


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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Address ELDER JAMES WHITE, Battle Creek, Michigan.

Weave in the Sunlight.

WEAVE in the sunlight, let its bright beams impart,
Its loveliest rays to thy innermost heart,
Let it add to thy joys, inspire to new life,
With feelings of rapture unclouded by strife.

Weave in the sunlight wherever you be,
May its radiance discover new glories to thee:
Morn, noon and night may its beams ever shed,
A halo of light on the path thou shalt tread.

Weave in the sunlight, let every day,
But add to thy memory some kindlier ray—
While the shuttle so briskly is borne to and fro,
Be true to thy loom—for all weave as they go.

Weave in the sunlight, nor forget there are those,
Who around you are weaving, your friends and your foes—

Show to them by the colors you mingle in one:
You are weaving the lights of God's beautiful sun.

Weave in the sunlight, you'll not labor in vain:
Though the thread of thy mission may sever in twain,
Repair to thy shuttle with a heart and a will:
Like the sun in the heavens thy destiny fill.

Weave in the sunlight, by thy act and thy word;
Exhibit the power which thy motives has stirred;
No matter wherever thy lot may be cast—
Remember thy loom, and be true to the last.

Weave in the sunlight, its brightness disclose;
Never heed what others may think or suppose—
So long as thy Maker approves of thy plan,
Let thy words and thy deeds attest thee a man.

Weave in the sunlight, nor forget that the scroll,
You are weaving, must sooner or later unroll;
The bright spots, the dark spots, you cannot efface,
May they tell not for ill, but for good to thy race.

It Was Made for Man.

AND he said unto them, the Sabbath was made for man, and not man for the Sabbath. Mark ii, 27.

Some say the Sabbath was made for the Jews only. Others say it was made for man to last only through the Mosaic dispensation. But what saith the Scriptures? "It was made for man" before the distinguishing title of Jew and Gentile existed. See Gen. ii, 2. And on the seventh day God ended (or ceased from) his work, which he had made; and he rested the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made.

Here we have learned when the Sabbath was made, and by whom it was made, and how it was made, and that it was made for man; that is, for Adam; and all his children. Therefore we reasonably conclude that it was made for all men, especially as all men acknowledge that the necessity of one day of rest in seven is found in their constitutions. Would it not be reasonable for them to acknowledge also that God knew best

which day to select for that purpose? and that day, he says, is the seventh or last day of the week.

That Adam kept the Sabbath we think is made clear by the fact that God sanctified it, which we understand, was telling Adam how to use it. The following is proof of this: "And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us to set bounds about the mount, and sanctify it." Here it is evident that sanctifying the mount was telling the people how near they might come to it. Ex. xix, 23.

"And Jehu said, Proclaim (margin, Sanctify) a solemn assembly for Baal and they proclaimed it." 2 Kings x, 20. That is, they told the worshipers of Baal what they must do on a certain day. This shows us the use of the term sanctify, when applied to the Sabbath day by the Lord.

We will now notice the Sabbath in connection with the children of Israel in the wilderness of Sin. On the fifteenth day of the second month after they left Egypt, then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. Ex. xvi, 4. It is evident, then, that God's law existed before they came to Mt. Sinai, and the people were tested upon the fourth commandment of that law, a month before they heard God proclaim it with his own voice. Ex. xvi, 22-28. So God sent the manna, and it came to pass that on the sixth day they gathered twice as much bread, two omers for one man and all the rulers came and told Moses. Verse 25. And Moses said, Eat that to-day for to-day is a Sabbath unto the Lord, to-day you shall not find it in the field. And it came to pass that there went out some of the people on the seventh day to gather, and they found none, and the Lord said unto Moses, How long refuse ye to keep my commandments and my laws.

Thus the Sabbath has once been a test of obedience to show whether the people would be loyal to God or not. Some proved themselves loyal and some did not. So it is now.

The next evidence for the perpetuity of the Sabbath which I shall notice is found in Ex. xix, 5, 6, which was in the third month after they left Egypt. And the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel, Ye have seen what I did unto the Egyptians; and how I bare you on eagles' wings, and brought you unto myself. Now therefore if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me, above all people; and ye shall be unto me a kingdom of priests, an holy nation. And Moses came, and laid before their faces all these words which the Lord commanded him, and all the people answered and said, All that the Lord hath spoken, we will do.

Here the reader will readily discover that the people covenanted with God to obey his voice before they had heard it; and three days after this solemn covenant was made, the Lord came down upon Mt. Sinai. Verse 20. In chap. xx, 1, he says, And the Lord spake all these words saying, Thou shalt have no other Gods before me. In verse 8, he says, Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the

Sabbath of the Lord thy God. Where was it made? At Sinai? No; for we have shown that it was made at creation, which God affirms in the command as follows: For in six days the Lord made heaven and earth the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. Here the Lord tells when he made the Sabbath, and how he made it.

As the fourth precept of the great law of ten commands is a matter of much controversy, we believing and teaching that it, with the rest, is still binding on all men, we will give some of the reasons of our faith. First, Moses says that it is God's covenant, "And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words but saw no similitude, only ye heard a voice; and he declared unto you his covenant which he commanded you to perform, even ten commandments. And he wrote them upon two tables of stone." It will be readily seen that the fourth command was written on the stone as well as the others.

But the question may arise, How long were these commands to last? Ans. As they grow out of the relation existing between God and man, and man and his fellow man, it seems reasonable that they should exist as long as God and man exist. David says, The works of his, God's, hands, are verity and judgment. All his commandments are sure. They stand fast forever and ever. He sent redemption unto his people. He hath commanded his covenant forever. Ps. cxi, 7-9. How long does forever and ever last? Ans. As long as the things spoken of can consistently exist. How long can the fourth commandment consistently exist? Ans. As long as God and men exist.

Second, Jesus, the Son of God, and Lord of the Sabbath says, Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. From what law? Ans. The one that God commanded forever and ever. Why is it, then, that some say the Sabbath is changed and the law still in force? Jesus says, I came not to destroy the law, which shows that the law spoken of, pre-existed his first advent. Till heaven and earth pass, is a measurement of time, not yet out; therefore there has not been the least change in that law, and cannot be until that *till*, spoken of by him, runs out.

But Jesus reasons on and says that he came to fulfill the law, and prophets. Whosoever therefore shall break one of these least commandments and shall teach men so, that is to break one, he shall be called the least in the kingdom of Heaven; or, as another translation reads, Of no esteem in the *reign* of Heaven. For I say unto you that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of Heaven.

Again he says, Matt. xv, 1-6, Then came to Jesus scribes and pharisees saying. Why do thy disciples transgress the tradition of the elders; for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition; then refers them to the fifth commandment of God and says,

"God commanded saying, Honor thy father and mother; but ye say, Whosoever shall say to his father or his mother it is a gift by whatsoever thou mightest be profited by me [that is, put what he had into the treasury of the Lord, but be under no obligation to do anything more for his parents] and honor not his father or his mother, he shall be free. Thus have ye made void the commandment of God by your tradition." Now why could they not enter into the kingdom? Ans. Because the rule of ten commandments was not kept by them. Is there not great danger now of people breaking one of these ten perpetual commandments through a tradition?

The Catholic church have changed the Sabbath, or thought to do it. See Dan. vii, 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws. And they shall be given into his hand until a time and times and the dividing of time. All admit that the acts of the Catholic church are symbolized in this scripture; and the prophet says that the saints and laws were to be given into his hand. Some may inquire, What law? I answer that unchangeable law of ten commandments, in which we are commanded to keep the seventh day holy. But you say, It has been changed. So you think; but here is the power that thought to do it. See Dr. Challoner's Catholic Christian Instructed p. 252 chap. 23. "Ques. What are the days which the church commands to be kept holy? Ans. First the Sundays or the Lord's days which we observe by apostolical tradition instead of the Sabbath. Ques. What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was the Saturday. Ans. We have for it the authority of the Catholic church."

Now I ask in all candor, if Christ or his apostles changed the Sabbath, how can the Catholic church have the honor of doing it? If Christ had in his teaching used such language in regard to the first day and Sabbath, as the Roman church has, then they never could have claimed the honor of changing the Sabbath as they now do.

Here we have a complete fulfillment of that part of the prophecy relating to the change of the law. Dan. vii, 25. It must be evident to every Bible student that the people of God and his law passed into the hands of the Catholic church for twelve-hundred and sixty years, commencing A. D. 538, and ending A. D. 1798, when the civil power was taken away by Napoleon. Mark carefully: The law was to be given into his hand; therefore it was not abolished by Christ 500 years before as some would have us believe. Thus it is the Papal church that has changed the Sabbath, and not Christ or his apostles as some suppose. The giving of the law into his hand and his thinking to change it, seems to be strong evidence in favor of the perpetuity of that law commanding us to keep the Sabbath.

We have now proved that the Sabbath was made for man; that is, all men; and that Christ made it honorable in his teaching and death. And he says, Rev. xxii, 14, Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.

Conclusion of the whole matter: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. xii, 13.

Dear reader, let us heed the admonition that we may enter through the gates into the city of God. Amen. ISAAC SANBORN.

Rome's Daughters.

THE Church of Rome claims the Church of England as her daughter. "If the Church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."—*Preface to Catholic Christian Instructed*, p. 18.

Wm. Kinkade says: "I also think Christ has a true church on earth, but its members are scattered among the various denominations, and are all more or less under the influence of Mystery Babylon and her daughters."—*Bible Doctrine*, p. 294

A Heart-rending Tragedy!

TWO THOUSAND VICTIMS TO FANATICISM.

