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"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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"Behold, He Cometh."

Time's sun is fast setting
Its twilight is nigh,
Its evening is falling,
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom;

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud;
The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud;

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!
The voice of the angel
Proclaims, "It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flashes out from its gloom;

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him,
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!

Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

(Concluded.)

BEARING OF THE LAW OF GOD ON THIS SUBJECT.

By the law of God we mean the law that is commonly designated as the moral law, and which prescribes to men their religious, and social duties; in other words, "their duties to God and to each other" (Webster); the law which is based in the nature of God, and in the nature of man, and which is composed of those obligations, that grow out of the relations that we sustain to God, and to our fellow-creatures; the law that God proclaimed in person on Mount Sinai, in the hearing of all Israel, his chosen people, and wrote with his own finger on stone; the only public address that God ever made to his people, with the exception of the declaration, "This is my beloved Son in whom I am

well pleased." Matt. iv, 17; the law of which Christ says, "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law," Matt. v, 17, and that the remnant church will be found keeping, while the dragon's wrath will be stirred against them, Rev. xii, 17, and for the keeping of which, the last blessing in the Bible is pronounced by Christ, as follows: "Blessed are they that do his (the Father's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. xxii, 14. Let us see the bearing that this law has on the subject. And

1. We have seen that sanctification consists in cleansing from sin; and "sin," says the beloved apostle, "is the transgression of the law." 1 Jno. iii, 4.

2. In our unsanctified state we are the servants of sin, but in proportion as we are sanctified we become the servants of righteousness; and David says, "All thy commandments are righteousness." Ps. cxix, 172.

3. Sanctification is effected through the truth, and the Saviour says, "Thy word is truth." Now no portion of the Scriptures can with more propriety be called the truth, and God's word, than the law of God, which proceeded out of his mouth. Says the Psalmist, "Thy law is truth." Ps. cxix, 142.

4. Sanctification is a progressive work, and involves the necessity of advancing in the knowledge of the truth. Now the law of God is so comprehensive that it affords to all an opportunity to progress in holiness, and advance in the knowledge of right and wrong, which is indispensable in sanctification. Those who have meditated impartially, and without prejudice on the law of God, have not failed to notice its comprehensiveness. Says Thomas Scott, "This law which is so comprehensive, that we cannot measure it." See Commentary. Bishop Hopkins on the ten commandments, published by the American Tract Society, says, "There is no duty required, nor sin forbidden by God, but it falls under one, at least, of these ten words." Again, he says, "The words are few; but the sense and matter contained in them is infinite, the rest of Scripture is but a commentary upon them, either exhorting us to obedience by arguments, or alluring us to it by promises, warning us against transgression by threatenings, or exciting us to the one, and restraining us from the other, by examples recorded in the historical part of it. All those precepts which are dispersed in the Scriptures, and which concern the regulating of our lives and actions, although not found expressly mentioned in the decalogue, may yet very aptly be reduced under one of these ten commandments." H. H. Dobney (Baptist minister) of England, says, "These (the ten commandments) are illustrated, and their extensive bearing shown, by many other precepts which are scattered through the Scriptures. But there is not a single injunction or prohibition (of a moral kind we mean, of course, not referring now to the ceremonial law given to the Israelites, which has another explanation), which is not referable to one or the other of these commandments, and included in it." See Future Punishment, by H. H. Dobney. This point will be more clearly seen as we advance in our investigation. David must have realized its truthfulness when he said, "I have seen an

end of all perfection, but thy commandment is exceeding broad." Ps. cxix, 96. By reading this Psalm we see that David is dwelling upon the law of God's mouth, verse 72, and the subject of this entire chapter is the law of God.

5. The last church will be sanctified through the last message of mercy, viz., the third angel's message; and the law of God constitutes a prominent part of this message.

6. Sanctification covers the whole man; and so does the law of God. The second, third, fourth, sixth, seventh, eighth and ninth commandments refer directly to the actions and words, and consequently relate to the body; but these commandments not only have to do with the actions and words; for the whole law is spiritual, Rom. vii, 14, reaching the spirit or mind, regulating the thoughts, desires, and affections. Those precepts which forbid the external acts of sin, forbid likewise the inward thoughts, desires and motions of sin in the heart. The Saviour makes this point very clear in his remarks on the law, in Matt. v. See also 1 Jno. iii, 15. Again, the same precepts which require the external acts of duty, require also those holy thoughts and affections that are suitable thereto. But the tenth precept, "Thou shalt not covet," might serve as a key to all the commandments, by showing that they extend to the heart.

The law covers the senses; for first, it is by the means of some of the senses, at least, that it reaches the mind. Again, men sin with their senses; and with their senses men should keep the law. Again, those senses which group around the appetites are regulated by that portion of the law that governs the appetites, viz., the seventh commandment. That this commandment has to do with our eating and drinking is not only seen by reflecting on the bearing that eating and drinking has on the passions, but also by reading Heb. xii, 16: "Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

Sanctification requires that we exercise our working faculties; so does the fourth commandment. "Thy work," which is specified in the fourth commandment, must include, at least, sufficient physical exercise to promote health.

Sanctification relates to the life, and makes it obligatory upon us to care for our lives and health, that we may employ them to the glory of God; so does the law of God. This law may be called the law of life, not merely from the consideration that life is bestowed for keeping it, but also because it is so adapted to the wants of our natures, that by keeping it we will, as a natural consequence, live longer than we would by breaking it. Let the reader read each of the ten commandments with reference to this point, and see if our assertion is not correct. But the sixth commandment, in particular, regulates our course with regard to preserving life and health. It is one of the negative precepts, and not only prohibits the sin of destroying our lives, and the lives of others, but it includes the injunction of the contrary duty, viz.: to make use of all proper and available means to ameliorate and preserve health, and prolong our existence and the existence of others.

That the law governs our tongues not only appears from the third and ninth commandments, but also from

testimonies on the law in the New Testament. The first testimony that we will notice is James ii, 12: "So speak ye and so do as they that shall be judged by the law of liberty." The law that the apostle here alludes to, is that law which said, "Do not commit adultery. Do not kill." Verse 11, in connection with marginal reading. The fact that we are to be judged by this law is the grand motive that should lead us to take heed how we speak and act; therefore this law must determine how we should speak and how we should not speak.

Again, James iv, 11: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver who is able to save and to destroy; who art thou that judgest another?" It is evident from this passage that he that speaks evil of his brother and judges his brother (accordingly, of course), not only violates the law, but virtually sets himself as a judge of the law, and a lawgiver by approving what the law disapproves. But "there is but one lawgiver," etc. French Trans.

