all the astonishing vicissitudes of the earth are only indications that he is more speedily than heretofore converging the interests of the world to its predicted crisis. "Be not ye like unto them." They cannot look beyond material things. They cannot see with the eye of faith, as we do, the divine Redeemer making bare his holy arm in the sight of all nations. Pity they cannot! But there is a time coming when they will find it impossible to resist the overwhelming evidence of the Redeemer's providential sway, a time coming when not merely his omnipotent arm, but his whole mediatory glory, shall stand disclosed before a trembling world. And then literally "every eye shall see him."

Dreadful will be the "wrath of the Lamb" when he ariseth to judge. Then he will be seen beyond the possibility of a doubt, coming in his terrible array, "coming in the clouds of heaven," to smite every foe, and emphatically to inflict the predicted doom upon "the mystery of iniquity," the man of sin, "whom (we are told) he shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Ah, then, if not before, "all kindreds shall wail because of him."—*St. John's Intelligencer.*

### Extract from an Old Sermon.

THE providence of God appointed the mission of Jesus to a time which brought him in close contact with the greatest variety of depraved character, and many of the highest degrees of human vileness. It would appear also that that degenerate time was marked with more than usual ravages of Satan, and many sad pictures of distressed humanity; and certainly it lacked none of the common sorrows of sickness and death, or of national calamities to the Jewish people. In condition, the lot of Jesus was cast among the lowest ranks of men, yet so that he had experience of the peculiar vices and miseries of all ranks from the lowest to the highest. He shared the privation and reproaches of the poor, and yet became himself the object of jealousy and spite from men in high position, who trembled lest they should be held second to the Nazarene. He mingled with multitudes of the sick, and maimed, and bereaved, with publicans and sinners—with self-righteous Pharisees, and cold philosophic Sadducees—with wavering friends and a traitorous companion—with self-seeking priests, and prejudiced judges, and with temporizing and unjust rulers.

### God's Plan of Your Life.

NEVER complain of your birth, your training, your employment, your hardships; never fancy that you could be something, if you only had a different lot and sphere assigned you. God understands his own plans, and knows what you want a great deal better than you do. The things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proof that they are poisons. No! a truce to all such impatience! Choke that devilish envy which gnaws at your heart because you are not in the same lot with others; bring down your soul, or rather, bring it up to receive God's will, and do his work, in your lot, in your sphere, under your cloud of obscurity, against your temptations; and then you shall find that your condition is never opposed to your good, but really consistent with it.—*Dr. Bushnell.*

Crosses should be neither sought nor avoided. When they come, they are graces; when sought for, offenses.

Those who seek the Lord by prayer in trouble, should seek the Lord with praise when the trouble is past: "I will praise thee: for thou hast heard me."

# THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 27, 1868.

JAMES WHITE, EDITOR.

## Thoughts on the Revelation.

### CHAPTER XXI (CONCLUDED).

Verse 15. And he that talked with me, had a golden reed to measure the city, and the gates thereof, and the walls thereof. 16. And the city lieth four square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal. 17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

We learn from this testimony that the city is laid out in a perfect square, measuring equally on all sides. The measure of the city, John tells us, was twelve thousand furlongs. Twelve thousand furlongs are fifteen hundred miles. We understand that this measure is the measure of the whole circumference of the city, and not merely of one side. This appears, from Kitto, to have been the ancient method of measuring cities. The whole circumference was taken, and that said to be the measure of the city. According to this rule, the New Jerusalem will be three hundred and seventy-five miles on each side. The length, breadth, and height of it are equal. From this language the question has arisen whether the city was as high as it was long and broad. The word rendered equal, is *ισος* (*isos*), and from definitions given in Liddell and Scott, which we have not space here to transcribe, we learn that it may have the sense of proportionate: the height was proportionate to the length and breadth. And this idea is strengthened by the fact that the wall was only a hundred and forty-four cubits high. Taking the cubit at about twenty-two inches, the length which is most commonly assigned to the ancient cubit, it would give only about two hundred and eighty-eight feet as the height of the wall. Now if the city is just as high as it is long and broad, that is, two hundred and seventy-five miles, this wall of less than two hundred and eighty-eight feet, would be in comparison, a most insignificant affair. We think therefore that we are to judge of the height of the buildings of the city, in some measure, by the height of the wall, which is distinctly given.

The building of the wall was of jasper. Jasper is a precious stone usually described as of "a beautiful bright green color, sometimes clouded with white or spotted with yellow." This we understand to be the material of the main body of the wall built upon the twelve foundations hereafter described.

Verse 19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20, the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

If we look upon this description as exclusively metaphorical, as is done by the great mass of professed Bible teachers, and spiritualize away this city into aerial nothingness, how unmeaning, yea, even bordering upon folly, do these minute descriptions appear. But if we take it as it is evidently designed to be understood in its natural and obvious signification, and look upon the city as the Revelator evidently designed we should look upon it, as a literal and tangible abode, our glorious inheritance, the beauties of which we are to look upon with our own eyes, how is the glory of the scene enhanced!

It is in this light, though it is not for mortal man, of himself, to conceive of the grandeur of those things which God has prepared for those that love him, that we delight to contemplate the glimpses that he has given us in his word of our future abode. We love to dwell upon those descriptions which convey to our minds, as well as language can do it, an idea of the loveliness and beauty which shall characterize our

eternal home. And as we become absorbed in the contemplation of an inheritance tangible and sure, our courage springs up anew, hope revives, faith plumes her wings, and with feelings of thanksgiving to God that he has placed it in our power to gain an entrance to the mansions of the redeemed, we resolve anew, that, in spite of the world and all its obstacles, we will be among the sharers in the proffered joy. Let us then look at the precious foundation stones of that great city through whose gates of pearl we hope soon to enter.