On the evening of the eighth of December last, the Jesuit church at Santiago, the Capital of Chili, was burned, and between two and three thousand women perished in the flames. An immense concourse of some three thousand persons had assembled to witness a grand illumination in honor of the Virgin Mary. The attendance was chiefly women and girls, members of a religious association styled the "Daughters of Mary," and the priest having in charge the ceremonies, prepared for such an illumination as had never before been witnessed, and such, indeed, did it become.

After the assembling, the doors were all closed save the main entrance, and exit was next to impossible. A correspondent of the New York Times, who witnessed the fearful scene, thus describes it:

"At a little before seven the assistants began lighting up the church, and were just finishing the grand altar, the rest of the building being fully illuminated with thousands of lamps, most of them of paraffine oil, when from a transparent crescent, at the foot of the statue of the Virgin, burst forth a jet of flame. The attendant endeavored to extinguish it with his poncho, but the inflammable liquid penetrated the fabric and only increased the danger. In a moment the flames darted up the garlands of artificial flowers to the roof, the immense cupola caught fire, and the lamps suspended from the roof by strings dropped and exploded among the densely packed mass of women kneeling beneath. Darting along the wooden ceiling, already heated to the dryness of tinder, the flames ran like hissing serpents the whole length of the church, and rolled down in huge billows upon the compact crowd that had instinctively sought the main entrance. During the first few moments of surprise and terror, shrieks of sorrow for the destruction of their beloved church resounded through the aisles of the building; but, when rushing to the various outlets, all were found closed save one, and that one impassable, loud screams of horror burst from the despairing multitude.

For a few moments the heart-piercing cries of perishing women were increasing: they gradually grew fainter, and soon an awful silence reigned within that horrible furnace, broken only by the angry roar of the flames or the crash of falling towers. By the lurid glare within could be seen hundreds of human forms, some with faces elevated in prayer to Him before whose throne they were rapidly hastening, others with eyes eagerly strained and hands outstretched towards the outer air, imploring that assistance that it was impossible to give; mothers clasping their little ones close and seeking to shield their darlings from the flames already blistering their own despairing features; children clinging in the frenzy of despair to those who would have gladly died for them, but could only die with them."

The natives who surrounded the building were utterly paralyzed by terror. A few of the foreigners, including the American Minister, made desperate exertions to save the victims from the flames:

"The most hair-breath escapes testified the heroism of these noble spirits, who, unappalled by the fearful scene within the church, never ceased their exertions, until it was but too evident that not one soul remained alive of all that multitude.

"The criminal neglect to take the most ordinary precautions against fire, or even alarm, has been fearfully atoned. Of the 3,000 persons within the pile, but five or six hundred escaped, and most of them wounded, scorched, and naked. The rest became wedged together, and fainting with heat, terror, and pressure, lost the ability to help themselves or second the efforts of those who risked their lives to save them. It was only by almost superhuman effort that some few were dragged from the tightly-packed mass of human beings at the tardily-opened outlets; and of those few, a great majority only lived a few hours.

Turning from this side of the picture, so harrowing in its details that we forbear to repeat them, what a shudder of horror runs through our veins as we read of the action of the priests who officiated:

"The officiating priests, although as heavily encumbered as the women with clothing, succeeded in esca-

ping, without a single exception, and the same paper which published to-day a list of over 2,000 victims whose names are known, gives also a list of church ornaments and plate rescued, valued at thousands of dollars! From the vestry a door opened into the church, whence the priests escaped—and one of this morning's papers states, upon the authority of persons on the spot, that the door was then closed, lest the fire should penetrate the vestry and destroy the church property therein! Certain it is that three rooms in a neighboring palatial mansion are filled with furniture, carpets, curtains and pictures, saved from the vestry, while a few paces beyond were perishing, in frightful torture, hundreds of frail and helpless human beings, many of whom could have found safety through that door.

"Deep and loud is the indignation manifested by the press and the public at the criminal indifference of the priests to the safety of their congregation, and the Government has been earnestly besought to raze the ruins of the ill-fated "Compania" to the ground, and to forbid in future the illumination of churches, or night services. The priests rebel, and insist upon rebuilding the ill-fated pile, which upon Tuesday last, was for the third time destroyed by fire. Public indignation is rising, and threats have been publicly made that, if the authorities do not demolish the hated walls, the people will do it for them."

Another writer has the following, from which it may be inferred that, terrible as is this calamity, it may prove an ultimate blessing to the Chilians, in opening their eyes to the evils of priestly rule:

"The population of Santiago, so supine and so priest-ridden, is fired with indescribable indignation at the monstrous conduct of the priests. The public conscience holds them guilty of the death of all these victims—and especially the mountebank Ugarte, the inventor of the Virgin's Post-office imposture, because, by collecting together all the material most likely to produce a fire—a countless number of lights, pasteboard scenery and muslin hangings—admitting a vast crowd and covering the one door open, with a screen, they took every pains to bring about the tragedy. When the fire broke out and people were escaping by the sacristy, they blocked up this door, to devote themselves the more undisturbedly to saving their grim-cracks. The list of things saved makes one's blood run cold. What the priests saved, what they have put away in cigar-shops and the houses in front, are a great image, some wooden saints, a sacred sofa or two, some books, chalices, silver candle-sticks, and a great deal of sacred matting and carpet!

"After saving their trash, these specimens of the good shepherds that give their life for their sheep, flew away in company with the owls and bats that infested the ancient walls, except that one priest favored the agonizing victims with his absolution, and Ugarte requested them to "die happy because they went direct to Mary." They then forsook the scene, and in that awful night, when fainting women and desperate men strewed the streets, and writhing forms that a few hours ago were graceful and beautiful maidens, moaned and died in chemist's shops, not a priest was to be seen to whisper a word of Christ's comfort to the dying ear, or hold the precious crucifix before the glazing eye.

"The Government has shown no energy, and one minister is unhappily a creature of the clergy, but the people, in whose hearts, as having wives and daughters, there dwells an idea of right—something from God, that priests have not succeeded in poisoning—have been in earnest, and the Government has had to follow and yield to pressure. The decree has gone forth, and not one stone of that accursed church shall be left on another.

"The public contempt and horror of these priests increase with their insolence and inhumanity.

"They preach that the irreparable loss of so many of the fairest and most virtuous of Chili's virgins and matrons is a special mercy and miracle of Mary, who wished to take them at once, without delay, to her bosom. One monster exults openly at that which has stamped eternal grief and horror on our hearts. 'Because Chili wanted a supply of saints and martyrs.'

"Oh! as we write our eyes fill with tears—nothing

can console us in this affliction—we can think of nothing else but our loss—of those who will never come back to us; but still there will have ensued some good if the dark, degrading dominion of the priests has melted away in the smoke of that awful burnt sacrifice, which, laden with the breath of 2,000 victims, rolled up to accuse Ugarte and his accomplices of murder, before the bar of God."

Our Hope.

BRO. WHITE: I feel that my heart is still fixed to go with the people of God. The hope of eternal life in the soon coming kingdom of our Lord and Saviour, has for about twelve years been my support, my comfort, my all. Take this away, and what is left? Naught but a shadow, a bubble, a delusive charm.

But with the blessed hope warming, expanding and elevating the heart and affections to heaven and heavenly things, we can well endure the toils, trials and conflicts of life, knowing that the warfare will soon be over, and the glorious reward of victory and immortality be gained.

Shall we then faint and falter and dread the fierce struggle before us? Shall we sink and walk the way of life no more though others fall around us? What though others prefer darkness to light, or dross to the pure gold? Must and shall this too be our choice? No! never; for the Lord will surely reject those that reject him. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." 1 Sam. xv, 23.

Let us then "lay hold on eternal life." Let us run into the name of the Lord, for it is "a strong tower; the righteous runneth into it, and is safe." "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied; he shall not be visited with evil." Prov. xix, 23. Oh, precious promise, priceless consolation!

The great day of wrath hastens on, and who shall be able to stand, when it breaks forth in fury upon the shelterless heads of the ungodly? "The fear of the Lord is to hate evil." Prov. viii, 13

Let then a holy, filial, reverential fear of God fill my heart, let it mould every thought and action. Let not this principle depart from us for one moment, and all will be well. All will be peace, joy and uninterrupted bliss, though the mountains be carried into the midst of the sea, "though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof;" for God is our refuge and strength.

"Hark, the Eternal rends the sky!
A mighty voice before him goes,
A voice of music to his friends:
But threatening thunder to his foes;

'Come, children, to your Father's arms;
Hide in the chambers of my grace,
Till the fierce storm be over-flown,
And my revenging fury cease.'"

A. S. HUTCHINS.

Wolcott, Vt. Jan. 20, 1864.

Choosing a Minister—A Legend of Olden Time.

In one of the cities of Asia during the first century, a company of disciples had met together to choose a minister.

We need, said A., located as our church is, in the very heart of a city given to idolatry, a man not only distinguished for talents and attainments, but also for eloquence; I would therefore nominate Apollos, who is "an eloquent man, and mighty in the Scriptures."

Apollos is undoubtedly eloquent, said B., and a good Biblical scholar, but we want a bold, energetic man, who will grapple with the giant evils of our day, and fearlessly "fight the good fight of faith." Such a one is Cephas, whose very name suggests a firmness and strength. He is also ardent and zealous, and will "stir up our pure mind by way of remembrance."

We live among men of great learning and classical attainments, said D., and I would ask whether Cephas is sufficiently scholarly to meet the arguments and

sophistries of men distinguished as philosophers and critics?