1 Pet. iv, 11: "If any man speak, let him speak as the oracles of God." By reference to verses 7 and 17, it is seen that this text applies when the end of all things is at hand, and the time is come that judgment must begin at the house of God. At this time the duty to speak as the oracles or commandments of God (see Acts vii, 38; Rom. iii, 2), is made particularly forcible by the fact that light is shining on the commandments, and they are better understood. If we speak according to these commandments, we shall speak right words with respect to God and our fellow-creatures, and concerning all that pertains to them.

Sanctification has to do with the affections, and requires us to love God supremely, and our neighbor as ourselves; and so with the law of God. We cannot keep the first four commandments as they should be kept, without loving God supremely; neither can we keep the last six commandments without loving our neighbor as ourselves. And we cannot love God as we should without loving what God loves and hating what God hates (as far as our knowledge extends); and if we love what God loves and hate what God hates, we will love all righteousness and hate all sin.

Bodily cleanliness is a duty enjoined in sanctification; and of the seventh commandment Mr. Dobney, who appears to have bestowed much thought on the law of God, says, that it includes in the prohibition every kind and degree of impurity. But if any will refuse Mr. Dobney's exposition, and deny that the seventh commandment prohibits all physical impurity, they are requested to bear in mind that physical uncleanness is detrimental to health, and is therefore condemned by the sixth commandment.

7. Sanctification is a character work. But a rule or law is necessary to the development of character. We can form no definite idea of a person's character except we compare it with a rule of right, with something that will determine right from wrong. Now the law of God is the very rule that shows us what is right, and that determines right from wrong. Again, all those excellences which enter into the formation of a perfect character, establish the law. They can be traced to the law of God.

8. In sanctification we are to follow the example of Jesus, who did no sin and kept his Father's commandments. 1 Pet. ii, 22; Jno. xv, 10.

9. We are sanctified through the death, merits, and intercessions, of Christ. But Christ died for our sins, which are the transgressions of the law, and that the righteousness of the law might be fulfilled in us, 1 Cor. xv, 3; Rom. viii, 4, and intercedes in harmony with his death.

10. We are sanctified through faith, of which Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31.

11. Sanctification is called the sanctification of the Spirit, because the Spirit is the great agent that God employs in sanctifying men. But the Spirit enforces the truth and convinces of sin, righteousness, and judgment, which could not exist without the law. Again, the Spirit helps us to bear the fruit of the Spirit,

which very clearly establishes the law. For what are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance but excellences which prove that the law is in force? The law is grounded in love and grows out of love. Love made it and love enjoins it. The object of it is to make us love. It takes love to keep it, and those who keep it will love. The law brings joy and peace to those who keep it. David could say, "Thy law is my delight," and, "Great peace have they that love thy law." Ps. cxix, 77, 165. Longsuffering is opposed to impatience and wrath, which are traced to the violation of the law. Gentleness, goodness, meekness and temperance are also fruits growing out of keeping the law. And even faith as we have seen, establishes the law. This position is also strengthened by the fact that the works of the flesh, which are opposed to the fruit of the Spirit are traced to the violation of God's law. See Gal. v, 16-23.

12. Do holy angels that excel in strength, help in sanctification? They do God's commandments, Ps. ciii, 20, and labor in harmony with the Spirit.

13. Has God set gifts in the church for the perfecting of the saints? These gifts are the gifts of the Spirit, and work under the influence and direction of, and consequently in harmony with, the Spirit and good angels.

14. We are sanctified through trials and corrections. And why are we tried and corrected? Of course it must be for the same object for which the Spirit helps our infirmities, viz., that we may be purified and bear the fruit of the Spirit. But Paul says that God chastens us "for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii, 10, 11. God's holiness that we are to be partakers of through chastening is composed of his imitable perfections, which shine gloriously in his law. To illustrate: God is said to be holy, perfect, righteous, just, good, etc., 1 Pet. i, 16; Matt. x, 48; Ps. cxix, 137; Rev. xvi, 5; Deut. xxxii, 4; Ps. xxv, 8; the same is said of his law, Rom. vii, 12; Ps. xix, 7; Deut. iv, 8; Ps. cxix, 106; Neh. ix, 13; and those who keep the law will bear its characteristics. But David's experience is to the point. He says, "It is good for me that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word." Ps. cxix, 67, 71. The subject of the Psalmist being the law of God, we see that he was afflicted that he might learn to keep God's law. God in love whips up his wayward children to their duty in this respect, as earthly parents correct their children that they may obey their requirements.

15. Self-examination is an important branch in sanctification. We examine ourselves that we may see our defects, which are so many deviations from the law. Therefore the law of God is indispensable in self-examination. It is the grand mirror in which we should look to see our characters. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i, 25.

16. When the Bible shows that it is possible to overcome, and attain to holiness, we should understand that it is possible to keep God's law, that prescribes the way of holiness, and by which is the knowledge of sin, which is the great enemy that we overcome as we keep the law of God. Must we repent, believe, and be baptized, pray, etc., that we may overcome? The fact that these duties are obligatory upon us is strong evidence that the law exists, and should be kept. For what is repentance, but a turning away from sin? and what need is there of turning away from sin, if the law is not binding and should not be kept? Again, why should we believe on Christ for the remission of sin if there is no law? for where no law is, there is no transgression, Rom. iv, 15, and where there is no transgression, there is no need of remission. Paul uses baptism as an argument, to show that we should not continue in sin. Rom. vi. Baptism not only shows that Christ died and rose again, but that we are dead to sin, that we have been slain by the law, Rom. vii, 7-12, that we have repented of our sins, and believe on the Lord Jesus Christ for the remission of the same.

Whatever we do to overcome, establishes the law. All that is enjoined upon us in the Scriptures establishes the law. All that God does to help us overcome shows that the law is in force, and that God's great object in helping us, is to bring us back in obedience to his holy law. If there is no law, as some contend, then there is no room for repentance, faith, baptism, prayer, and the various other duties that we have to perform to obtain help from God, and attain to holiness; then there is no room for the death and intercessions of Christ, and the healing fountain; for there is no need of grace, no occasion for the death and intercessions of Christ, nothing to heal; then Christ should not be our example, and we should not imitate what we have thought to be the loveliest character that ever dwelt among men! Then away with the Christian graces, and the fruit of the Spirit; men may think, act, and speak as they please; they may let their appetites and passions have full sway, and usurp the authority of enlightened reason; they may cherish idleness, effeminacy and uncleanness as virtues, and violate the laws of their beings; they may lavish their best affections on trifles, and keep their weakest affections for their Creator! they may speak of, and address their Maker irreverently, and curse their fellow creatures made in the image of God; in other words, they may with unbounded liberty and congratulation break any or all of God's commandments! Then let all the messengers of the cross hush their voices in silence, on those topics which have engrossed their minds, and led them to labor and suffer in vain, and give up their commission, confessing their error; let them cease to beseech the sinner with accents of pity to be reconciled to God, and flee from the wrath to come; and let all who believe in the gospel of Christ act accordingly; let the Holy Spirit and good angels cease to act their part in the so-called sanctification of men, and return to the courts above, confessing that they have learned a better way; and let Satan and the wicked rejoice; for there is no law, no such a thing as sin, and no necessity for sanctification and salvation.