"The word adorned" [garnished], says Stuart, "may raise a doubt here, whether the writer means to say, that into the various courses of the foundation, ornamental precious stones were only here and there inserted. But taking the whole description together, I do not apprehend this to have been his meaning. Jasper, as we have seen above, is usually a stone of green, transparent color, with red veins. But there are many varieties. Sapphire is a beautiful azure or sky-blue color, almost as transparent and glittering as a diamond. Chalcedony seems to be a species of agate, or more probably the onyx. The onyx of the ancients was probably of a bluish white, and semi-pelucid. The emerald was of a vivid green, and next to the ruby in hardness. Sardonyx is a mixture of chalcedony and cornelian, which last is of a flesh-color. Sardius is probably the cornelian. Sometimes however the red is quite vivid. Chrysolite, as its name imports, is of a yellow or gold color, and is pelucid. From this was probably taken the conception of the pelucid gold, which constitutes the material of the city. Beryl is of a sea green color. The topaz of the present day seems to be reckoned as yellow; but that of the ancients appears to have been pale green. Plin. 38, 8, Bellermann. Urim et Thummim, p. 37. Chrysoprasus of a pale yellow and greenish color, like a scallion; sometimes it is classed at the present day under topaz. Hyacinth of a deep red or violet color. Amethyst, a gem of great hardness and brilliancy, of a violet color, and usually found in India.

"In looking over these various classes, we find the first four to be of a green or bluish cast, the fifth and sixth, of a red or scarlet; the seventh, yellow; the eighth, ninth, and tenth, of different shades of the lighter green; the eleventh and twelfth of a scarlet or splendid red. There is classification therefore in this arrangement; a mixture not dissimilar to the arrangement in the rainbow, with the exception that it is more complex."

Verse 21. And the twelve gates were twelve pearls; and every several gate was one pearl; and the street of the city was pure gold, as it were transparent glass."

Whether we understand that these gates were of solid pearl, or whether composed of pearls thickly set in a frame-work of some other precious material, does not materially affect the testimony. If it should be objected that it would be contrary to the nature of things to have a pearl large enough for a gate, we reply that God is able to produce it; the objection simply limits the power of God. But in either case the gates would outwardly have the appearance of pearl, and, in ordinary language, would be described as gates of pearl. In this verse, as also in verse 18, the city is spoken of as built of gold, pure, like unto clear glass, or, as it were, transparent glass. We do not conclude from this language, that the gold is of itself transparent. Take that, for instance, which composes the street. If it was really transparent, it would simply permit us to look through and behold whatever was beneath upon which the city rested; and it would not seem that this would have any specially pleasing effect. But let us suppose the golden pavement of the street so highly polished as to have perfect powers of reflection, like the truest mirror, and we can see at once that the effect would be grand and striking in the extreme. Think for a moment what the appearance of a street so paved would be. The gorgeous palaces on either side would be reflected beneath, and the boundless expanse of the heavens above, would also appear below; so that it would appear to the person walking those golden streets, that both himself and the city were suspended between the boundless expanse above, and the unfathomable depths below; while

the mansions on either side of the street, having equal powers of reflection, would marvelously multiply both palaces and people, and conspire to render the whole scene, beyond conception novel, pleasing, beautiful, and grand.

Verse 22. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.

With the temple is connected the idea of sacrifices and a mediatorial work; but when the city is located upon the earth, there will be no such work to be performed. Sacrifices and offerings, and all mediatorial work based thereon, will be forever passed; hence there will be no need of the outward symbol of such work. But the temple in Old Jerusalem, besides being a place for sacrificial worship, was the beauty and glory of the place; and, as if to anticipate the question that might arise, as to what would constitute the ornament and glory of the new city, if there was to be no temple therein, the prophet answers, "The Lord God Almighty and the Lamb are the temple of it." We understand that there is now a temple in the city. Chap. xvi, 17. What becomes of that temple when the city comes down, revelation does not inform us.

Verse 23. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. 24. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. 25. And the gates of it shall not be shut at all by day; for there shall be no night there. 26. And they shall bring the glory and honor of the nations into it. 27. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.

It is in the city alone, probably, that there is no night. There will of course be days and nights in the new earth, but they will be days and nights of surpassing glory. The prophet, speaking of this time, says, "Moreover the light of the moon shall be as the light of the sun, and the light of the sun sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." Isa. xxx, 26. But if the light of the moon in that state is as the light of the sun, how can there be said to be night there? Answer. The light of the sun shall be seven fold; so that, although the night is as our day, the day will be sevenfold brighter, making a contrast between day and night there, equal to what there is at the present time.

Verse 24 speaks of nations and kings. The nations are the nations of the saved; and we are all kings in a certain sense, in the new-earth state. We possess a "kingdom," and are to "reign" forever and ever.

But it appears from some of our Saviour's parables, as in Matt. xxv, 21, 23, that some will occupy in a special sense the position of rulers, and may thus be spoken of as kings of the earth, in connection with the nations of the saved. These bring their glory and honor into the city, when, on the Sabbaths and new-moons, they there come up to worship. Isa. lxvi, 23.

Reader, do you want a part in the unspeakable and eternal glories of this heavenly city? See to it, then, that your name is written in the Lamb's book of life; for only such can enter there.

### Meetings in Monterey, Mich.

WHILE we were holding a protracted meeting at Battle Creek, Bro. Hull was preaching to the people of Monterey, who turned out and filled the commodious place of worship built by the brethren last summer. Bro. Hull had the ears of the people, and by the help of God was mightily shaking the foundations of popular traditions. His well-timed discourses on the evidences of Christianity caused skepticism to reel, and look around for better props than it had hitherto leaned upon.

Our protracted meeting closed Sabbath, Jan. 3, with the baptism of fifteen, and the Lord's supper, in which about two hundred participated. Next sixth-day we drove our team to Monterey, fifty miles, over a dreadful rough, frozen road. The interest in that place was great, and Bro. Hull was failing for want of rest. Sabbath morning Mrs. W. was so lame from the violent shaking of the carriage, that she could hardly walk

across the room, but was able to attend the meeting and give her testimony. The meetings on Sabbath, the 10th, were profitable.

First-day the house was crowded, and extra seats provided. Here the brethren were greatly disappointed, as they did not expect to see their house filled only on such occasions as a General Conference. You that are building houses of worship, take care that you do not make them too small.

At the close of the meeting on first-day we immersed ten, which was witnessed by a large concourse of people. The impression was good.

Sabbath and first-day, Jan. 17 and 18, was the time appointed for Quarterly meeting with the church in Monterey, so we remained with the brethren during the week, and enjoyed Bro. Hull's preaching each evening.

Sabbath, the 17th, the brethren came in from other places, and the congregation was large. We spoke twice, and Mrs. W. gave her testimony with freedom. Several took part in our meetings for the first time.