If you want a highly educated man, said E., select Paul. His scholarship is undoubted, and his learning and his attainments will secure a prominent position among our most distinguished men. Besides, he has a wonderful power of attraction. Why, the Galatians loved him with such intense devotion that if it "had been possible they would have plucked out their own eyes, and given them unto him."

If Paul is such a great man, said F., it is a pity that he has not a juster appreciation of his abilities. He said himself when at Corinth, that he came among them "in weakness and in fear, and in much trembling."

Paul's peculiar talent, said G., seems to consist in writing well. His letters are weighty and powerful "but," and here the speaker's manner was sarcastic, "his bodily presence is weak, and his speech contemptible."

This attack upon Paul irritated his friends, and angry words might have followed had not H., a pale, sad looking man, commenced speaking. Brethren, said he if our Master had seen fit to afflict you with the terrible evils that have befallen me, you would see the need of a minister who can "bind up the broken-hearted." Such a one is Barnabas, who is eminently "a son of consolation." Let him be our minister.

Barnabas, said K., is a lovely Christian, and well qualified to comfort the afflicted, but I doubt whether in other respects he is equal to any of the candidates already named.

I came here as a listener, said L., but you will allow me to make one remark. It seems to me that you expect every possible perfection to cluster around your chosen candidate. Can such a man be found?

I think I have such a one in view, said M. It is not necessary for me to name him; enough for me to say he is "the brother whose praise is in the gospel throughout all the churches."

As they were about to discuss the merits of the nameless candidate a gentle knock was heard, and to the surprise of all Paul himself entered.

My brethren, said Paul, you know that for a time I have had "the care of all the churches," and I find that our Master has not given to any one minister every diversity of spiritual gift, but has distributed his gifts as he saw necessary for "the edifying of the body of Christ."

You will not, therefore, find perfection; but having chosen a minister, receive him as from the Lord, and "esteem him very highly in love for his work's sake." Like Epaphras, "labor fervently for him in your prayers, that he may stand perfect and complete in all the will of God." Pursue this course, and you will no longer say, "I am of Paul, and I of Apollos, and I of Cephas," but, we are all of Christ.

The name of the successful candidate is not recorded, but the legend states that Paul's advice was followed, and the church became eminently prosperous.—*Cleveland Herald*.

Loving Christ's Appearing.

To love the second coming of her Lord has ever been characteristic of the true church. This is the test of her fidelity. Without this grace all her professions are vain and false. "The times of our whole hope," said Tertullian, "cannot be placed before the coming of Christ." Hence he exclaimed, "Our desires pant after the end of this age, the passing away of the world at the great day of God." "He shall quickly come and not tarry," wrote the apostolical Clement. "His Son shall come and abolish the wicked one," exultingly exclaimed Barnabas. And Ignatius wrote of Christ, "Expect Him who is above all time." And Polycarp indignantly denounced as the first-born of Satan all who denied our Lord's second coming to judgment. "Let us ever in anxiety and cautiousness," says Cyprian, "be awaiting the sudden advent of the Lord." "We are looking for Christ," writes Cyril. Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ears the awful summons, "Arise ye dead and come to judgment." Augustine testifies that Christ's coming and

kingdom "is what we look and pray for." And Massillon may speak for them all when he affirms of the first Christians, they deem it "one step in apostasy, not to sigh after this return."

The great reformers constantly consoled themselves in the exercise of an ardent love for that day. The Scriptures, testified Tyndale, "warn us to look for Christ's coming every hour." "Long for the coming of the Lord Jesus," wrote the martyr, John Bradford. Piscator said, "The advent of the Lord is to be looked for with perpetual vigilance, especially by ministers." "Let us," said Latimer, "have a desire that this day may come quickly; let us hasten God forward." "Let us," said Ridley "cry in our hearts, unto our Saviour Christ, come, Lord Jesus, come." "We know that he shall return and that with expedition," exclaimed John Knox. "There is one consolation," wrote Luther in the heat of his great conflict; "that is, the day of judgment is close at hand." And again, he exclaims, as though in agony, "May the Lord come at once." Holding in his hand a necklace of white agates, he said, "I would readily eat up this necklace to-day, for the judgment to come to-morrow." Melancthon (testifies Elliot) thought it became Christians to dwell much and earnestly on our Lord's second coming. "All the godly, with sighs unspeakable, wish for the coming of the Judge in glory," wrote Henry Bullinger. And Brightman wrote of Christ's coming, "The faithful, through hope of the future marriage, leap for joy, and greatly desire that day." Cradock on Rev. xxii, 17, says, concerning the word "come," in this verse, that it all relates to Christ's advent and declares the Holy Spirit in the whole catholic church, "All together wish and long for His second coming." The eloquent Milton, of our Lord's advent exclaims, "Come forth out of the royal churches, O Prince of all the kings of the earth." "Would it not rejoice your hearts," inquires Richard Baxter, "if you were sure to live to see the coming of the Lord? Would it not be the greatest joy that you could desire?" And he adds, "It would be the joyfulest tidings to me in the world. Hasten, O Lord, this blessed day. Alas! fellow-Christians, what should we do if our Lord should not return?" "Oh, why are his chariot-wheels so long in coming?" Wrote Joseph Alleine, "Though the time be very short, yet love and longing make it very tedious," Samuel Rutherford exclaimed, "Oh that He who feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the Bride.'" Thomas Pincent said, "This is the last and the sweetest in the text. Behold I come quickly." Bunyan calls the great day of God "a blessed and desirable time." "Come, Lord Jesus! thus beats the pulse of the church," wrote Matthew Henry, "What comes from heaven in a promise should be sent back to heaven in a prayer—Come, Lord Jesus." "The servants of Christ," said Increase Mathew, "ought not to have a servile fear of the great day of judgment, but rather to pray and long for it." "Let this illustrious day come with all its horrors," exclaims Doddridge. "We shall go from the ruins of a dissolving world to the new heavens and new earth, wherein righteousness forever dwells." In 2 Pet. iii, 12, John Wesley thus comments:—"Hastening on as it were by your earnest desires and fervent prayers the coming of the day of God." Charles Wesley sang,

"The church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air."

And Dr. Watts,—

"How long, dear Saviour, oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time
And bring the welcome day."

Gentle reader, do you love Christ's appearing?

D. T. TAYLOR, in *Voice of the Prophets*.

SUPPOSE the furnace be heated seven times hotter? yet God can make the sufferer seventy times happier.

Those who refuse to give up their lusts for Christ, will never be inclined to give up their lives for Christ.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 2, 1864.

JAMES WHITE, EDITOR.

Eastern Tour.

It is now about eight weeks since we reported relative to our labors in the East. At the time of our last report we had just returned from a very fatiguing tour in New Hampshire, Vermont, and New York, and were then suffering from severe colds taken in consequence of excessive labor and exposures. We then promised ourselves rest, and the readers of the Review that they should hear more from us during the few weeks we might rest in the society of our children.

But we little thought that we were so soon to suffer still greater anxieties and wearisome watchings, and, finally, to be bereft of our eldest son, the healthiest and strongest of the three then remaining. And now it sometimes seems like a dream, that we are nearly a thousand miles from that scene of suffering, and that our noble Henry, our sweet singer, rests in the silent grave.

At the New York State Conference we decided to extend that tour as far as Michigan. But during our meetings at Brookfield, the last we held in the State, by the influence of a dream, which produced great anxiety relative to our children, we were completely turned around in our feelings, and decided to hasten back to Maine. We said to Bro. Abbey's family, "All is not well with our children."

When we reached Boston we received letters from our children, and were happily disappointed as we read that they were all well. When we reached the depot at Brunswick, we were joyfully greeted by our three sons, all in the enjoyment of health. But in twelve days from this happy meeting, our dear Henry was silent in death.

Thank God that we turned our steps back to Maine to our children. Had we come on to Michigan, as we decided at the New York Conference, news of his sickness could not, by the common course of the mails, have brought us to the bedside of our dear son while living. In only eight days lung fever did its cruel work.

We will not attempt to describe our anxiety during his brief sickness, which nerved us up to watch day and night in our worn out condition. We finally reached that point where sleep seemed to have but little demand upon us. And when the trying hour was past, there lay before us a journey of nearly one thousand miles, to reach our home. We have shared the warmest sympathy of our many dear friends of the Battle Creek church, and can look back to the triumphant experience of our dear boy during his last sickness with the highest degree of consolation; yet the blow has been a heavy one. This, when the energies were far exhausted by the excessive labors of the Eastern tour, has had a depressing influence upon the mind, and has seriously affected the health. Since our return we have done but little, and that little has been but poorly done. We have numerous calls to labor in this and other States; but at present we must enjoy quiet and rest as far as possible, or, we fear, be totally unfitted for any further service in the cause.

None can take a deeper interest in the Eastern Mission than we. And we are greatly encouraged and cheered by the reports from Brn. Loughborough, Cornell, Bourdeau, and others. We are very glad to see that Bro. Loughborough is succeeding in putting things in order among Eastern Sabbath-keepers. There is a class in the East that nothing can be done with at present, only to let them alone. We refer to Hancock and company. This man gets sympathy in his fanatical course on account of his being blind. It is right to sympathize with the afflicted, because of their afflictions; but it is madness to accept, as a leader to the kingdom of God, through sympathy alone, a man that is twice blind. The best way to dry up the influence of fanatics is to let them alone, but actively visit the scattered friends of the cause, and set things in order with them. Fanaticism covets persecution, and

will often starve out without opposition. Let the shepherds in the East look well to the sheep, and when these deluded ones see the cause moving ahead without them, they may see their folly, and recover themselves out of the snare of the Devil. Said Jesus to Peter, "Feed my sheep"—"Feed my lambs."