This is by no means our belief, yet it shows the inconsistency of those who, while they lay much stress on faith, repentance, and other Christian duties, and extol Christ, the Christian graces, and sanctification, oppose the law of God. Do our Antinomian friends extol faith, repentance, sanctification, etc.? This is all right. But by so doing they virtually extol the law of God. Sanctification stands or falls with the law of God.

We are now prepared to see the force of the following conclusion from the wise man: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii, 14.

CONCLUSION.

Dear reader, we have now briefly noticed some of the leading features of sanctification, and have seen some of the advantages connected with living holiness. And we now ask, Are not the motives to, and the benefits of, sanctification of sufficient importance to induce us to seek for holiness? Do not the beauties of the subject invite us? Is there not a solid satisfaction in being Godlike and Christlike, and answering to the objects for which we were made? Are not the glory of God, our own happiness and usefulness, the happiness and usefulness of others, the punishment of the unholy, the blessings that the holy enjoy here in living holiness, and the rich and glorious reward that awaits them hereafter, sufficient to prompt us to live holy lives? The pleasures of sin are fading. They are but for a season and end in death. In the language of the poet,

"Each pleasure hath its poison too,
And every sweet a snare."

But the pleasures of holiness are real, and will never fade. They will last as long as eternity lasts. In attending to sanctification we are preparing for the society of the holy in the world to come. But if God-like natures and heavenly contemplations and prac-

tics are repugnant to us here, what should we do among the inhabitants of the celestial abodes?

"Wake up, brother, wake up sister,
Seek, O seek that holy state;
None but holy ones can enter
Through the pure, celestial gate."

Good Rules.

A few rules, laid down by Leigh Richmond for his daughter Mary, engage my attention as being worthy of being followed by all young Christians. If kept constantly in the thoughts on proper occasions, they will go far in aiding us to evade the enemy's snares.

E. G. R.

1. Adhere most scrupulously to truth; and labor to preserve the strictest integrity, simplicity, and sincerity.
2. Engage in no pursuit in which you cannot look up unto God and say, Bless me in this, O my Father.
3. Strive to be as kind, forbearing, and forgiving as you can, both to friends and foes.
4. Never speak evil of any one on any pretense whatever.
5. Strive to recommend religion by the courtesy, civility, and condescending character, of your conduct.
6. Mortify lusts, sensuality, and sloth.
7. Watch against irritation, positiveness, unkind speaking, and anger; study and promote love.
8. Never allow others to speak well of you; nor, especially, yourself to say or think anything of yourself but as poorly done. Keep down *pride*; let it not be indulged for a moment, and watch against it.
9. Shut out evil imaginations and angry thoughts.
10. Let it be your *sole* business here to prepare for eternity. Consider every moment of time in that view.
11. Remember that you have to contend with a legion of devils, a heart full of deceit and iniquity, and a world at enmity with God.
12. Pray that you may ever rejoice in the advancement of Christ's kingdom, and the salvation of sinners; and labor in every way to promote these objects. Prayer is the only weapon which can subdue your corruptions, and keep your evidences bright. Cultivate prayer.
13. Show a marked preference to such conversation, remarks, persons, discussions, and occupations, as may tend to essential good.
14. Always think before you speak; say and do, neither hastily nor unadvisedly.
15. Be constant in private prayer.
16. In music, prefer serious to light compositions; and in vocal, keep close to sacred words.
17. Be wise in the choice of books; shun everything of the romance and novel kind; and even in poetry, keep to what is useful and instructive, as well as pleasant.
18. In company, show that the principles of your religion are your rule of conduct and your real delight. Be consistent; cheerful, but not light; conversable, but not trifling.

"Thoughts and Apothegms."

"Those who boldly stand out and court inquiry, and bring forward cogent reason for their conviction, are reproached by a certain modern writer, with infirm faith and timidity. Timidity of all things! One is reminded of the story of some Indian savages serving as allies to the British in America, who, when the allied force was attacked by the enemy, ran and took shelter in the woods, while the British troops stood firm under a heavy fire, and repulsed the assailants. It was expected that their Indian friends would have been full of admiration at this display of superior valor; but, on the contrary, their interpretation of it was, that the British soldiers were such cowards that they were too much frightened to run away. Almost every chapter in the New Testament convicts the Lord Jesus and his followers of that "timidity," in appealing to that evidence of miracles and prophecies, which is censured and derided."

"All men wish to have truth on their side, but few to be on the side of truth."

"Men miss truth more often from their indifference about it, than from intellectual capacity."

"The pursuit of religious truth is the noblest, as it is the most important pursuit in which any human being can be engaged."

"To dread danger from the progress of any truth, physical, moral, or religious, is to manifest a want of faith in God's power, or, in his will to maintain his own cause."

"Falsehood, like the dry-rot, flourishes the more in proportion as light and air are excluded."

"Truths dangerous, indeed; yes—and so are meat and drink; but who will therefore resolve to perish with hunger?"

"It is often said, that though it may be well for learned and skillful divines to have the objections to Christianity placed before them, yet that it is better not to notice objections generally, for fear of alarming and unsettling the minds of the plain unlearned people, who had, probably, never heard anything of the kind. Now, many persons, who have never heard anything distinct on the subject, have heard, and are made uneasy by, vague reports and obscure rumors of objections made by some supposed learned men, who have proceeded on "rational" grounds, without knowing distinctly what they are; when, perhaps, if these objections were clearly stated to them, they are qualified by their own plain sense, to see how irrational they are. Suppose you were startled in a dark night by something that looked like a specter in a winding-sheet, would not he who should bring a lantern and show you that it was nothing but a white cloth hanging on a bush, give you far better encouragement, than he who merely exhorted you to "look another way, keep up your heart, whistle and pass on?"—*Sel.*

That Shinneth More and More.

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

This teaches that the law of the Christian's life is progress. The light does not shine more and more upon a bower in which the believer lies down to sleep, but on a path. Hence, he is to be traveling always, to be pressing toward the place to which the path leads. A path is made to facilitate progress—to induce and enable people to go somewhere. Paths are not surveyed and graded for men to lounge in. The Christian life is a way—a course. We are to "run" in it "with diligence," and as we run, we find it brightening with new beauty.

The figure here is in harmony with all the teachings of the Bible on this subject. God is ever saying to his people, "Go forward." He has more glorious revelations for them, but they must climb up higher in order to receive them.