On first-day the congregation was large and very attentive. At the close of the second meeting the congregation again assembled at the water to witness the immersion of thirteen. The brethren had removed the ice, and had carpeted the shore with straw. The weather was mild for the season, and the afternoon sun seemed to smile upon the scene. It was as delightful and solemn a baptism as we ever witnessed. Here were the youth, in the morning of life, cheerfully following in the footsteps of Christ, also men and women in the strength of their noon, taking up the cross and bearing it after him. But the most touching of all was to see three who had once walked with the brethren, but had some four years since been carried away by infidelity, now, on being reclaimed by the labors of Bro. Hull, show their faith in Christ and Christianity before the large assembly by being baptized. They patch their old baptism on to their new experience? Not they. These persons have started in earnest, and wish to make clean work.

God is blessing his faithful people in Monterey. We know of no church that has been truer than this one. They have ever sympathized with those who bear the burdens of the cause, and have cheerfully received instruction and reproof from the Lord, and now God is setting his seal of approbation. Since November we have baptized forty-two persons in Monterey, and the work is still going on. Compare this with the state of things in those places where Sabbath-keepers have been doubting and vacillating, and dishonoring the cause. It is time for all Sabbath-keepers to find the true position, and get right before God, that they may exert a good influence, and share his blessing.

**Not a Universalist, Spiritualist, nor an Infidel.**

BRO. WHITE: I see that reports are going the rounds that I have renounced Adventism, and am preaching, some say Universalism, others say Spiritualism and Infidelity. These false reports I wish to silence, and ask the privilege to correct them through the Review.

It is true that I held a discussion in the village of Paw Paw, Mich., with a trance speaker, or rather, with some demon professing to be the spirit of Mr. Downing, speaking through W. F. Jamieson. I now doubt the propriety of discussing with such spirits. It is also true that I went to engage in that discussion without the counsel of my preaching brethren; that I went alone, and too much in my own strength, into a community where we have no church, but where Spiritualism has a strong hold. This I now regard as very imprudent in me. God's holy Spirit was grieved, and I was left in a measure to fall under the power of the Devil, and the seducing charms of Spiritualism. There was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied over myself, such as I had never before witnessed, the power of which was so strong that for several days I was not only bewildered, but was really not myself. I imagined that I was outgrowing my Advent clothes; that I was getting upon higher ground than that occupied by my brethren. In this state of mind I made some concessions to certain friendly Spiritualists, which I now very much regret.

I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism which I have warned others against from God's word for the past five years, and can better warn others to beware of it. The arguments given through Mr. Jamieson were no stronger than those used by normal speakers with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

I am well nigh recovered from the snare of the Devil ingeniously set for me. Since the discussion referred to I have had great freedom in presenting the evidences of Christianity, and have been happy to see several infidels soundly converted.

MOSES HULL.

Battle Creek, Mich., Jan. 21, 1863.

**Meetings in Vermont.**

BRO. WHITE: For a few weeks past we have endeavored to help the Sabbath-keepers in Montgomery, Richford, and Fletcher. We have desired to see the churches where we have labored, in a prosperous condition, that we might not lose those things which we have wrought, but receive a full reward. 2 John 8.

At Montgomery we found a few still holding on to the Sabbath, and anxious to hear from the word of truth; but we felt it duty to make plain remarks on paying for the Review, systematic benevolence, tea, tobacco, &c. The brethren resolved to be more faithful in paying for the Review, and to do something to help advance the cause of truth. Those who used tobacco confessed, and decided to lay aside the filthy weed. We hope they will be enabled to carry out their resolutions, and will soon be in a condition to unite with the Enosburgh church.

At Richford we were favored with the presence and help of Bro. Hutchins. We reconsidered the subject of systematic benevolence, and completed the organization of a church. Bro. Edward Kellogg was ordained elder. May the Lord greatly bless him in trying to wait on the church in spiritual things. We would here recommend Bro. Kellogg to those Sabbath-keepers in North Sutton, whose interests are connected with the Richford church.

At Fletcher we met with those who embraced the Sabbath at the tent meeting held in that place last summer. We tried to teach them the way of truth more perfectly, and to make them realize the necessity of advancing with the people of God. We now feel free to leave the church awhile to labor in new fields. May the Lord lead us where we can do the greatest amount of good.

D. T. BOURDEAU.  
A. C. BOURDEAU.

**To the Ministers of the Michigan Conference.**

In order that the Financial Committee be able to form some idea of the wants of the ministers of this Conference, and the amount necessary to be raised to meet their wants, it is expected that each minister, whether laboring within the limits of the Conference or outside of those limits, will make a quarterly report, from the first of October, 1862, to the Financial Committee of all receipts, stating who from, whether in money or otherwise, also of the amount of expenses.

It is right that the Committee should know whether ministers sent from this State to other States are receiving a liberal support or not. These quarterly reports will show this, and enable the Committee to decide whether they should encourage missionaries to continue their labors in such fields. Where Systematic Benevolence is not carried out, and such missionaries are neglected, there is but little prospect that the cause can be built up by our most efficient ministers.

JAMES WHITE, }  
J. N. LOUGHBOROUGH, } Conference  
JOHN BYINGTON, } Committee.

**The Cause in Vermont.**

BRO. WHITE: I would say that our meeting here last Sabbath and first-day, was truly an interesting and we hope profitable season. Brethren and sisters

were together from the surrounding towns and churches. One brother came about eighty miles to meet with us, and felt well paid for the pains he had taken to enjoy another meeting with the people of God.

Organization was completed in the church here and four more were added to our number.

The subject of holding meetings in regular order in the churches in Sutton, Wolcott, Johnson and Eden, Troy and Irasburgh and Charleston, was considered. By a unanimous vote, the conference recommend the five above-named churches to unite in holding meetings at each place, once in fifteen weeks, bringing a meeting to one of these churches once in three weeks. As there are five churches that wish to unite in this order, and as the same church sometimes hold their weekly meetings in one town and sometimes in another, it was deemed best to hold these meetings once in three weeks rather than once in four weeks.

Our meeting closed with a melting and refreshing season in attending the ordinances of the Lord's house.

A. S. HUTCHINS.

Irassburg, Jan. 12, 1863.

**To the Churches of Seventh-day Adventists in Vermont.**

"Resolved, That the different churches belonging to this conference raise a conference fund from the different systematic benevolence funds, and by donations, to support the tent enterprise and those preachers who shall labor according to the mind of the church.