Some sores can be cured, while others will best work their own cure. Fanaticism generally must have its run. Those brethren who are suffering in the vicinity of its influence must be patient. Keep clear from it, and in no wise become responsible for its results. God lives and reigns. He will bring all out right in the end.

The Lord is with the Eastern Mission. Eastern brethren are coming up nobly to sustain it, while Western Sabbath-keepers, like brothers, are putting into the General Conference Fund. Dear brethren, let not only your alms, but your prayers also, come up as a memorial before God, that he may pour out his Spirit upon his servants, and give his truth success.

Shocking Blasphemy.

Last Sunday, Jan. 24, I listened to a discourse from an infidel Spiritualist, who used to be known among S. D. Adventists as "Elder" Moses Hull.

His subject was "the ministration of angels," a favorite theme of his when he was "on the Lord's side." As he began, he amused himself awhile by telling how badly he was persecuted, how certain "fifteen-cent books" were out against him, what his present position really was, &c., and then he passed on to his subject at a smart pace. Here we learned many new things;—how that "Adam was not the first man, nor Abel the first martyr;" that there were human beings dwelling on this mundane ball "fifty thousand years ago;" that "Jesus Christ was the Son of God, and so were all God's children;" that the prophet Elisha was a "clairvoyant medium," and could see the guardian spirits in the mountain, when his servant was so terribly frightened by the Syrian army who came to Dothan to take them; that Jesus of Nazareth was the "legitimate son of Joseph;" that the case of the three Hebrew worthies being cast into the fiery furnace might be true, for a certain spirit medium had held his finger in a kerosene lamp five minutes, and it did not even raise a blister, it having been enveloped in a tissue of electricity by the spirits; we learned how angels were made; that just as fast as men and women in the flesh die, they pass off from this stage of action into the spheres, and there they turn to angels, and then come back to rap, tip, communicate, and sometimes make matrimonial alliances; we learned that the walls of Jericho were pushed over by the spirits, and that the entire circumstance was simply a "physical manifestation;" we learned that the resurrection took place in the days of Abraham, that every time a man dies there is a resurrection; we learned that the Bible as a book was full of errors, partly true and partly false; that there is an inspiration in these days "far outstretching it," and that the gentleman who addressed us was then laboring under inspiration; but— but, dear reader, this is not all we learned. Before this apostate speaker ended, before he pronounced the benediction, and committed the audience to the fostering care of "the spirits," as he did, he told the congregation that the Jehovah of the Old Testament was the departed spirit of a dead man!

Here was progression of the most atheistic type; here was the demon of Spiritualism fairly unmasked. Never before had I been able to explain one passage in Jude's short epistle—"denying the only Lord God, and our Lord Jesus Christ." Verse 4. I knew that all infidels, and Spiritualists, as a body, denied Christ; but not till then had I seen a person who had the audacity to deny the "only Lord God," and make him a common man. I had read of such in the mad frothings of Tom Paine, Treat, and others, but Moses Hull was the first man I ever heard affirm it. Fearing I might some way be mistaken, although a brother at my side had the statement in phonography, I accosted him a day or two after in the street, when he maintained the position with more spirit than he did in the hall, where it was spoken in the hearing of several hundred. He then told me that he could prove it from the Bible,

from history, and from other sources, which last I could not deny, for what can't be proved by the spirits! Also he said that he did believe in a Supreme Being, one who governed the universe, but he was not fully revealed in the Bible!

But why should we particularize more about a man who has ignored every point of faith dear to the child of God, and who is doing his master's work as fast as the Devil can hurry him? Let us be glad that this disciple of Jannes and Jambres has been developed, and that he is now where he can "rail on the Lord God of Israel, and speak against him," 2 Chron. xxxii, 17, without being particularly dangerous to the cause.

G. W. A.

Are the Dead Conscious? No. 5.

In Ps. lxxxviii, David addresses the Lord as follows: "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" Verses 10-12.

This representation of the state of death as the land of forgetfulness is either true or false. If it is true, a man knows less when he enters that state than he did before. If some things are forgotten, all things may be. But immortality is subject to neither death nor decay. Do you say, It is the body only that goes into this unconscious state—this state of forgetfulness? I ask, To which does the power of memory belong, to the body, or to the soul? You do not claim that the body, when separated from the soul, can remember or think or exercise any mental power, whatever. Then the body, according to your own theory, does not become forgetful at death, for it has no knowledge to forget. The conclusion then is inevitable, that the soul—that part of man which thinks and remembers—goes into the land of forgetfulness, or, in other words, forgets its knowledge at death.

Hence the Psalmist says, "Wilt thou show wonders to the dead? shall the dead arise and praise thee?" If the immortal souls of the dead are in a state of conscious happiness, it would be no wonder if they should praise the Lord. It would be a greater wonder if they did not. With this view the poet harmonizes when he says,

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers."

And David, doubtless, would have sung to the same strain, had he believed that the dead are conscious; for he says, "I will sing praises unto my God while I have any being." Ps. cxlvi, 2. According to the popular theory, the dead have a being no less than the living; and while this conscious being lasts, good men like David, will praise the Lord. But says the Psalmist, "The dead praise not the Lord, neither any that go down into silence." cxv, 17. When a good man dies, he ceases to praise the Lord; but this he will not do, while consciousness lasts; therefore the dead are unconscious.

"The dead praise not the Lord." This is a direct and positive testimony concerning the state of the dead. There is no such testimony to the contrary. All on the other side are mere, unnecessary inferences from texts that do not testify anything concerning the state of the dead. Let opponents bring forward the texts which affirm that the dead have knowledge, that they are praising the Lord, that they do not "go down into silence," but ascend to the presence of God, where there is "fullness of joy." No such texts can be found. But we have direct testimonies, which positively affirm all that we believe on the subject. We have no desire for anything to be added to make it plainer. We cannot express our faith better than to use precisely the language of the Bible.

No quibbling, founded upon a supposed double entity, can meet these testimonies of inspiration. The Bible speaks of dead men; and there is such a thing, or there is not. The Bible being true, there is, though the spiritualistic theory declares,

"There is no death; what seems such is transition."

Death, say they, is merely a separation of the soul and body. Let it be so, and using the term soul merely to signify life, it is so. But let our opponents have it their own way. Let death mean a separation of soul and body. In that separate state then, the state in which men are called dead, they do praise the Lord, or they do not. The Bible being true, they do not. But there is no reason why good men should cease to praise him as long as they have a conscious existence and are able to do so. The language of the man of God is, "While I live will I praise the Lord; I will sing praises unto my God while I have any being." The only reason then why the pious dead do not praise the Lord, is the want of a being in which it is possible to praise him. The living praise the Lord; the dead do not; they are gone down into silence.

R. F. COTTRELL.

Dr. Rice on the Seven Seals.

BRO. WHITE: While in Boston, I listened to a lecture on the Seven Seals of Revelation chapter six, by the celebrated Dr. N. L. Rice of New York city. I had read Dr. Rice's Discussion with A. Campbell, and was interested to know what so learned a man would say of the Signs of the Times.

I can only give some of the leading features of the discourse from my notes. The lecture was introduced by some very good remarks on the "more sure word of prophecy," and the following rules given: 1. All interpretations, to be correct, must be in harmony with the general plan of God in saving men. 2. There are three distinct classes of influences to be considered, namely, The Gracious, Ordinary and Extraordinary providences.

1. Keep in view the fact that prophecy is the history of the church to the end of time. That kingdoms are only noticed as they affect the church. But secular history only refers to the church as it affects the civil power.

2. The common view, that the Seals reach to Constantine, the Trumpets reach further on, and the Vials complete the whole, cannot be correct.

The symbols represent seven periods of this age. The number seven signifies perfection, completeness. Each class of symbols must be understood to complete the history of the power or influence represented. A voice was heard saying "It is done." The trumpets are constantly used to represent the commotions of the Nations. Trumpets call to arms. But seals are the Ecclesiastical history of the church. The Vials are God's judgments on the wicked.

3. *First Seal* "White horse." "Go forth," where? No limit. The gospel was to all the world. Not so with the trumpets. They were limited to certain parts. *White horse* could not be a fit symbol of bloody wars, as some have said. It represents Evangelical period. Bow and Crown, the peaceful conquests of the Gospel in its purity. Gospel was the power of God to salvation.

4. *Second Seal*. "Red Horse." How different this symbol! It represents a secular period, or union of church and state. Constantine aided the clergy and put them under obligations to him. He legislated for the church, called the Council of Nice, and was most prominent in that council. Constantine had the glory of tearing down the heathen temples, not the Gospel. The state had the glory instead of the church. Constantine made decrees against some errors, and was praised, and suffered to go on and introduce many errors, and oppose some important truths.

Controversies arose, and when a new Emperor took the throne, there was a rush of the clergy to get him on the side of their peculiar tenets. Mosheim says of this period, "There was continual war, and trouble."

5. *Third Seal*. "Black Horse." If this represents famine, as some expositors say, it was a famine for hearing the true word of God. It was the superstitious period, from the 7th to the 10th cent. A time of great darkness. Corruption of sacraments, masses for the dead, Purgatory, Worship of Saints and Angels, Images, Pictures and Relics, Taking Pilgrimages after bones of Apostles. &c. Men could not be saved without some of these sacraments, therefore not with-

out a priest. The historian says a gross darkness hid almost every truth. The Popes of the 10th cent. were "monsters not men."

6. *Fourth Seal*. "Pale Horse." Death. This was the fanatical period. The church becomes a destroyer. Consider the Crusades. Millions perished in the fanatical effort to drive the Mahometans from the holy land. They promised that those who died in the war should never see purgatory.