A man starts in a deep valley that is filled with mists and vapors, to ascend a mountain. He is told that in the path which winds up and around it, he will have splendid scenery. He climbs awhile, gets above the densest of the mist, sees a beautiful but comparatively limited landscape. He enjoys it for a time, but growing weary, asks,—"Where are those broad and glorious visions that were promised me? I am on the mountain—I am in the path."

"Yes but you are not using the path. It was made not merely to bring you to this point, but to the top of the mountain. From every point there is a new view, and from the summit, the widest and noblest of all. Keep on climbing."

Alas! how many Christians are like this traveler. They come to Christ. They receive and rejoice in the first beams of his light. Sweet is the dawn of hope in their hearts. But they sit down contented with this. They have found salvation, and why trouble themselves about anything beyond? But they soon find that this hope becomes dim and unsatisfactory. They get into darkness, because they forget that God gave these first rays only to encourage them to go on toward their source—to get nearer and nearer to the true light—to the Sun of Righteousness, that they may enjoy more and more of him. A stationary Christian is a contradiction in terms. You might as well talk about a resident pilgrim, or a follower that stands still. When we are called by the Master, he not only says, "come unto me," but "follow me." If we come,

and then do not follow, it is evident that we have not given him the whole heart.

Do you want to have peace as a river—to have light that shines more and more, walk on in the path of life; be ever adding "to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." You cannot embrace a more fatal error than that religion is like a diamond, perfect and finished when we receive it, and only to be treasured up until we die, and then presented as our ticket of admission into Heaven. One or two of the parables, as that of the pearl of great price, and the treasure hid in the field, might seem to teach this. But the object in them is only to show the value, and not the nature of salvation. In other parables, as well as in many exhortations, the idea here suggested is set before us with great force and earnestness.

Suppose that a friend should bring you a young tree and say, you plant this in good ground, and cultivate it, it will bear for you beautiful blossoms and luscious fruit, and it will bear more and more every year. You take the scion, admiring it and rejoicing in its possession. You set it out in some corner of your lot where the ground is hard, and an overhanging roof keeps off from it both the sunshine and the showers, and then when it tries to put forth a few sickly leaves, you go and pick them off. Treating the tree thus, you wonder that you do not have the blossoms and the fruit that were promised. Alas, how forgetful and foolish you are! You have not complied with any of the conditions. You not only fail to cultivate the tree, but refuse to let it grow.

There are Christians who seem to be just so forgetful and foolish. They are told to grow in grace, but they make no effort to cultivate piety. They give to religion the hardest, coldest, and shadiest place in their hearts. They think only about Christ for a few moments at night, when they are too weary and sleepy to think of anything else. The best hours, the best energies are given to the world, and then they wonder that they do not have all the peace and joy that are promised to the faithful followers of the Saviour.—*Herald & Recorder.*

Boorish Boys and Girls.

Did you ever see a well-dressed boy or girl compel a poor woman carrying a big basket or bundle to step off the sidewalk? I have, and have also seen a glossy-coated boy or a silk-clad miss give such poor person a look of scorn which seemed to say:

"I am china, you are delf. Get out of my way! How dare you presume to stand in my path?"

"You civilized little boor," I have said to myself at such a sight, "you haven't a particle of politeness in you. If you had, you would pity that burdened woman and get out of her way."

If I have such an impolite boy or girl among my readers, I wish they would take a lesson from the life of Napoleon. When he was on the island of St. Helena he walked out with a lady one day. A poor man with a heavy pack met them. The lady kept straight on, but the ex-emperor gently waved her on one side, saying, "Respect the burden, madam."

Respect the burden! That's a good motto. You will find that most of your schoolmates and friends carry burdens of some sort. Not on their backs, perhaps, but in their hearts. Little Maggie, for example, carries a burden of bashfulness. Respect it by being kind and gentle to the little one. Your friend Robert, whom you call a "slow coach," carries a burden of dullness. Respect it by explaining his lessons to him. Your mother carries a burden of sickness, your father of care and work. Respect their burdens by giving them love, and obedience, and help. In short, you must respect everybody's burden whom you know, and thus help make the world happier. Do you understand? Yes! Very good. Then mind you respect the burden!—*S. S. Advocate.*

The children who despise age are likely to receive the retributive justice of being despised by their own descendants.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 11, 1866.

URIAH SMITH, EDITOR.

Spiritualism as It Is.

THE testimony of an opponent in favor of any truth, is acknowledged by all as the highest kind of evidence; so the testimony of a friend against any error, is evidence equally good, on that side of the question. We have received a tract entitled "Spiritualism As It Is," by Wm. B. Potter, M. D., New York. The writer is a Spiritualist lecturer, and offers his services to speak, hold circles, form societies, &c.; but unlike his co-laborers he feels called upon to denounce and expose the iniquities that inhere in that villainous system. He takes up the subject under four heads: Manifestations, Teachings, Tendencies, and Explanations. Under the heading of the teachings of Spiritualism, he says:

"The teachings and theories given through the different manifestations, are as various as it is possible to conceive. Indeed, few of the devoted 'seekers after truth under difficulties' are aware of the endless contradictions and absurdities that are mixed up with the most exalted Truths and the most profound Philosophies. We have room for only a tithe of them, for we have not yet found the first question or subject about which they do not contradict each other. We have spent hours in reading and listening to long and very ingenious communications, through unconscious media, to prove that it is all the effects of mundane causes, and that there is no conscious identity of the spirit after the death of the body. That the spirit, like the body, decomposes after death and enters into new combinations.

"We are taught that God is a person; that He is impersonal; that He is omnipotent; that He is governed by nature's laws; that every thing is God; that there is no God; that we are gods. We are taught that the soul is eternal; that it commences its existence at conception, at birth, at maturity, at old age. That all are immortal, that some are immortal, that none are immortal. That the soul is a winged monad in the center of the brain, that it gets tired, and goes down into the stomach to rest; that it is material, that it is immaterial; that it is unchangeable; that it changes like the body, that it dies with the body, that it is developed by the body, that it is human in form, that it is without form, that it is in but one place at a time, that it is in all places at the same time.

"We are taught that the spirit world is on earth—just above the air—beyond the milky way. That it has but one sphere—three spheres—six spheres—seven spheres—thirty-six spheres—an infinite number of spheres. That it is a real, tangible world, that it is all a creation of the mind of the beholder, and appears different to different spirits. That it is inhabited by animals, birds, etc., that they do not inhabit it. That it is a sea of ether, that it is a plain, that it has mountains, lakes and valleys, that it is a belt around the earth. We are taught that the spirits eat food—live by absorption—live on magnetism—thoughts—love. That they control media by will-power, by magnetism, by entering media, by standing by their side, by an influence beyond our atmosphere, by permission of the Lord.