"Resolved, That Bro. A. C. Bourdeau be the treasurer of the conference fund.

"Resolved, That the preachers belonging to this conference keep a strict account of their labors, receipts and expenses during the conference year, and present the same to the next Vermont conference."

The above resolutions were adopted by the last Vermont conference, and we would here invite the different churches in Vermont to send in their means to the treasurer of the conference fund, or to hand them to any of the preachers belonging to the conference, that a fund may be raised. The treasurer's P. O. Address is West Enosburgh, Vermont.

Dear brethren, we have no reason to complain in regard to the past. You have come up nobly, and we have reason to believe that you will promptly do your duty for the coming year. Let us not be weary in well doing. The Lord has a work to do in the East, and he will perform it gloriously.

D. T. BOURDEAU, Secretary.

**Peace and Safety.**

THE apostle Paul, in writing to the Thessalonian brethren in regard to the coming of the Lord, says, "For when they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape." 1 Thess. v. 3.

This cry of peace and safety is to be made by blind or false teachers, at a time when the true shepherds of the Lord are teaching that the Lord is soon coming, as it would be useless and unnecessary to teach that the Lord's coming was far off, if there was nobody teaching otherwise. So when the true watchmen are raising the cry of warning that the Lord's coming is near, that the great day of his wrath is soon to come, another class of teachers are crying, "Peace and safety," and are saying, "My Lord delayeth his coming."

The apostle Peter speaks of the same thing, and says that in the last days scoffers shall come, and say, Where is the promise of his coming?

Now it is our duty to observe the signs of the times, and while these scriptures are being fulfilled around us, we can realize that these things are among the many signs that the Lord's coming is near.

At a county fair in this State (Iowa), during the year just past, a professed minister of the gospel arose to make a speech, as is common on such occasions, and after speaking in a scoffing manner of those who teach that Christ's coming is near, said that there was no danger of the world's coming to an end, not for a thousand years, at least; that there would be plenty of time for a great many fairs before Christ's coming, &c. Now who can fail to see a fulfillment of Peter's prophecy here? 2 Pet. iii. 3, 4.

A late writer in the Evangelist (Disciple paper), after quoting Matt. xxiv, 37, 38, to prove that the world will be unconverted at the second coming of Christ, says:

"If asked when will be our Saviour's second advent, I plead ignorance. I do not know. The Jews believed that the first advent would take place as it did. They believed the fact, but were ignorant of the manner and time. So Christians believe in the second coming of Christ. They believe the fact, but are ignorant of the manner and time of his second advent, as were the Jews of his first advent. The Jews waited fifteen hundred years for his first advent. Christians may have to wait two thousand years for the second advent."

Here is another peace-and-safety cry. If the great enemy of all good cannot get all those who do not believe in the soon coming of the Lord to teach that his coming cannot take place for a thousand years, he will get them to teach that it may be two thousand years before his coming. Either one of these positions suits his purpose, as they are both opposed to the solemn truth as the Bible utters it, that his coming is near, even at the doors.

The writer in the above quotation utters some very solemn truths; for it is a fact that professed Christians of this day have as little knowledge of the time and manner of the second advent of Christ as did the Jews of the first.

The Jews had the Scriptures to teach them the time and manner of his first coming, and we have the Scriptures to teach us the time and manner of his second coming. They did not understand, or rather, disbelieved, the Scriptures, and so were unprepared for his first coming; and so it will be with the most of professed Christians of this day, in regard to his second coming.

This writer quotes Matt. xxiv, 37, 38, and applies it to the second coming of Christ, and says that he don't know anything about the second advent, and that Christians may have to wait two thousand years for Christ to come.

Now, Christ informs us in the same chapter, that immediately after a specified time spoken of, there should certain signs take place. And what then? Why then shall appear the sign of the Son of man. And what else? And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. This scripture certainly tells us something about the time and manner of Christ's coming. After this he teaches us a lesson by a parable. Says Christ, Now learn a parable of the fig-tree. When his branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise (after the same manner), ye, when ye shall see these things, know (that you don't know anything about his coming? or that it may be two thousand years in the future? No, but know) that he (margin) is near, even at the doors.

Now do we not know, when the trees begin to put forth leaves, that summer is nigh? We do. Why? Because these signs in the very nature of things, constitute unmistakable evidence that such is the fact. And Christ says that likewise, when we see these signs that he has told us of, then we may know that he is near, even at the door.

Have these signs been fulfilled? They have. Then those who believe God's word may now know that Christ is soon coming; while those who do not believe it, and do not observe the signs of the times, will not know anything about it, and will put that event at least a thousand years in the future, or say that it may be two thousand years.

Dear brethren, let us observe the many way-marks that God is giving us, to show us where we are in this world's history, and may he help us all to be sober, and watch unto prayer, inasmuch as the end of all things is at hand.

M. B. SMITH.

Marion, Iowa.

Words are nice things, but they strike hard. We wield them so easily that we are apt to forget their hidden power. Fitly spoken they fall like the sun, the dew, and the summer rain—but when unfitly, like the frost, the hail, and the desolating tempest.

### Home.

HOME, home, in the halls of heaven;  
Calm, sweet beauty dwelleth there,  
By no tumults ever riven,  
Sounding through the summer air.

Home, home in those bowers of beauty;  
There deep peace doth fill each breast.  
Never there neglected duty  
Causeth fear: 'tis perfect rest.

Home, home in that land of glory,  
Who could ask for more than this?  
List!—they tell the wondrous story,  
In that world of perfect bliss.

Home, home in the Father's presence,  
Where they dwell in perfect love.  
There they joy to bring him reverence—  
May we gain that home above.

A. J. D. GRIFFITH.

Amboy, Ohio.

### Meetings in Northern Iowa.

THERE is such a conflict of the elements that it is difficult to report as to the result of my efforts. At Waukon there was a powerful opposing influence, and it was not until I had been there nearly two weeks that the interest became general. The number that decided to keep the commandments was somewhere from eight to twelve. One man who came out of the Methodist church offered \$600 toward a meeting-house for Sabbath-keepers.