7. *Fifth Seal*. "Souls under the altar." They are crying to God. This earnest pleading will avail. It does not indicate a greater persecution at hand, as some say, but that in a "little season," the Reformation would quell the persecution. God heard and delivered. Luther came. Salvation by faith was again preached with power. Israel cried for deliverance, and it came.

8. *Sixth and Seventh Seals*. Great changes. Universal agitation. The world never was so excited as in the last sixty years. A time of wonderful inventions. Gospel preached in all the world. The greatest and most general commotion is yet future. Mahometanism must go down, the balance of power will be destroyed, and universal war will be the result. All the powers of the earth cannot prevent it. Commotions and troubles without a parallel await this generation. Those who now live will soon see strange things. The trouble is not in the distant future; it is right upon us. No excuse for doubts now.

It is difficult to tell exactly where one period ends, and another begins. The transition is gradual. Time is required to accomplish the changes. The periods blend together like the colors of the rainbow.

The Dr. concluded with a solemn exhortation to prepare for the coming judgments, but comforted the people with the idea of a reign of peace to follow the terrible troubles now pending. The people listened with some interest, but appeared quite indifferent to the solemn appeals to be awake in this time. Of course they did not appreciate the sentiments in their fullness. They could endure it for an evening, as a lecture by Dr. Rice, but under other circumstances it would have been too much like Millerism.

M. E. CORNELL.

Report from Bro. Byington.

BRO. WHITE: We have met with churches as follows: Sabbath and first-day, Nov. 28, & 29, at Locke, we had good meetings and were happy to learn that the teacher and scholars who started to obey all the truth about a year ago, were proving faithful. May parents in Locke be faithful to their children.

Dec. 5 and 6, met with the churches of Charlotte, Windsor and Oneida at the school-house near Bro. Allen's. Had good meetings. Brethren here are united and striving to overcome. The two following Sabbaths, we spent with the church in Battle Creek, the last of which, after talking a little while to our Brn. on the trial of our faith, we listened to remarks from Bro. and Sister White on the sickness and death of their son. Though sorrowing, yet rejoicing that their son had left a good evidence of being ready and had escaped the snares of this wicked world.

The 26th and 27th, met with the church at Parkville and Brn. from other places. Here our Brn., were proving faithful, except a few individuals who by their imprudence were having their good, evil spoken of. May they take warning.

Jan. 2, 1864, a cold day and a short meeting in the Methodist meeting-house in Burlington. But few present.

The 9th and 10th met with Brn. in Memphis. Here a church was organized of 55 members, all, we trust, united in the faith and spirit. Also all gave their names for s. b. and a treasurer was appointed and a monthly meeting. Also the first steps were taken for the organization of a legal society. They now hold meetings in their new meeting-house, though not finished. May the Lord keep this church in the unity of the faith.

Sabbath, 16th, met with the church in Convis. Here our Brn. have no place to meet but a private house. We hope they will soon unite their efforts in erecting a place of worship.

The sickness of my daughter-in-law, wife of J. F. Byington, has brought me and my daughter Martha to Cleveland, Ohio, where we shall remain over the Sabbath. Through a kind providence the disease is being overcome and her health improving. May the Lord direct as to duty in the future.

JOHN BYINGTON.

Cleveland, Ohio, Jan. 22, 1864.

The Eighth Head of the Beast.

Is the eighth head of the beast, Rev. xvii, a civil, or an ecclesiastical sovereign? Some writers think that the symbolic beasts of Daniel's and John's visions, represent only the civil power; but they generally admit that the ten-horned beasts of Rev. xiii, and xvii, and Dan. vii, represent papal Rome, and are synonymous; and that the "little horn" of Dan. vii, signifies the papal sovereigns. The government of papal Rome was administered by ecclesiastics. Hence, the head of the beast must be an ecclesiastical sovereign. The popes were not only the sovereigns of Rome, but were regarded as the highest potentates of the world. The Scriptures, and the history of the popes, both confirm this statement. See Dan. vii, 8, 20, 21; xi, 36: 2 Thess. ii, 4; Rev. xiii, 7, 8. "Power was given unto him over all kindreds, nations and tongues. And all shall worship (or honor) him," &c.

But the question is, concerning the eighth head of the beast. The eighth is the last of the series; and it is evident that the "ten horns" belong to this head, and are cotemporary. The angel's explanation to John will give some light upon this subject. "The beast that thou sawest, was, and is not." John was "carried away in the spirit by the angel into the wilderness." There he saw this scarlet ten-horned beast, and a woman sitting upon the beast. He saw the woman drunken with the blood of the saints, and martyrs of Jesus." Where is this wilderness? It was "the place prepared of God," for the nourishment of his saints during the papal persecution, within the period of the 1260 years, that the saints were given into the hands of the little horn. Rev. xii, 6, 14; Dan. vii, 25. Here is conclusive evidence that the beast that John saw, viz., that was, and is not, and even is the eighth, was papal Rome. How can it be shown that that beast was papal Rome? Papal Rome was the revival of the old Roman empire by the popes; it was an image to imperial Rome. The Roman emperors were the sovereign pontiffs, so also were the popes. The papal religion was precisely the same as it was in the days of Constantine and the Christian emperors. It was the religion of pagan imperial Rome christianized. Many of the old pagan deities were worshiped by the papists.

When the western empire fell in A. D. 476, Rome fell into the hands of barbarian kings, who continued "a short space" the rulers of Rome, about 62 years; and the beast, or imperial Rome, was not, during this short period. In A. D. 538 the dignity of the sovereign pontificate was legally conferred on the pope, when the emperor Justinian constituted him the head of all the holy churches. Then the beast that was—the old Roman empire and its religion, was revived under the administration of the popes.

"The beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Verse 11. Then papal Rome is the eighth head, and is of the seven.

It is generally conceded that the empire of the Cæsars, was the sixth head; the seventh was the next head in order, which continued "a short space;" then followed the papal empire, based upon ten horns, or kings, who protected the papal throne, and enforced the papal religion, and the commands of the pope.

The seventh head was the embryo state of the papal empire. During this period the western kings were mostly converted, or subjugated to the pope. The eighth was the grand organization of the papal empire perfected; and it continued until the papal head received "a deadly wound by a sword," in 1798; but it "did live," and "was healed;" for the little horn, which is a symbol of the papal sovereigns, is to "speak great words," and make war with the saints, just before he goes into perdition. Dan. vii, 11, 21, 22.

According to "popular opinion," Louis Napoleon will become the eighth head. But we should remember that France is one of the ten horns; and there is no evidence from the Bible that any of the horns of Rome will ever become heads. The head of Rome is an ecclesiastical sovereign; the kings or emperors are civil powers. Louis Napoleon is now a horn of the pope; he is protecting the pope and his throne, with an army at Rome. So did Austria also, from 1815 to 1848; and so also did the loyal Roman Catholic kings and emperors in former times. The elder Napoleon, as the head of France and other papal States, fulfilled the prophecy of Rev. xvii, 16. "The ten horns shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire."

O. N.

Dorchester, Mass.

Look up.

Come all ye lone pilgrims who are bound for the kingdom,
Look upward, take courage, nor faint by the way;
For soon, very soon, you will enter that city,
Whose light shines more clear than the sun at noon-day,

To dwell in the presence of Him who redeemed us,
With saints of all ages for ever to be,
And join angel choirs in the music of Heaven,
Where all is pure joy and sweet harmony.

There we shall sit by the clear crystal river,
And list to its murmurs as it glides gently by,
And gaze on those walls whose unsurpassed beauty
All the rich kingdoms of earth will outvie.

How pure and how holy, and full of bright glory,
The city which God in his love will prepare,
How brilliant the crowns and how spotless the garments
Which all of its glorified millions will wear.

In those shady bowers where the tree of life's blooming,
We'll recount all our trials and sufferings o'er,
While praises celestial, will re-echo through Heaven,
To Him who hath saved us from sin evermore.

S. ELMER.

Ashfield, Mass.

Meetings in Iowa.

BRO. WHITE: I left home about the middle of November, intending to spend two weeks visiting a brother and sister of mine, in Iowa, the latter of whom I had not seen for eighteen years. While there they wished me to lecture at Burr Oak. So I commenced my meetings in the Methodist meeting-house under rather unfavorable circumstances. But when the people began to hear of the meetings, and became much interested, the Methodist presiding elder came round and ordered the house closed against me, and accused me of teaching infidelity. He read an essay on the obligation of the Christian Sabbath; and it was a weak effort indeed.

The next evening I reviewed him in the school-house, with a house-full of interested hearers. This extended the interest of the meetings, so I continued my meetings with increasing interest, until the storm and bad roads interrupted. We had the severest weather ever known in the West. We could not determine the intensity of the cold. Thermometers had to be taken in to prevent them from freezing. After the weather moderated I had several meetings, and left some eight or ten who had decided to keep the Sabbath. May the Lord help them to understand and obey the truth.

I might have sold many books if I had only had them. I sold what I had. I was obliged to get a sleigh to return home. The friends kindly assisted me in my necessity. May the Lord reward them for their kindness. I often think of our Saviour's instructions in Matt. x, 42.

I send you four new subscribers. I had to leave Burr Oak before I got through. May the Lord direct some of his servants that way, for I think there is a good opening for labor.

T. M. STEWARD.

Mauston, Wis.

Characteristics of the Last Church.

BRO. WHITE: I think I can safely say that my interest in present truth is in no way diminishing, but rather increasing. I believe that the third angel's message is a reality, abundantly sustained by Scripture testimony. And I begin to feel that I am rooted and grounded in it.