"That spirits converse by thought-reading, by oral language. That their music is harmony of soul, that it is instrumental and vocal. That they live single; in groups of nine. That they marry without having offspring; that they have offspring by mortals; that they have offspring by each other. That their marriage is temporary; that it is eternal. That spirits never live again in the flesh; that they do return, and enter infant bodies, and live many lives in the flesh. That some are born first in the spheres, and afterwards are born on earth in the flesh. That the true

affinity is born in the spirit world at the same time that the counterpart is born on earth. That all spirits are good; that some are bad; that all progress, that some progress; that none progress; that some retrogress and become devils.

"We are taught that those that act the worst progress the fastest; that we must go through hell to get to Heaven; that a drunkard 'will become more noble than *she* otherwise could.' That sin is a lesser degree of righteousness. That there is no high, no low, no good, no bad. That murder is right, lying is right, slavery is right, adultery is right. That *whatever is, is right*.

"That nothing we can do, can injure the soul, or retard its progress. That it is wrong to blame any; that none should be punished; that man is a machine, and not to blame for his conduct. That we must have charity; that we must not expose iniquity, because it will harden the guilty.

"We are also taught that Spiritualists are apt to be worse than others. That time is not known in the spirit world. That new planets are peopled by spirits, taking on natural bodies, and propagating. That atoms of matter are in the form of men, and once had tails. That all things constantly give off images that are immortal. That the spirit of the tree exists in perfect form after the tree is burnt. That monads are God's thoughts and go through all forms of rocks, trees, animals, and at last become men. That we see by a positive radiation, that goes out from the eyes, and touches things. That thoughts are living entities, and may flow down the arm on to the paper, if that is burnt, they float around. That spirit is substance, in absolute condensation; that matter is substance, whose particles never touch. That sexual union is necessary to health and development, that it is a great help to media to get spiritual elements, but, if the parties are not adapted, it is a great injury and an awful wrong." &c.

Such are some of the absurdities, follies, and contradictions, of Spiritualism. And the writer assures us that all these, and many more which he names, he has heard given by mediums or read in communications. A very attractive system is it not, to be entrusted with our eternal interests! And yet with all these disgusting discrepancies on their polluted hands, Spiritualists will foam out their insane ravings over what in their estimation are a few contradictions in the Bible, asserting that on this account it is only fit to be trampled under foot!

Under the head of the Tendency of Spiritualism, we quote the following which needs no comment:

"The tendencies of Spiritualism, like its teachings, are too numerous to mention. We will but glance at a few of the most prominent: Free-Love, Progression, Individualism, etc.

"One of the oldest, if not the most influential spiritual paper, has several noted Free-Lovers, and libertines, as special and honored correspondents.

"Parting husbands and wives, is one of the notorious tendencies of Spiritualism. The oldest and most influential teacher of Spiritualism, has had two wives, each of whom he encouraged to get divorced before he married them. When one of the most eloquent trance speakers left her husband, he came out, and stated that he knew of sixty cases of media leaving companions. We heard one of the most popular impressional speakers say to a large audience, that she was compelled by spirits to secede from a husband with whom she was living very happily. We lately heard a very intellectual, eloquent and popular normal speaker say, in an eloquent address to a large convention of Spiritualists, that 'he would to God that it had parted twenty, where it had parted one.' In short, wherever we go, we find this tendency in Spiritualism."

He says again, p. 18. "The mass who are well disposed but easily influenced by bad example and immoral teachings, would be injured by the licentious and immoral example and teaching, so common, at present, in Spiritualism."

Again, in pleading for an organization of orderly Spiritualists, he says, p. 21: "Licentiousness being

a predominant (the italics are his) and notorious evil in Spiritualism, especial care and the utmost pains should be taken to exclude it, and every appearance of it."

In regard to the spheres the writer informs us that "the first sphere is occupied by the vilest and most degraded whites, and gross, undeveloped negroes, indians and savages; that the second sphere is occupied by selfish, brutal, whites, and partly developed savages, and half-civilized people." p. 15.

Then he says on page 16, that "no spirit can, by any possibility, magnetize any one more than one sphere below himself;" and "as all mortals, while in the flesh, are in the first sphere, it follows that no media on earth ever has been, or can be, magnetized by any spirit above the second sphere, and all claims of being directly controlled by spirits of the higher spheres, will, in every case, be found to be a mistake or a falsehood."

He says also on p. 23: "Recollect that no spirit higher than the second sphere, ever has, or ever can personally control mortals, millions of claims to the contrary, notwithstanding."

Again he says, p. 16, "Not one per cent of the manifestations have had a higher origin than the first and second spheres. These spheres being full of low, ignorant, deceptive, mischievous, selfish, and egotistical spirits, fond of controlling media, they have, by reading the minds of mortals, and picking up old poetry, essays, and the floating notions of the times, with a few facts obtained from higher spheres, passed themselves off, for our friends and relatives, and the great and good of all ages."

A pretty good confession of the deception of this delusion, from whatever source it may come. Yet the writer exhorts his friends to stick to the indians, the tips, raps, and humble manifestations, and they will be sure to find enough to convince them of the existence of the spirit of man after death. Verily these "brutal whites" and half-developed "savages," have a great and lofty mission assigned to them!

This theory of the occupants of the second sphere will probably account for the great number of indian spirits that have sought out their mediums. On this ground it doubtless happens that one with whom Seventh-day Adventists once had some acquaintance, now has for his communicating spirit a certain indian chief, Owasso. (Be assured nothing less than a "chief" would satisfy the aspirations of the "reverend" character which he now assumes.) But this indian, chief though he is, is not yet developed enough, it seems, to read the time from the face of a clock, and is no more civilized than to wake up his medium by slapping him in the face with a ponderous boot!

There are some specimens of humanity, which have become so gross that the Devil cannot reach them by personating any decent and respectable individual. But let him personate a slobbering idiot, or a brutal savage, and they will swallow down the delusion with evident gusto!

But our author, in the vain expectation that light can be brought out of darkness, hopes to see a pure order of Spiritualism established, which he would denominate the "Angelic Dispensation." On this point he says, p. 20:

"We say Angelic Dispensation to distinguish it from the Disorderly Dispensation of undeveloped spirits, which has, up to the present time (June 1865), so greatly predominated, that Spiritualism is suggestive of Free-Love Affinities, Disorder and Sensualism."

"After years of careful investigation, we are compelled, much against our inclinations, to admit that more than half of our traveling media, speakers and prominent Spiritualists, are guilty of immoral and licentious practices, that have justly provoked the abhorrence of all right-thinking people. They have been so powerful and persistent that nearly every effort by organization, or otherwise, to reform, restrain, or exclude them, has proved a failure. At the National Spiritual Convention, at Chicago called to consider the question of a National Organization, the only plan approved by

the Committee, especially provided that no charge should ever be entertained against any member, and that any person, without any regard to his or her moral character might become a member."