I adjourned the meetings for about ten days, and went back to West Union, where I met Bro. Snook, whom I was greatly rejoiced to see. He came up with the expectation of meeting one Dr. Lucas (Disciple minister), in discussion. But the Dr. and his friends pretended they did not expect a debate at that time, and they were not prepared. The truth was, the Dr.'s heart failed for fear, when he found Bro. Snook on hand, and he concluded it best for him and his cause to try to keep from the test. We have positive proof that the friends of Eld. Lucas expected there would be a discussion, and that the Elder told certain parties while coming to the place, that he was going up to West Union to debate with Seventh-day Adventists. But this is not the first instance that has come under my notice where men who oppose the ten commandments have manifested a disregard for truth. It is the natural fruit of that system.

Eld. Lucas, like many others of our opponents, failing in argument, made an effort to create prejudice by holding up sister White's testimony, and raising the cry of "Mormonism." But he was not even able to refute a woman in her absence; for the testimony of sister White stands higher in the estimation of our friends in West Union than before. They are diligently read and much prized by many. Not a single person was turned away from the truth, but several were confirmed by the effort. They can do nothing against the truth, but for the truth. God can make the wrath of man to praise him. Amen.

We held meetings about two weeks at Waukon and with the church, and tried to confirm those who had just embraced the truth, and to stir up the Laodiceans. All had acknowledged the message, gifts &c., and a good work had commenced. The enemy saw that the cloud was about to pass away, and the church go free, and he assembled his legions and came in like a flood. For a time all were deceived. It was an angel of light, and we were off our guard. The result has been to arouse all to the wiles of the enemy. Let all be admonished that when we try to arise the enemy will do everything to hinder the work. We cannot go a step now without the whole armor. Every soul must awake. Evil angels are all around us. We must "awake to righteousness and sin not." The experience of the church at Waukon has been a warning to them and to us. We have not been half awake to the devices of the enemy, or to our own weak unfortified condition. Look out for the enemy when you make a start. O for the eyesalve to discern the true state we are in both preachers and people. We must first realize our condition. The Laodicean message must be received and acted upon. This alone can do the work for God's people. The testimonies for the church are being read as nev-

er before. No warning is given in vain. It must be heeded. The True Witness is in earnest with us. It is now or never. The shaking time has come, and a people will be fitted up for the closing work. I confess with shame that I have been too half-hearted in the work. I have awaked as from a dream, and yet I am not half awake. Let him that thinketh he standeth, take heed lest he fall. There must now be more than talk, we must act. "I desire to arise," and "I hope to overcome," won't answer. We must arouse and come up and do it now! "Be zealous and repent," is the way out. It is awful to be self-deceived. Let all tremble now, for God has borne long with us. After so long, if you hear his voice harden not your hearts. May we all now fly for mercy. O be in haste lest it be too late.

M. E. CORNELL.

P. S. On returning again to West Union, I find the work still advancing. Five more have come out on the Sabbath and several others are almost persuaded. Truly the Lord hath wrought a great work and to him be all the praise.

M. E. C.

REMARKS. We are not disposed to question the above statements respecting Dr. Eld. Lucas; but we are seriously in doubt of personal thrusts, however much deserved, unless it be absolutely necessary as a warning to those in danger. We have seen much harm result from unguarded personal matters which we have put through the Review out of regard for the writers, and resolve to do so no more. Where it is necessary to expose the course of any man to save the cause, we would not refuse to publish statements of facts susceptible of the clearest proof. Let us be wise as serpents and harmless as doves.

We are sorry that Bro. C. run upon the rocks at Waukon after being warned of the dangers of that coast. And now, having got his ship off, we entreat him not to judge of the dangers of the cause everywhere by what he witnessed at Waukon, and raise the cry of danger. No man should raise the cry of danger, without pointing out where the danger lies. Such an alarm would intimidate conscientious, trembling souls, and make them an easier prey of Satan. Rather say to such, "Be strong."

True, we have a strong and cunning Devil to contend with; but the humble, good, and true, have a mightier than he to guard them. Angels that excel in strength are their attendants to keep them from Satan's power. It is not for the glory of God that his faithful saints should now and then be found in the hands of the Devil.

We deeply sympathize with those who have more recently embraced the truth in Waukon. They are not in the least accountable for the recent fanaticism there. But there are those there we knew in Maine, who run well nigh the lengths of Eastern fanaticism, who have not been in harmony with the work of the third message for the past twelve years, and been really sane in matters of religion for twelve days during that time. Their general course has been since the year 1844 to either take a most unyielding part in fanaticism, or, when brought out of that, to settle back into a stubborn mood of doubting the means which God has employed to correct and unite his people. It is no marvel to us that fanaticism should arise when such have influence. We solemnly protest against taking the misfortunes of such as a rule to measure the dangers of all others who have ever been faithful and true. We are thus personal because we believe the best good of the cause demands it.

We would say to the humble, God-fearing, loyal, and true, All Heaven is pledged to protect you. Hold fast the shield of faith. Be strong! Be strong!—Ed.

### Bearing the Cross.

SAID the Saviour, "He that taketh not his cross and followeth after me, is not worthy of me." Mark x, 38.

He spoke these words in reference to the hatred and persecution which was to follow those who received Christ and the truths he taught. They had peculiar force to those whom he addressed, who had left their homes and followed Jesus from city to city, and through the wilderness, or sat by the sea-side, or on the dreary mountain listened to his discourses.

But the words of the Saviour are no less to us. As he bore the cross on Calvary's rugged brow for our sins, we have a cross to bear in following after him. His truth is no more popular now than when he addressed these words to the twelve apostles, and hatred and persecution is ever the portion of those who love him.

Unless we take the cross and follow after Christ, we are not worthy of him. How shall we bear the cross so as to be worthy of Christ? By becoming like him, by doing his will, as he did his Father's will. We are to purify ourselves by obeying the truth.

We bear the cross when we crucify the inclination of the carnal heart. This is our work under the third angel's message, to bring the feelings and propensities of the natural heart into obedience to the commandments of God and faith of Jesus, or teaching of the New Testament.

Let us take a retrospective view of Christian experience, and bearing the cross.

The carnal heart is selfish and self-willed. The Spirit of God softens the feelings, bends the will; and it yields to the mind and will of God. This change, by the Spirit of God, does not change the disposition, or make all alike of the same abilities, or of one gift. The apostle Paul says there are diversities of gifts, but of the same Spirit. The different gifts being set in their proper places in the church, by the one Spirit, a most perfect and beautiful harmony is disclosed. This change produced by the Spirit of God, bends the faculties of each mind to another object. As we loved and served self, we now love and serve God. As the Spirit makes a change in the feelings, propensities, and will, we are to continue in obedience, to keep the mind of Christ; for if we refuse or cease to obey, we fall from this change back to the carnal mind.