If I understand the word of God, the last generation of the true church have some of their characteristics pointed out so plainly as not to be easily mistaken. First, it is said of them that they keep the commandments of God. And second, that they have the spirit of prophecy. See Rev. xii, 17, and xix, 10. We have a right to use the definition in the place of the words "testimony of Jesus."

In the light of these prophetic declarations, how can we claim that this is the last generation, or how can we look for the coming of our Lord unless we can find somewhere a people who do keep the commandments of God, and do absolutely have the testimony of Jesus Christ, which is the spirit of prophecy?

Now let us start out with the candle of the Lord in our hand, to see if we can find such a people. We come first to the so-called orthodox churches, and we find them universally breaking one at least of the commandments of God, and generally denying that the spirit of prophecy is to have any place in the church. Seventh-day Baptists profess to keep the commandments of God, but when we inquire after the other specification, we do not find any evidence of the spirit of prophecy manifest among them. Not knowing of any others that can claim to fill these specifications, we come next to the Seventh-day Adventists. And on this point I want to call a vote, and all Adventists are entitled to vote on this question; and especially those that keep the Sabbath are bound to decide, yea or nay.

Now, brethren, don't claim that Christ is soon coming, or try to comfort your own hearts or any one else with the idea that this generation of men shall see their coming Lord, unless you can point out to us somewhere, a people that are keeping the commandments of God and do have the spirit of prophecy manifest among them.

For, remember, the remnant of the true church whenever and wherever it is found, is keeping the law of God, and does have the spirit of prophecy. And these are to be made to stand out so prominent, and have so much practical importance, that the Devil singles them out as special objects of hatred, and goes to make war on their account. Now to the question. Do we find both these specifications filled by the Seventh-day Adventists? We find them keeping more commandments than other men, and plenty of warfare in consequence of it. So far all well; but we must apply the other test; for unless we do have this other characteristic also, viz., the spirit of prophecy, one of two things is certain: either this is not the last generation, the remnant, or we are not the true people of God. In either case our whole Advent faith falls to the ground.

But to the question. Is the spirit of prophecy among the Advent people?

On this point we find something that claims our attention as the spirit of prophecy. By it, things have been revealed that were not known by any ordinary means of information; not to gratify a vain curiosity, but where the cause of God demanded it. Many who were striving to do the will of God have been reproved, corrected and counseled, for their good, the glory of God, and the good of others. By it, persons who were corrupt, yet acting under the cloak of religion, have been exposed, and thus true, honest worshipers of God saved from being imposed upon and injured. It leads to holy living; it leads us to love and prize the Bible more; the most humble and devoted may be comforted and encouraged, and yet feel warned and admonished by its teaching. And those best acquainted with it, have the most confidence in it. We believe it answers in a great degree, or in other words it is very effectual, in the work for which Paul declares the gifts of the Spirit were set in the church. Eph. iv, 12: "The perfecting of the saints and the edifying of the body of Christ." And I for one feel to rejoice in it and to pray that it may be abundantly manifested "till we all come into the unity of the faith, &c., unto

a perfect man unto the measure of the stature of the fullness of Christ."

And now let me say to all those Adventists who are doubting on this point of Sr. White's visions, the last message before Christ comes brings to view those who are keeping the commandments of God and the faith of Jesus. The faith of Jesus embraces the gifts of the Spirit. The last generation of the church, "those that are alive and remain" when Christ comes, keep the commandments of God, and have the testimony, which is declared to be the spirit of prophecy. If we cannot find a people with both these characteristics, we shall be driven to the conclusion that we have not yet got to the last generation of the church. Nor have the signs given in Matt. xxiv been yet fulfilled; for they were to be seen by the last generation. Nor have Daniel's prophecies been yet unsealed; for the time of their unsealing is the period called the time of the end.

I do feel that if we will look at this matter as we ought, we shall have faith in the visions; and if we are ashamed of such a faith, we are ashamed of present truth.

And now we call for the yeas and nays. And remember, brethren, before you vote in the negative on this question, that by so doing you would say, My Lord delayeth his coming.

D. H. SANBORN.

Hadley, Mich.

Letters.

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

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Goodenough.

BRO. WHITE: I commenced a series of meetings Nov. 29, in a school-house on Honey Creek, Sauk Co., and continued them for two weeks. The weather was very bad, and the congregation was small, yet a few became interested in the truth, who I think will yet decide to live it out. A great amount of prejudice had been raised here against the truth by the unholy living of some of its professed friends. This, I think, was cleared away, and the truth left without reproach. Oh, the power of example! Who can measure it! Who knows how much evil that one unholy act will cause! How careful ought those to be who are professing to be looking for the soon return of our Lord, to have their characters just right. We are all of us at work; for there is no neutral ground. Brethren, for whom are we working? Oh let us arouse and look around and examine ourselves, and see where we are. Let us try to realize that our every act is going to assist in carrying the truth to a perishing world, or it is keeping it from them.

See 1 Pet. ii, 9. "But ye are a chosen generation, a royal priesthood, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Now has God called you out of darkness? You say, Yes. What has he called you for? He tells you, to show forth his praises.

Again, Rev. xxii, 17. "And the Spirit and the bride say, Come; and let him that heareth, say Come." Have you heard the invitation? Then you have a commission to repeat it to others.

Dear brethren, let us all go to work in earnest. The time is short. The Lord is soon coming, and what we do must be done quickly. If the Lord does not call you to go out as a messenger to talk the truth, you can live out its pure principles, so that others can see its sanctifying influence, and thus be led to Christ.

My wife was taken sick, and I was obliged to go home. She was sick a week, when our only child was taken. She was sick a week, and died. The day she died I was taken sick, and came very near sleeping with her; but I can say with king Hezekiah, "Thou hast in love to my soul delivered it from the pit of

corruption." My health is improving fast, and I shall soon be able to go into the field again. Pray for me.

Yours striving to overcome.

J. R. GOODENOUGH.

Sandusky, Wis.

From Sister Wilson.

BRO. WHITE: For the first time, I attempt to acknowledge through the Review what the Lord has done for me. I, with my companion, embraced the truth under the labors of brethren M. E. Cornell and R. J. Lawrence, at Memphis. I feel to thank the Lord, who is rich in mercy, that he ever sent his servants this way to preach the Bible in its purity. There has been a good work done in and around Memphis, which I hope will continue to spread more and more. I feel to thank the Lord that he permitted me to see the light of the third angel's message and gave me a heart to receive it. I believe that this is the last message of mercy to a wicked world. And I desire to heed its warning voice by keeping all God's commandments and the faith of Jesus. I am a firm believer in spiritual gifts. I believe that God is at the head of this work, and that he is leading out a people to witness his coming, and to be prepared for translation.

I feel myself very unworthy to be numbered among God's chosen people; but Jesus is worthy, and it is through his worthiness I expect to be saved. May I so live from henceforth that when Jesus comes, I can join with all the redeemed and say, Lo, this is our God, we have waited for him and he will save us. Pray for me, that I may prove faithful, and at last meet all the overcomers on Mt. Zion, to behold the King in his beauty. Yours in hope of eternal life,

MARY WILSON.

Memphis, Mich.

From Sister Cole.

BRO. WHITE: Two years have passed since the voice of the third angel sounded in my ears. I now rejoice that I delayed not to keep God's commandments, but have a place among his remnant people. The Lord has been as good as his word. Yes, his grace has been sufficient for me thus far, and my determination is still to walk in the light. Though the way may be so narrow as to cause us to tremble, yet if we are willing to be led by the Spirit of the living God, we need not fear. The end is everlasting life. Let us take courage, then, and lay aside every weight, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

C. E. COLE.

Marshall, Mich.

From Bro. Lamson.

BRO. WHITE: I wish to add my testimony to the many which appear from week to week in the Review for the comfort and edification of the saints. It often seems to me, when reading such epistles from different ones, that they receive, even while writing, a special blessing for the efforts they make to cheer and encourage the disciples of Jesus. Blessed above all others is that people whom the Lord hath chosen for his inheritance. And though at times our path may be overshadowed, and we be like men walking in thick clouds, yet the promise is that He will be our hope, and shield, and help, according as we hope in Him.

And has not the Lord said, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Oh! is it not good to know that angels are our helpers, if we fear the Lord, and repel the enemy of our souls, we know not how often? Then in all our trials, in any trouble and every discouraging influence, let us look away to Jesus, in that bright land, and to our inheritance. How much we have to encourage, and how little to affect us otherwise, if we only look on the bright side, and to the prize which is so nearly in view. Every day brings us nearer home, and nearer to that eventful day which shall be so full of gloom to the wicked, but of

joy to the righteous. Let us then not only look on the bright side, but keep on the right side.

DAVID LAMSON.

Walton, Eaton Co., Mich.

From Bro. Rust.

BRO. WHITE: By the aid of a brother and sister who came to see us, we held a meeting on the first Sabbath of the year at my mother's residence. We all enjoyed a great degree of freedom, and felt that the blessing of God rested upon us. The next day we held another meeting; had a very interesting and refreshing season; passed a series of resolutions to start anew with the new year to do our Lord's work; appointed meetings to be held at my mother's house on the first Sabbath of every month. We also adopted the plan of systematic benevolence.

There are eight Sabbath-keepers here, and we are all striving to live out the truth before the world, and all desire to be strengthened by the visit of one of our messengers to our place. We receive a number of Reviews among us, and one Instructor, and they are hailed with great joy. We desire the prayers of our brethren for the welfare and progress of our little society; and should a messenger come here and labor, we think it is a good field, and that some honest in heart may be led to seek the Lord.

Yours in hope.

ELBRIDGE G. RUST.