We need quote no further, nor make further remarks. Spiritualists, those of them who still wish to maintain a show of decency, will doubtless repudiate both Mr. Potter and his book; but it is just as good authority as any of their works. With all the other downward tendencies of the age, there is an increasing love for freedom from every moral restraint, and the unbridled practice of licentiousness, and every evil. Were it not so, Spiritualism would die for want of votaries. But as it is, it stalks through the land like a gigantic yet squalid specter, reeking with its Sodomitish pollutions, and gathering to its embrace the low the lecherous and the vile.

The Last Outlines Filling Up.

THE alarming increase of iniquity at the present day is arresting the attention of the observing everywhere. To those who have not listened to the voice of the prophets, it appears strange. They cannot see why wickedness of every name and new and unheard of kinds, should be so much more prevalent now than in former years, or why men should be so much more inclined to evil. But the student of prophecy looks upon these things far differently. To him it would appear strange if it were not so; for he knows that by a hundred different chains of evidence the word of God gives unmistakable proof that we have reached the last days; and when the last days should come, the same word tells us that evil men and seducers should wax worse and worse, scoffers should multiply, iniquity should abound, and that it should be as in the days of Noah, when violence filled all the land. He therefore looks for such things, and expects them to increase more and more till the end; for the word of God never fails to connect.

The following items give a little glimpse of the state of things upon which we are entering. Says a Hartford (Ct.) paper:

"One of our Hartford policemen recently had occasion to arrest, in an adjoining town, a fellow who had been concerned in a burglary, and whom he had known in boyhood, the two being schoolmates and intimate friends. The person told the policemen that there was likely to be a great increase of burglary in Hartford and other cities from this time forth. He stated that the thieves and burglars were banded together in a secret organization which extended throughout the Union. These burglars, he said, have, in many cases, for the last three or four years, had no occasion to ply their avocation, having obtained all the money they needed in another way—as bounty-jumpers and substitute-brokers in large cities. Now, however, the war having ended, these fast gentry begin to find themselves getting short of funds, and this fellow's opinion was that they would return to their old business of house-breaking, and with their number doubled by the state of things existing for the last four years. In confirmation of the truth of this theory, our police say that they have had double the usual number of such cases during the last ten or twelve days. And we see the same marked increase of burglaries by armed and desperate fellows in various parts of New York State during the past fortnight. It would seem that with the close of the war a swarm of villainous desperadoes has been let loose upon the community."

Says the Chicago Journal:

"Crime is rampant in Chicago. It is impossible to doubt the fact, and it is folly to disguise it. Indeed, we could not conceal it if we would. . . . There is something for us to fear nearer to us than any rival city, or any envious commercial competitor. It is in our own midst. Our enemy is within our own walls. He is powerful, and as industrious as he is powerful. His name is crime. He loves darkness better than light, because his deeds are evil; but he walks abroad

by day because he has learned audacity from success.

"Our local columns teem with highway-robberies, house-breakings, pocket-pickings, and the marvelous achievements of the 'confidence' sharpers. The curtain of night is scarcely down before the villains are abroad and busy. In the early grey of the evening, on the most frequented avenues, the honest and unsuspecting citizen is hugged to silence in the arms of one garroter, while the fingers of another lift his watch from its fob, and his purse from its pocket."

Another exchange says:

"A school was recently opened near Zanesville, Ohio, where burglary, pocket-picking, tricks in gambling, counterfeiting, &c., were actually taught. Quite a class of young boys had been organized when the existence of the 'institution' was discovered and at once terminated."

Bribery and corruption stalk shamelessly in the community. Says an exchange:

"Montreal—the headquarters of the rebel conspirators in Canada—must be a city of nice morals. On an examination into its police affairs, it appeared that some of the councilmen were under pay by the houses of ill-fame, and a fund was raised by the keepers of these houses to fee the police authorities to prevent arrest. Other members of the city government were paid to connive at various infractions of the laws."

To obtain money, the most horrible outrages are committed. The atrocities of the inquisition are equalled, if not excelled. The Natchez Courier has particulars of a brutal outrage on the person of Mr. Henry Spann, living near Harrisonburg, La. It says:

"The desperadoes demanded of Spann his money; when on being told he had none, they 'bucked' him, and procuring willow switches, a villain stood on each side, and whipped him until they extorted all his money, amounting to \$1,600. They again made another demand for money, which was refused by Spann, on the ground of his having none. They then took the unfortunate man, 'bucked' him, and placed both his feet in the fire, literally roasting them. After this hellish deed they left, without procuring any more money. The next evening these villains returned, set fire to Spann's house, burning the same, as well as all his household effects and other property."

Western Tour.

At the time of our last report we were at La Salle, Ill., on our way to the Princeville meeting. The hotel keeper called us at 4 A. M. to take the cars at 4:30, after we had been kept awake till midnight by continual tramping and talking in the hall. We reached Chillicothe station at 7 A. M., where teams were waiting to take us and our baggage to the place of meeting. About one mile out of the village we stopped by the road-side to take breakfast consisting of crackers, venerable simply from age, buns which were imported from Battle Creek through the American Express, and one quart of sweet milk purchased of a farmer on whose borders we were being refreshed. As we had eaten nothing for eighteen hours, and then only crackers and buns at the depot, we enjoyed our breakfast with a keen relish, and were soon on our way, refreshed, for Princeville.

We stopped during our meetings with the family of Bro. H. C. Blanchard, elder of the Princeville church, who did all in their power to make us comfortable and happy.

The brethren hold their meetings in the Christian chapel, the largest of the three chapels in the place.

Our congregations were not large owing to limited circulation of the appointment, bitter prejudice in the place, and perhaps some wrongs in a portion of the church which we tried to correct.

We trust our meetings at Princeville will result in much good, although we cannot speak of much freedom in the word. It seemed to us that some of our brethren there were getting narrowed up too much in their views and feelings, and that instead of having a gathering influence, they were pursuing a course that would not only close the ears of those not in the faith, but would scatter the believers.

We are happy to report that Bro. Blanchard has not felt disposed to take extreme positions, and we trust all the church in the future will be ready to hold up his hands while he endeavors to take a consistent, straight-forward course.

It is a pleasure to here speak of the kindness of brethren Ferris and Dubois in taking us to the place of meeting, and that also of brethren Merritt and Johnson who cared for us at their homes, and took us to Chillicothe to take the cars for Iowa. J. W.

The World's Conversion a Fable. No. 2.