God does not act upon the mind as we act upon a machine. Our will must first consent. It is necessary that we willingly obey. The promise is to the willing and obedient.

As we follow on after the Saviour, we advance and progress as the light of truth shines. The light of tomorrow being greater than of to-day, duties and responsibilities increase; so on from day to day. To keep ourselves in the love of God, we keep bearing the cross, not as the door turns on its hinges, going and coming, bringing no good to itself, but we gain new light, increasing strength, and new victories.

By this experience we bring the lower and selfish feelings and propensities of the carnal mind into subjection to the higher, holier, feelings and principles, which are begotten by the Spirit of God, as it affects the will.

This process of purifying ourselves commences in pain to us, but should end in pleasure and peace. It is at first painful to crucify the natural selfish feelings to benevolent feelings, but the more we practice and cultivate the right and crucify the wrong, the easier it becomes. until we prove it true that Christ's yoke is easy, and his burden is light.

But the progress of experience in purifying ourselves, takes our lifetime. We must ever bear the cross. We ever have some self to subdue or keep in subjection. The great apostle labored to keep his body under. It is a continual warfare with self and the world, and the enemy of all righteousness. We are not to lay down the cross until the victory is gained and the crown is won.

Said the Saviour, "Watch, that ye enter not into temptation." His words were full of instruction, lest in some unguarded moment we should depart from the true and right way, and thus be thrown back instead of progressing in our experience; and then our work must be done over. The apostle Paul says, if we sin we have an advocate with the Father, Jesus Christ, the righteous. But he exhorts us not to sin because grace abounds. He also points out the way in which we can return to our advocate; and we have no promise that we can be accepted in any other way than that of the cross, confessing and forsaking our sins and errors, that we may be free from them; and then we can, again, go on unto perfection. The apostle James says, "Confess your faults one to another, and pray one for another, that ye may be healed." The prodigal son, when he saw his sin, said, I will go to my

father, I will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thy hired servants. David was a man after God's own heart, not in the sense that he had never sinned, but because he repented, and forsook his sins. Thus repentance makes us peculiarly favored of God. It never degrades, but ever elevates to the approbation of all heaven.

The father, when he saw his prodigal son returning, had compassion, and ran and fell on his neck, and kissed him, and said, Put the best robe on him, and put a ring on his finger, and shoes on his feet, and bring the fatted calf, and kill it, and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found.

Although our heavenly Father is of great compassion, and of tender mercy to the erring, and the angels of God and the church rejoice over one that returns, yet few heartily confess and forsake their sins and errors. Many pass them by lightly, like a debtor who casts up the account without paying his debts. It ever stands against him.

The merits of Jesus pay the great debt for us, but we are sure of the merits of the Son of God only by way of the cross, heartily to confess our sins and errors to the heavenly sanctuary, and to one another. Thus they are laid on Jesus, and will be blotted out in the time of the refreshing. When we confess, it is our privilege to believe that we are healed. He that confesseth his sins shall find mercy; but he that covereth them shall not prosper.

The way of the cross is the way for all. We enter by the same way, are kept by the same power, and strengthened by grace. None are yet perfected; but as Paul says, we follow on that we may attain.

We should anxiously inquire whether we are striving for the mastery. If we strive lawfully, we shall obtain; and those who are thus striving are of one heart and of one mind in this great work. When some err from the truth, we do not rejoice over their downfall, but we entreat them to return to the right path again. We faithfully warn them of their danger, and urge the necessity of confessing and forsaking their sin. We try to enforce upon them the happiness of returning to the right path again. We cannot apologize for them or sympathize with them without partaking of their sin, and strengthening them in their wrong course.

Those who faithfully warn the erring, expose themselves to the censure of false sympathizers. Often do these sympathizers charge the faithful with being in the same wrong of those whom they are in love endeavoring to restore to the right path again. It is one of the enemy's great schemes to so blend the wrong with the right as to prevent distinguishing one from the other; but truth makes a great difference between them; and if we have, through obedience, the spirit of the present sanctifying message, we shall discern truth from error.

It is easy to imbibe wrong views; but it is not so easy for the natural heart to see, confess, and forsake wrong, for the right. Error brings wrong feelings, and a wrong spirit. Truth alone can sanctify. It is of the greatest importance to us to forsake every sin and error. We should ever be ready to bear the cross by confessing and forsaking them. We are to overcome by the blood of the Lamb and through the word of our testimony.

The blood of the Lamb is the means, but our testimony is the channel through which his blood flows to us. If the channel becomes impure, Christ's blood cannot avail for us. By word of mouth confession is made unto salvation.

The spirit of confession binds the hearts of God's people together. It restores more than former confidence. It shuts out the spirit of the enemy; jealousies and evil-surmisings cannot live where a true spirit of confession reigns. It keeps out all fanatical influences, and brings the sweet blessing of heaven upon us. Let us remember that the apostle teaches first, purity, and then peace.

Union has ever been sought in the churches, by covering sin and error. But error and sin work their own discord if left in the heart. Our only way to secure union and the peace of God, is by way of the cross. Beneath the cross the crown lies. Said the

Saviour, "He that taketh not his cross and followeth after me, is not worthy of me." He came to do his Father's will, and he has left a perfect pattern for us to follow in his steps.

F. M. BRAGG.

Cambridge, Wis.

## LETTERS.

"Then they that feared the Lord, spake often one to another."

From Bro. Van Horn.

BRO. WHITE: I desire to express a few thoughts to the brethren and sisters through the Review.

I am prepared to say at the present time, that my desire for the future inheritance of the saints is increasing; and I am also prepared to testify that religion is a reality, just as real, for what I know, as any literal act in daily life.

Nearly four years ago the light of heavenly truth beamed into my mind, and opened a channel there that I hope many never be closed up. Out of chaos and confusion on Bible subjects, it has established reality and order. And may I ever remain in such a frame of mind as to give all praise and honor and glory unto God; for truly it is his work. Praise his name!