Winfield, Montcalm Co., Mich.

Extracts from Letters.

Sister M. J. Cocqgene writes, for the first time, from Oronoco, Minn.: I love the Lord and I love his commandments. They are holy, just and good. I am glad that Bro. Sanborn came to preach the message here. When I heard that there were preachers coming to Oronoco, I walked there six miles from home, stopped with a friend, and attended all the meetings. I was convinced that I must turn from my ways, or be forever lost. I esteem it a privilege to keep the Sabbath of the Lord, and I am glad that I have joined the little company that have started for Mt. Zion. Though rough be the pathway and dangers surround us on every hand, we can trust in the Lord; for he says, My grace is sufficient for you. I want my lamp trimmed and burning. I mean by the grace of God to overcome every besetting sin.

Bro. E. Calkins writes from Melrose, Wis.; We are still striving to obey God's law, and we intend by the assisting grace of God to make Heaven our home. We have no preaching except the Review, the weekly visits of which we highly prize. We should be glad to have some one of the messengers come this way and instruct us in the way of life more perfectly. There are ten or twelve Sabbath-keepers here, and we have not heard an Advent sermon for over two years.

Bro. J. L. Locke writes from Salem, Ind.: I have been striving to walk the narrow path some over ten years, and I have been led to rejoice as I have seen many take a stand on the side of truth; and again I have been made to mourn when seeing some fall away from the love of God; but these things remind me of the words of the Saviour in Matt. xxiv, 12. And because iniquity shall abound the love of many shall wax cold. Now, dear brethren, let each of us so live that we may not cause any to stumble by our waywardness but let us be helps one to another and daily be growing up into Christ, our living head. I feel to thank God for the many blessings he is daily conferring upon me, and especially for the present truth. I feel an earnest desire to make a wise improvement upon them that they may prove a savor of life with me. The church here in Salem would be pleased to have Bro., and sister Byington come and spend a few days with them. There is a brother that wishes to be baptized, and we think there might be some good done.

Bro. L. R. Chapel writes from Roosevelt, N. Y.: There was a meeting at our house last evening and I think the Lord granted us a portion of his Spirit. I thought of former years when the power of the Lord

rested on his children. I believe as soon as the testimony of the faithful and true Witness is fully heeded we shall see those who are honest in heart coming into our ranks. We have I think, evidence to believe that day is not far distant. I think I can see tokens for good even in Roosevelt, and my prayer is that we may speedily get into that place where it is not only a privilege but a duty to stand having the perfect approbation of God and sweet communion with his Holy Spirit and the angels of God continually.

Rich Man and Lazarus.

Henry Grew says: "It must be admitted that a part of our Lord's representation of the state of the rich man and Lazarus seems to favor the opinion of conscious happiness and misery immediately after death, especially the request of the former that Lazarus should be sent to his father's house. The entire representation, however, is far from sustaining such an opinion. So that the parable could not be considered as clearly teaching the popular theory, even if there was no opposing testimony.

"By what process of reasoning do we infer the conscious misery of a disembodied spirit from the declaration that a man 'lifted up his eyes' in hell, and felt his 'tongue' tormented in the flame? Is not our Lord's representation strong proof that man has no soul which is capable of suffering without the body? If such an opinion is true, was not this the very occasion to teach it? Would the faithful witness of the truth teach that the bodily members were actually tormented, when in fact they were as dead as a stone, in the grave? Does not such a representation oblige us to understand our Lord as anticipating that state, when the body, or the man, raised from the grave, should be capable of the suffering and enjoyment which he describes? Even that part of the parable which refers to the rich man's concern for his brethren, contains some proof that there is no conscious spirit separate from the body; for the representation is that Lazarus could not make the desired communication, except he 'rose from the dead.'"

Obituary Notices.

FELL asleep in Washington, Wis., our only child, Emergene Goodenough, after an illness of one week, aged 2 years, 1 month, and 19 days. She suffered but little, and passed away like the morning dew.

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be her waking,
In fadeless bloom."

J. R. GOODENOUGH.

DIED in Reedsburg, Wis., our much loved sister, Betsey Hunter, wife of Bro. Hunter, aged 74 years, 4 months and 14 days. She died as she had lived, in the triumph of living faith, and with a bright hope that she would sleep but a little while.

JOHN R. GOODENOUGH.

DIED at the hospital in New Orleans, Dec. 9, 1863, Lyman A. Andrews, son of Zenas and H. A. Andrews, in the 22d year of his age.

Z. ANDREWS.

DIED in battle at Chicamauga, Tenn., Sept. 20, 1863, Hiram L., son of Bro. and Sr. J. I. and M. Bostwick. He was loved and respected by all who knew him. While a soldier he did not join in the sinful amusements of his comrades, but tried to obey as far as he could the teachings of God's word, which he spent most of his leisure time in reading. His loss is felt deeply in the family circle.

DIED of scarlet fever, in Trempeleau, Wis., Jan. 12, 1864, Henry Alonzo Robinson, youngest son of Bro. R. F. and Sr. B. J. Robinson, aged 4 years and 6 months.

May this affliction be sanctified to the spiritual good of each member of the family, and stimulate them to make speedy preparation to meet Jesus when he comes.

M. S. CLYDE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 2, 1864.

To Our Friends.

At present we are somewhat embarrassed in consequence of poor health. We have never been what might be termed a church pauper, and we expect, with the blessing of Heaven, never to be. By the grace of God we will eat no man's bread for naught. But it is a pleasure to state to our friends the following facts for their consideration:

1. The publication of the Charts and Key, in which we invest \$8000—the traveling expenses of our family East, and their board while there, with the \$100 given to that mission—the expenses arising from our bereavement nearly one thousand miles from home—losses in business at home in our absence—the publication of "Appeal to the Youth," in which we invest \$200, Testimony No. 10, and Spiritual Gifts, Vol. iii, in which we invest \$1000—have brought upon us heavy debts. Were we able to travel, as we expected to be, we could sell the Charts and the books, and soon pay our indebtedness.

2. The above works are just what our friends want, and what they eventually will have, unless times so change that they cannot well pay for them. Now money is easily raised, and now we need it to pay our heavy debts. The Charts are received by those who see them, with satisfaction. The bright prints on paper, backed with cloth and varnished, are beautiful. Should they become soiled by hanging in the room, they can be cleaned as well as a pane of glass. The price of a set of these, with the Key, is only \$4. These cannot be sent by mail. The price of a set of cloth Charts, with the Key, is \$3.50. When sent by mail without rollers, \$3. When we published the Charts, we supposed every family, unless very poor, would have these beautiful banners of their faith in their houses. Those who turn away from these Charts, and purchase the common trash teeming everywhere in the shape of war maps, pictures of generals, &c., &c., show that they are fast losing their love for the harmony of immortal truth illustrated upon them.

3. As we are not able to travel at present, we want some brother in each church, who would esteem it a pleasure so to do, to act as agent for us, with the lean commission of—Thank you—to order the probable amount of Charts and books wanted in their vicinity, to be paid for when sold, unless they choose to advance part or all of the money. When \$20 worth, or more, of Charts and books, at retail prices, are ordered, we will pre-pay express bills, if the distance be not more than 1000 miles. If the distance does not exceed 500 miles, we will pay express charges on \$10 worth. A little effort on the part of our personal friends will much relieve us, and help the brethren to that which, to them, is invaluable. We can send any of our publications with the Charts, and every church should have a small repository.

We can also furnish English and American Bibles, Cruden's Concordance, Bible Dictionary, Bible Atlas, Pilgrim's Progress, Fables of Infidelity, and Nelson's Cause and Cure of Infidelity.

APPEAL to the Youth contains a brief narrative of the life, experience, and last sickness, of Henry N. White, by Adelia P. Patten, with the funeral address by Uriah Smith, his mother's letters to her children, pieces of music referred to in the narrative, and a lithographed likeness of the deceased. Copies will be sent to friends this week.

Worthy of Notice.

THE following important testimony is from the Syracuse Daily Journal of Nov. 28, 1863.

ANTICIPATING THE END.

A very general impression prevails among the Mahomedans that great changes are soon to take place, by which Christianity will triumph over and supersede their religion. A missionary of the Church of England at Nazareth, writes: "Most remarkable is the general faith of the Mahomedans in the speedy advent of Christ from heaven to destroy antichrist; the belief that the time will not be far distant when

the Sultan will be obliged to retire to Egypt, and when the Christians will even enter Mecca." Rev. Dr. Perkins the veteran missionary to the Nestorians, in a recent letter states that he was visited by one of the highest nobles of the country, who alluded to the changes and commotions in the world, and very thoughtfully added, "Do you know what these things mean? I do. Jesus Christ is about to come."

The Work goes Bravely on.

SUBSCRIBERS continue to come in. We have received sixty more the past week, and from present indications we shall be able to report a list of 5,000 before the close of present volume. You are doing finely brethren and sisters. Commit the rules to memory and reduce them to practice, and there will be no failure. We are pleased to see the way some of our messengers are working. Bro. Cornell has already sent in 42 subscribers since the commencement of the year. Bro. Steward, Snook, Loughborough, Cottrell, Hutchins and Strong, have reported. Others no doubt will report soon. Brethren present the claims of our itinerant messenger at every fitting opportunity and urge upon your hearers the necessity of having its weekly visits, in order to keep them posted in all points of present truth.

E. S. W.

Quarterly Meeting at Hamlin, N. Y.