WHEN our Saviour was asked of his disciples what should be the sign of his second coming and of the end of the world, he gave a sketch of events reaching over the period of the present dispensation to the end. Matt. xxiv, 5-14. As he approaches the end of the gospel age, after predicting the false prophets of the present day, he says, "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The perceptive faculties of some are so very acute, that they fancy they see the world's conversion in the fact that the gospel was to be preached for a witness to all nations. They forget that the gospel, as a witness, may condemn, and not convert, like the preaching of Noah, of whom it is said, "he condemned the world." Heb. xi, 7. Paul, speaking of the sound of the gospel, which "went into all the earth," says, "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" Rom. x, 16.

Again, the context, instead of predicting the conversion of the world in the last days, foretells the very reverse—apostasy from love to Christ, of the "many" professors of his religion. "The love of many shall wax cold," "because iniquity shall abound." This plainly speaks of apostasy; for it cannot be said of those who never so much as professed religion, that their love has grown cold. I think Campbell's version says, "The love of the greater number shall cool;" clearly asserting that the majority bearing the Christian name will be involved in this almost universal apostasy. "But," says our Saviour, "he that shall endure unto the end"—he that shall stem the current of this general declension, and endure faithfully the opposition and persecution coming from the many that have turned against God and his truth—"the same shall be saved," saved from the general wreck, and accepted of Christ at his coming.

In perfect harmony with this, is the testimony of Paul to Timothy. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. iii, 1-5.

The last days of the dispensation will be distinguished, not by glorious, but by perilous times—not by the conversion of the world, but a falling away from the Christian faith, and by iniquity abounding among those who have the form of godliness; for it is said concerning all the abominable characters described in the text, that they have a form of godliness, but deny the power. Now, none can fail to see, who have any discernment in spiritual things, that this state of apostasy and corruption is prevailing to an alarming extent at the present time. What hope can reasonably be entertained that this state of things will suddenly change, and a corrupted Christianity not only work its own cure, but convert the world that is in the very depths of wickedness and degradation? Is it not self-evident, in the absence of all scriptures teaching the reverse, that the present state of declension and wickedness will increase till the cup of iniquity shall be filled to overflowing and draw down the vengeance of the day of God? And there

are no scriptures which foretell the conversion of the world, but all are harmonious in teaching that "evil men and seducers shall wax worse and worse," until a state similar to that of the antediluvians and Sodomites will call for swift vengeance and sudden destruction from Heaven, making the earth empty and desolate, as predicted in numerous prophecies of the word of God.

Reader, be entreated to make a speedy preparation for the terrible events of the tremendous day of the wrath of God and of the Lamb. Do not be deceived by the deceptive dreams of those who have a name to live and are dead—those who flatter themselves and others that there is a good time coming, that the world is to be converted, while they are lowering the standard of godliness to the very dust. Woe to the world when it shall be converted to such a type of Christianity! "The day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Are you prepared to escape those things that shall come to pass, and stand before the Son of man? Get ready, get ready! Now while mercy lingers for you, while Jesus yet pleads, make haste to avail yourself of offered pardon, by embracing "the commandments of God and the faith of Jesus." The life-boat is out—the last reformation is being preached—the last effort of a gracious God is being made to save men from the general wreck, and bring them into the ark of safety. The days of Noah are upon us, but a message has mercifully been prepared to gather out a people that shall be saved. Rev. xiv, 9-12. This message is doing its work. Hasten to embrace it, and live according to its teachings. So you may escape the wrath of the Lamb, and be able to exclaim with all the living saints in the day of Christ's appearing, "This is our God, we have waited for him, and he will save us; this is the Lord: we will be glad and rejoice in his salvation." Isa. xxv.

R. F. COTTRELL.

Testimony Verified.

I WAS much interested in the facts published in the Review, confirmatory of the testimony of Spiritual Gifts Vol. iii, in regard to the origin of coal beds. In the same volume we have the following interesting testimony, in regard to the serpent medium, made use of by Satan to deceive our first parents.

"The serpent had not the power of speech, but Satan used him as a medium. It was Satan that spoke, not the serpent. Eve was deceived and thought it was the serpent. This serpent was a very beautiful creature with wings; and while flying through the air, his appearance was very bright, resembling the color of burnished gold. He did not go on the ground, but went from place to place through the air, and ate fruit like man." Spiritual Gifts, Vol. iii, pp. 39, 40.

In harmony with the above, we have the following from "Notes Critical and Explanatory on the Book of Genesis," by Melancthon W. Jacobus, Professor of Biblical Literature and Exegesis, in the Theological Seminary at Allegany, Pa.

"The animal serpent is here primarily referred to, as possessing qualities which fitted it to be the agent of the tempter. Among all animal tribes which God had created, and which Adam, with his knowledge of them, had named, this one was more subtle than all the other beasts of the field. This term *subtle* is elsewhere rendered 'crafty,' 'prudent,' Job v, 12, Prov. xii, 16.

As the human pair was to be tempted in regard to knowledge, there is deep meaning in this statement, that the serpent was the most *subtle* of all the animals. It is most likely that this animal was then, before the curse, the most knowing and prudent, as it is now everywhere the symbol of low artifice and degraded malignity.

That there was a real serpent in this transaction cannot be doubted any more than we can doubt the real history throughout. * * * Some have sought to turn this history of the temptation into an allegory. But it wears the same aspect of historical detail as the rest of the narrative. Others have understood that there

is here only the animal serpent. But we understand the literal serpent as the agent of a superior being, who was the real tempter, not merely that Satan was now acting in the form of the serpent. It is plain that here was a *person*, having intellect and moral sense—having speech and reasoning powers, such as do not belong to the brute creation. * * * Objectors say it is not likely that the Devil would have assumed such an unsightly shape, but a more attractive one. Yet this objection begs the question. We may suppose that this kind of serpent had originally a very attractive form, and received its more degraded and groveling habits in the curse. The term *nachash* is the term used in Num. xxi, 6: but with the Hebrew term 'seraph,'—translated, 'fiery serpent.' It is 'the *seraph serpent*,' which God there sent among the people. The term *seraph* in Hebrew means *fiery*. And this kind of serpent was probably a *glistening creature*, and may have been so far attractive, even after the fall, while the kindred terms of *nachash* mean *brass* and *enchantment*, all giving the impression of some bright, glowing, and fascinating appearance, as the original idea. And as 'the *nachash*' in Numbers seems to have been a flying serpent and seraphic, the whole idea is akin to that of 'an *angel of light*,' and would seem to be the basis of that New Testament reference to this transaction. The term *nachash* with a different adjective is used in Job xxvi, 13, of Satan, 'the *crooked serpent*,' and in Isa. xxvii, 1, of Leviathan,—where it may mean the *nachash* fallen."

M. E. CORNELL.

Tithes and Offerings.

WITH my substance I will honor
My Redeemer and my Lord;
Were ten thousand worlds my manor,
All were nothing to his word;
Hallelujah!
Now we offer to the Lord.

While the heralds of salvation
His abounding grace proclaim,
Let the saints of every station
Gladly join to spread his fame;
Hallelujah!
Gifts we offer to his name.