But I know by experience in the past that we cannot trust alone to a happy flight of feeling as an evidence of our acceptance with God. Here we are every apt to be deceived; for Satan, knowing our nature, will urge us to perform a good act, and at the same time influence us to think that we shall receive a great reward for it, when our feelings will rise into joyful expectation; and, resulting only from our own selfish motive, we become self-exalted, and finally fall from the favor of God. I do not mean by this that there is no feeling in religion. But as a contrast with the above, when we feel the influence of God's Spirit, we also feel our nothingness in his sight, our dependence upon him for the blessings we receive, and with humility and love we give him all the glory.

I believe there is also another way of knowing our acceptance with God. It is by carefully studying his holy word, and thereby gaining a knowledge of the plan of salvation, and carrying out in our lives what we learn.

Says God, "My people are destroyed for lack of knowledge." Hosea iv, 6. Again, Peter says, "Add to your faith virtue, and to virtue, knowledge," &c.; "for if ye do these things, ye shall never fall." Here we find an evidence of our acceptance by knowing and performing the will of God. Again, we may know God by keeping his commandments." 1 John ii, 3.

"And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us." Chap. iii, 24.

Dear brethren, let us strive to gain a thorough knowledge of present truth, that we may always be ready to give a reason of our hope with meekness and fear. Then we shall enjoy the blessing of God, and have the influence of his Spirit to guide our steps as we pass down through the time of trouble. There is a dark and cloudy future before us; but let us remember that there is light and glory in heaven. May we all strive to gain the saints' inheritance by performing what the Lord has shown us to be necessary, in order to obtain an entrance there.

"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isa. i, 19, 20.

I. D. VAN HORN.

Bro. W. Caviness writes from Richmond, Iowa: I am not yet tired of serving the Lord, nor am I growing weary in well-doing, but still feel determined to fight on in the glorious cause in which I am engaged until Jesus comes to take his remnant people to their eternal home. I still feel determined to spend the rest of my days in the service of my Master, that when he comes I may be enabled to hail him with joy and not with grief.

# THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 27, 1863.

TESTIMONY for the Church No. 9, is now ready. It will be sent by mail, post paid, for 12 cts. a copy, or nine for \$1.00. Subjects—The war—Our duty in relation to it—Spirits lead our army, &c., &c.

Bro. Hull returns to Monterey, Brn. Loughborough and Byington go to Caledonia, Wright, &c., and we go to Burlington and Hillsdale.

## Publication Agents.

Our publications can be had of the following persons at Office prices.

J. B. Lamson,	Rochester, N. Y.,	Lyell-st.
H. Bingham,	Morrisville, Vt.	
S. H. King,	Orleans, Mich.	
I. C. Vaughan,	Hillsdale,	"
Wm. S. Higley jr.,	Lapeer,	"
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Isaac Sanborn,	Monroe, Wis.	
T. M. Steward,	Mauston,	"
B. F. Snook,	Marion, Iowa.	
W. H. Brinkerhoof,	Knoxville,	"
Geo. I. Butler,	Waukon,	"
L. B. Baker,	Alba, Pa.	
L. Lathrop,	Freeport, Ills.	

All orders by mail should be sent to the Review Office.

## Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

## Note from Brn. Hoffer & Baker.

BRO. WHITE: We are here in Mendon, Mercer Co., Ohio. We have given sixteen discourses, and have, so far, succeeded in awakening an interest that is lively and deep, people turning out in storm and mud very generally, filling the school-house where we meet to about its capacity. It took some time to break down prejudice, but it seems now to have given way in a good degree.

We are now in the midst of the merits of the law and Sabbath questions. The powers of darkness are pitted against us, but we feel mighty through God, to the pulling down of their strong holds.

The fruit of our labor is not yet manifest, neither can we now tell what will be the result; but indications are such as to greatly encourage us to believe that there are some honest souls here who will ultimately walk out in all the light of the most glorious present truth.

H. F. BAKER,  
OLIVER HOFFER.

Mendon, O., Jan. 22, 1863.

## APPOINTMENTS.

PROVIDENCE permitting, I will hold meetings as follows:

Orange, Mich., Tuesday and Wednesday, Feb. 10, 11. A quarterly meeting where Brn. King and Maynard may appoint, Feb. 14 and 15.

Green Bush, Sabbath and first-day, 21 and 22.

Owasso, the evening of the 24th, and day and evening of the 25th.

A Quarterly meeting at St. Charles the 28th, and March 1.

Locke, March 7 and 8, and part of the week following.

Woodhull, the 14th and 15th.

A Quarterly meeting at Lapeer, the 21st and 22d.

A Quarterly meeting at Avon (with the Oakland and Shelby churches) the 28th and 29th.

J. N. LOUGHBOROUGH.

## To the Brethren in New Hampshire.

HAVING received your repeated invitations to labor in New Hampshire, we would say that, the Lord willing, we shall hold a conference at Washington, N. H., Sabbath and first-day, February 7th and 8th, after which we intend to hold meetings in new fields, according to your request. If the roads permit, we shall endeavor to reach Washington one week before the conference, that we may have time to select a field of labor.

D. T. BOURDEAU,  
A. S. HUTCHINS,  
A. C. BOURDEAU.

## Notice.

THE next meeting of Seventh-day Adventists in Northern New York will be held in West Bangor, Franklin Co. It is hoped that those desiring baptism will come prepared. The above meeting is to commence the third Sabbath in February, and continue two days, or more if the cause demands it.

H. W. LAWRENCE.

## BUSINESS DEPARTMENT.

### Business Notes.

Who is it? Some person writes from Avon under date of Jan. 13, 1863, inclosing \$2.00 for Testimony No. 9, and Miraculous Powers, the balance to be applied on Review.

E. B. Gaskill: We do not find the name of David Demary at Charlotteville, nor anywhere else in our New-York list.

W. Gulick: H. E. Southard does not have the Review at Saline, Mich.

S. O. Winslow: There was no money in your letter. Jesse Hiestand: We are out of Nature and Obligation of the Sabbath. We hold your remittance subject to your order.

The P. O. address of Eld. J. Bostwick is Deerfield, Steele Co., Minn.