THIS meeting, held Jan. 9 and 10, was an excellent and interesting meeting. The weather was severe, but those who were there did not regret the pains they took to assemble. Sister Orton, who has been absent from our meetings for some time, on account of feeble health, was present, and her testimony was in harmony with Ps. cxvi. Please read. We were greatly edified by the word spoken by Bro. Andrews, which was attended with the spirit and power of the truth. We hope and pray and believe that God will bless his labors in Western N. Y., and that we shall, ere long, see better days. May God grant it.

R. F. COTTRELL.

Note from Bro. Steward.

I WOULD say to the churches and ministers of Illinois and Wisconsin that I hope they will live up to sections 4 and 5 of article iii, of our Conference Constitution. Our first quarter ended Jan. 4th, and I have only heard from one minister. Let us be prompt in doing the Lord's business.

T. M. STEWARD,
Secretary of Conference.

Wanted.

I WANT a man and a woman who are Sabbath-keepers to work for me either by the month or by the year this present season. My work for the man will be farming. Any further information wanted please write, Lebbeus Drew, South Pultney, Steuben Co. N. Y.

"Press On."

"STRIVE to enter in at the strait gate; for many, I say unto you will seek to enter in, and shall not be able. Luke xiii, 24.

Why haltest thou, deluded heart?
Why waverest longer in thy choice?
Is it so hard to choose the part
Offered by Heaven's entreating voice?
Oh, look with clearer eyes again,
Nor strive to enter in in vain.
Press on!

Business Department.

Business Notes.

E. S. Griggs. We have mailed the Instructor regularly to D. C. Austin.

Leonard Marsh. You neglected to give the P. O. address of the names you sent in. G. W. A. Capt. R. Reid. The \$3. you speak of was received and credited.

C. O. Taylor. E. Potter was credited with \$3 on his Review, but through mistake there were but \$2 in the receipts. His account stood xix, 1, and it now stands xxii, 1.

RECEIPTS.

For Review and Herald.

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

P. Luke 1,00,xxiv,1. David Holloway 2,00,xxv,8. H. W. Decker for Lucretia Green 2,00,xxv,9. O. Wilcox 1,00,xxv,8. J. B. Benson 2,00,xxiv,14. C. Cartwright 2,00,xxv,1. R. Torrey 1,00,xxiii,18. C. Bates 1,50,xxv,1. C. Bates for A. T. Brown 0,50,xxiv,2. John Frank 1,00,xxv,7. L. M. Jones 1,00,xxv,7. E. G. White for S. Foss and Melissa Tapley each 1,00,xxv,9. D. B. Webber 1,00,xxiv,1. John Frank for Catherine Stiles 1,00,xxv,9. R. Griggs 2,00,xxv,9. M. C. Butler 0,50,xxiv,1. C. Smith 1,00,xxii,13. Ch. at Knoxville, Iowa for C. Cooper 1,00,xxv,9. H. Kenyon 2,00,xxv,14. A. R. Morse 2,00,xxiv,1. A. P. Morrill 1,00,xxv,9. Mrs. E. D. Scott 2,00,xxv,1. D. Chamberlain 2,00,xxv,1. G. Castle 1,00,xxiv,1. B. Castle 1,00,xxiv,9. Julia Anne Taylor 1,00,xxv,14. A. B. Rust 0,25,xxiii,22. N. Blood 1,00,xxii,13. N. Blood for H. Blood and G. Rowel each 0,50,xxiv,9. M. Marquart 2,00,xxiii,10. J. H. Cottrell 1,00,xxiv,1. E. Tucker 1,00,xxiv,1. J. Rousha 1,00,xxiv,14. Sarah Robinson for Mrs. A. Draper 1,00,xxv,9. C. N. Ford 0,50,xxiii,22. J. Cramer 1,00,xxiv,1. Mary Palmiter 1,00,xxv,1. J. H. Murray 1,00,xxiv,8. J. H. Malory 1,00,xxiv,9. G. W. Eggleston 1,00,xxv,9. S. Williams 1,00,xxv,9. J. Holland 1,00,xxv,9. S. Holland 1,00,xxv,9. H. Holland jr 1,00,xxv,9. Mrs. M. Nichols 1,00,xxv,9. Mary E. Heline 1,00,xxv,9. Arnold Holland 1,00,xxv,9. C. G. Rodman 1,00,xxv,9. John Gould 1,00,xxv,9. Anna M. Hollis 1,00,xxv,9. Sarah H. Carpenter 1,00,xxv,9. G. P. Arnold 1,00,xxv,9. A. G. Gould 1,00,xxv,9. J. K. Holly 1,00,xxv,9. J. I. Sweet 1,00,xxv,9. W. Slocum 1,00,xxv,9. R. R. Tift 1,00,xxv,9. P. Robinson 1,00,xxv,9. J. C. Tucker 1,00,xxv,9. J. G. Peckham 1,00,xxv,9. W. P. Gardner 1,00,xxv,9. S. N. Tift 1,00,xxv,9. E. V. Wiard 1,00,xxiv,1. E. Hall for Mrs. E. Bullis 0,50,xxiv,9. J. J. Vosburg 1,10,xxiii,1. G. Walling 1,00,xxiv,20. D. Weaver for A. Weaver 1,00,xxiv,9. V. Weed for S. Weed 1,00,xxv,9. W. H. Nickeson 1,00,xxv,9. J. Berry 2,00,xxv,1. A. Bliss 2,00,xxvi,2. L. Marsh 2,00,xxiii,16. Nancy A. Logan for O. C. Willmarth 1,00,xxv,9. for J. Elliot 1,00,xxv,9. Mary A. Graham 1,50,xxiii,14. R. O. Hunnewell for Mrs. J. C. Williams 1,00,xxv,9. J. Ralston 2,00,xxv,9. Capt. R. Reid 3,00,xxv,4. S. Babcock for Nancy Barber 2,00,xxv,9. Lebbeus Drew 2,00,xxv,14. L. Lyman 5,00,xxvi,18. J. C. Buck 1,00,xxiii,16. A. Korb 1,00,xxiv,1. I. N. Mathews 1,00,xxiv,5. Sarah Nicola 2,00,xxv,9. Jacob Hare 1,00,xxv,9. S. M. Holland 1,00,xxiv,1. B. Diekey 3,00,xxiii,14. Elsie Davis 1,00,xxiv,1. Lewis Hackett 1,00,xxiv,7. G. G. Green for Lydia Witter 1,00,xxv,9. M. Hill 1,00,xxiv,1. C. Flemming 1,00,xxiv,1. Ellen M. Warren for B. B. Warren 1,00,xxv,9. C. Walker 2,00,xxvi,1. J. Robarge 1,00,xxv,17. L. Haskell 1,00,xxiv,1. J. Bending 1,00,xxii,1. Lyman Child 1,00,xxv,9. G. W. Mitchell 2,00,xxiii,7. M. Adsit 2,00,xxiii,1. R. P. Stewart for F. K. Myers 0,50,xxiv,9. R. Rundall 1,00,xxiv,1. T. F. Emans 1,00,xxiv,1. Mrs. O. T. Booth 2,00,xxv,4. T. B. Dewing 2,00,xxv,10. Jas. Long 2,00,xxiv,11. J. Long for Lucinda Heath 1,00,xxv,9. J. McLoney 0,50,xxiv,9. H. Bowen 2,00,xxv,13. W. Hills 2,50,xxiv,14. A. McAllaster 1,00,xxiv,1. E. R. Kelsey 3,00,xxiv,1.

Books Sent By Mail.

M. G. Kellogg \$10,50. N. W. Vincent \$2,13. Elder L. B. Steele 14c. W. A. Robinson 19c. Dea. E. A. Fuller 17c. Eli Wiswell 21c. E. Quimby 19c. D. Donovan 17c. C. Hayden 50c. J. L. Baker \$1. W. A. McIntosh \$2. Mrs. E. O. Foot 16c. B. M. Osgood 32c. J. Y. Wilcox 34c. W. J. Cook 35c. Elias Cobb 30c. Elisha Starbuck \$4. H. L. Richmond 27c. W. P. Davis 50c. J. Taber 12c. A. M. Preston 50c. L. Hackett \$1. L. Marsh \$1. Mrs. J. C. Williams 85c. M. Maynard 25c. H. D. Corey 25c. B. B. Warren 50c. N. A. Lord 28c. R. Rundall 75c. J. F. Emans 15c. T. B. Dewing 15c. Mrs. E. Crawford 15c. Mrs. N. Dennison 15c; Mrs. H. Cylston 35c. James Long \$1. J. E. French 15c. H. Bowen 50c. Wm. S. Ingraham 50c. J. M. Davis 15c. M. Palmer 45c. H. Anway 15c. S. H. King 45c. J. N. Wilson 15c. H. H. Wilcox \$1. J. Rogers 15c. H. M. Grant 15c. W. O. Cheever 40c. Preston Day 15c. J. N. Loughborough \$3. H. Hilliard \$1. T. P. Burdick 15c. L. G. Bostwick 30c. M. Van Dorn 15c. N. Fuller \$1,25. Wm. Sadden 15c. C. E. Belden 15c.

For Shares in Publishing Association.
Jemima E. French \$10.

General Conference Missionary Fund.

Ch. at Wright, Mich. \$50. J. S. Woodward \$1. A. Woodward \$0,25. Ellen M. Warren \$0,25.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Ch. at West Plains, \$6. Wright, \$50. East Thetford, \$3. Eureka and Fairplains, \$25. Tomkins, \$5. Onida, \$3,75. Convis, \$6. Jackson, \$10. Parkville, \$19. Colon, \$4. Chesaning, \$2,50. Caledonia, \$14.

RECEIVED FROM INDIVIDUALS. H. C. S. Carus \$2. Brethren at Leslie, Mich. \$2. Joseph A. Demill \$40.