### 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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

J. S. Hoyt for J. H. Camp 1,00,xxiii,8. J. D. Hough for J. Carpenter 0,75,xxiii,1. P. Middaugh 1,00,xxii,8. T. Smith 2,00,xxiii,1. A. N. Curtiss 2,00,xxiv,1. I. Sanborn 1,00, and church at Brodhead, Green Co., Wis., 2,00 for Sarah Straw xxiii,1. Church at Avon, Rock Co., Wis., for Mary Farmer 1,00,xxiii,8. Wm. Smith 1,00,xxi,1. J. M. Daigneau 1,00,xxii,1. D. W. Rice 1,00,xxiii,1. C. Bates 1,00,xxii,1. M. A. Hiestand 3,00,xxiii,1. D. Blanchard for C. Deboard 1,00,xxiii,8. J. Knappen 1,00,xxii,1. R. H. Brown 2,00,xxii,1. J. B. Tinker 1,00,xxii,1. H. M. Hadden 1,00,xx,7. Church in Roxbury, Vt., for P. Campbell 1,00,xxii,21. R. Smalley 1,00,xx,1. E. Hershaw 0,50,xxii,1. B. Leach 2,00,xxi,16. M. C. Trembly 2,00,xxiv,1. J. G. McIntosh 1,00,xxii,8. A. Caldwell 2,00,xxviii,10. D. A. Smith 1,00,xxi,13. T. Collins 2,00,xxi,6. H. Clark 4,65,xxii,1. J. Brown 0,50,xxi,1. S. Saxby 1,00,xxii,1. C. L. Haskins 1,00,xxiii,1. H. R. Leighton 2,00,xxiii,1. A. M. Eaton 1,00,xxiii,14. D. Bisbee 2,00,xxiii,1. J. H. Lonsdale 2,00,xxiii,1. David Holloway 1,00,xxii,8. I. Long 2,00,xxi,1. Susannah Haf 2,00,xxiii,13. R. Rundall 1,75,xxiii,1. Wm. Hornaday 2,00,xxii,14. P. I. Elting 2,00,xx,1. Jane Denman 2,00,xxii,1. E. R. Howlett 0,50,xxii,8. A. Cartwright 5,00,xxvi,1. S. C. Corey 1,00,xxii,10. W. H. Graham 3,00,xxiii,1. J. Cady 1,00,xxii,1. Betsy Reed 1,00,xxiii,7. S. H. Brown 8,00,xxiv,1. R. M. Pierce 1,00,xxiv,1. S. W. Willey 2,00,xxiv,1. Mrs. H. Smiley 1,00,xxiii,1. I. N. Pike 1,00,xxii,1. E. P. Butler 3,00,xxiii,1. Geo. I. Butler 1,00,xxii,6. W. P. Andrews 2,00,xxiii,1. E. Smith 1,00,xxiii,1. G. G. Dunham 0,63,xxii,4. M. H. Adams 1,00,xxiii,8. L. O. Stowell 2,14,xxii,5. M. T. Ross 3,00,xxi,1. E. Bartlett 1,76,xxiii,14. W. H. Edson 2,00,xxi,17. E. B. Gaskill for Esther A. Keel-et 2,00,xxiii,8. James Heath 0,50,xxii,14. L. Lathrop 2,00,xxiii,1. P. E. Ferrin 1,00,xxiii,1. J. K. Bowlsby 2,00,xxiii,8. Ch. in Irasburg and Charleston for Mrs. P. Kenison 1,00,xxii,1, and for C. Lamberton 0,50,xxii,8. J. Barrows 2,00,xxiii,1. C. R. Miles 1,50,xxii,1. N. Cameron 1,00,xxii,12. F. H. Hem-enway 2,00,xxi,8. D. Carpenter 1,00,xxiii,1. C. S.

Glover 0,75,xxii,1. W. Merrifield 1,00,xxiii,8. N. Claffin 1,00,xxii,14. Ch. at Norfolk, N. Y., for Mary Hall 1,00,xxiii,8. H. Crosbie for E. Dalgrien 0,50,xxii,1. J. P. Lewis 1,00,xxii,1. Harry Allen 1,00,xxiii,8. Dexter Daniels 4,00,xxiv,1. S. S. Van Ornum 0,85,xxii,14. M. C. Hornaday 3,00,xxiii,1. S. B. McLaughlin 1,00,xxii,6. J. Young 1,00,xxii,12. A. C. Stone 1,10,xxiii,3. W. S. Salisbury for Mrs. B. Wright 0,50,xxii,8, for Nathan Sanders 1,00,xxiii,8. E. Styles 2,00,xxii,19. A. Hafer for I. P. Ulrich 0,50,xxii,8. A. Hough for L. Watson 1,00,xxiii,8. A. A. Pierce 0,50,xxii,1. A. B. Knight 1,00,xxii,1. W. H. Ball 1,00,xxii,7. W. Gulick 1,00,xxii,5.

### For Shares in Publishing Association.

Edward Kellogg \$10,00. Polly M. Bodley \$10,00. Allen A. Marks \$1,00. Daniel N. Fay \$5,00.

### Donations to Publishing Association.

M. J. Chapman 90c. M. C. Trembly \$1,45.

### Cash Received on Account.

A. C. Bourdeau \$1,19. T. Ramsey 51c. W. H. Graham 55c. L. Lathrop \$5,88. W. S. Salisbury \$2,58.

### Books Sent By Mail.

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### Books Sent by Express.

Mark H. Irish, Toronto, C. W., \$3,00.

### Books Sent as Freight.

Isaac Sanborn, Monroe, Wis., \$104,52.

### Michigan Conference Fund.

RECEIVED FROM CHURCHES.—Church at Battle Creek \$10,00. Hillsdale \$19,00. Locke \$9,00. Oakland \$6,00. North Plains \$5,00. Hanover \$24,00. Tompkins \$9,00. Jackson \$3,00. Charlotte 4,00. Owasso \$6,00. North Plains \$5,00. Colon \$7,00. Caledonia \$4,75. Parkville \$3,00. North Liberty, Ind., \$66,00. North Branch \$9,70. Lapeer \$4,00. Shelby \$9,00. Tyrone \$4,50. Orleans \$18,00. Allegan \$15,00. Monterey \$30,00. Orange \$6,00. Wright \$70,00. Con-vis \$3,00. East Thetford \$3,00. Greenbush \$8,00. Marshall \$0,50. Newton \$0,88. Salem Center \$10,00.

RECEIVED FROM INDIVIDUALS.—A. J. Richmond \$1,00. A Sabbath-keeper in Oakland \$2,00. Dr. H. S. Lay \$2,00. E. M. L. Corey \$1,00.