May his knowledge be promoted;
May the sealing message go;
Be to him these gifts devoted,
For to him my all I owe;
Hallelujah!
Run, ye heralds, to and fro.

Praise the Saviour, all ye nations,
Praise him, all ye hosts above;
Shout with joyful acclamations,
His divine, victorious love:
Hallelujah!
By this gift our love we'll prove.

Selected and altered for Review, by R. F. Cottrell.

Fourth Annual Session of the Vermont State Conference.

THIS meeting was held at West Enosburgh, Vt., Friday, June 16, according to appointment. Meeting opened with prayer by Eld. J. N. Andrews. Credentials of delegates were then called for and read by the Chair. Twelve delegates were present, representing eleven churches.

The Secretary not being present, A. C. Bourdeau was appointed Secretary *pro tem*. On motion of A. C. Bourdeau, Bro. J. N. Andrews was invited to take a part with us in our deliberations. The minutes of the last meeting were read and approved. The reports from the churches were read by the Secretary.

The ministers belonging to the Conference being invited to read their reports on labors, receipts, and expenses, the following brethren responded: S. Pierce, A. Stone, A. S. Hutchins, and A. C. Bourdeau. Bro. Andrews read the report from D. T. Bourdeau.

On motion, the Chair was authorized to appoint a committee of seven to nominate officers for the ensuing Conference year, whereupon the following brethren were appointed to constitute that committee, viz., J. N. Andrews, A. S. Hutchins, A. Stone, H. Bingham, L. Bean, Wm. White, and H. Peck.

Adjourned to half-past 2 o'clock p. m.

Afternoon session. Prayer by Bro. Hutchins. The Treasurer's report was then called for and accepted, showing the following result:

Cash in Treasury at close of last Conference year,	\$124.77
Received during the year,	608.12
Total,	\$727.89
Paid to ministers,	\$621.55
Paid to D. T. Bourdeau, expenses to Battle Creek, Mich.,	25.00
Paid on Missionary Fund,	50.00
Cash on hand to balance,	31.34
Total,	\$727.89

The erection of the meeting-house at Enosburgh was brought up for the consideration of the Conference; and in view of the fact that such a house is needed for State Conferences and large gatherings, and that the church in Enosburgh have contributed largely to this enterprise, and is the only church in Vermont which is sufficiently numerous to bear the burdens in entertaining such meetings, on motion of Bro. J. N. Andrews it was

Resolved, That the Chair be authorized to appoint a committee to solicit means to meet the indebtedness incurred by A. C. Bourdeau in the erection of the meeting-house and shed belonging to it.

Bro. H. Bingham, F. T. Wales, and E. Colby were appointed a committee to solicit means from the brethren present, and the following brethren were appointed a committee to solicit means from the friends in their respective localities: M. Gould, F. T. Wales, A. Cross, I. Stanhope, E. Colby, S. W. Willey, A. Stone, H. K. Pike, L. J. Hall, and W. G. Kendall.

Adjourned to Sunday morning, at half-past 7.

Met according to adjournment; prayer by A. C. Bourdeau. On motion of Bro. Andrews it was

Resolved, That the churches belonging to this Conference be requested to settle up their s. b. fund to June 1, and then organize their s. b. so as to commence their financial year with the Conference year, and that our preachers are expected to see that this work is done at once.

Resolved, That we request the churches to devote their whole s. b. fund to the Conference treasury, and that the clerk of each church is requested to make immediate returns to the Conference Secretary of the amount of their s. b. fund for the ensuing year.

Voted, That the church at Jamaica be received into the Vermont Conference.

The credentials of the following ministers were renewed: Stephen Pierce, Albert Stone, D. T. Bourdeau, and A. C. Bourdeau.

The committee on nominations reported as follows: For President, S. Pierce; Secretary, D. T. Bourdeau; Treasurer, A. C. Bourdeau; Executive Committee, S. Pierce, D. T. Bourdeau, and A. C. Bourdeau.

The report of the committee was accepted, and the brethren named were elected to the respective offices to which they were nominated.

Moved, That the doings of this Conference be prepared by the Secretary to be published in the Advent Review. Carried.

Adjourned to the call of the committee.

S. PIERCE, President,
A. C. BOURDEAU, Secretary.

A Double Entity.

It is an old saying, "There are none so blind as those who will not see." How often do we see this verified in those who persistently cling to some error that has no foundation only in the creed of the church, and made popular by the great majority's believing it, while to the most casual observer who is not biased by prejudice, superstition, and bigotry, its inconsistencies are most glaringly apparent. For instance, the idea of a double entity, or two real beings after death, and but one before.

How often do we hear preachers of the orthodox stripe saying on funeral occasions, "Our brother is not dead, but is ranging the sweet fields above; his hands are handling the harp of gold, his feet are walking the golden streets, his eyes are viewing the glorious beauties of the New Jerusalem," and similar expressions. But while performing their services at the grave they tell us, "We here deposit our brother in the dust, here to sleep until the trump of the resurrec-

tion morn shall awake him again to life and immortality."

Now how is this? Did death from one create or produce two real beings, having eyes, hands, feet, and all the other organs necessary to constitute real beings? Or did the one who, while the funeral obsequies were performing, was so happily employed in Heaven, leave that blissful place and descend to earth, and while with slow and solemn pace the procession moved toward the open grave, enter the narrow house and take up its abode in the dark and silent tomb, there to rest till the morn of the resurrection?

Now, friend "Orthodox," which of these positions will you take? To be consistent with your own preaching you are bound to take one or the other. Or will you with Solomon take the more consistent and scriptural position that "the dead know not anything?" Eccl. ix, 5, or with the Psalmist, "His breath goeth forth, . . . in that very day his thoughts perish?" Ps. cxlvi, 4, or with Paul, "These all died in faith, not having received the promises, but having seen them afar off?" Heb. xi, 13, or with Christ, "For thou shalt be recompensed at the resurrection of the just?" Luke xiv, 14.

Fulton, N. Y.

D. ARNOLD.

The Coming of Our Saviour!

How we long for it! With what earnest hope do we look forward to the time when he shall come with clouds, when every eye shall see him, and they also that pierced him shall behold him!

Prophecies are fast fulfilling, signs are fast proclaiming that the end is near. While those who have given themselves up to the enjoyments of the world, and care not to look at the signs of the times, are comforting themselves, hoping to enjoy long years of pleasure here, those who believe in the soon coming of our Saviour feel to hope and rejoice anew; for they know that this has been spoken of by holy men of old; and they feel it to be another waymark on their journey homeward.

How does it cheer the lonely, faithful ones, as they hear that the coming of their Lord draweth nigh. It is then the righteous dead will be raised, for "the Lord himself shall descend with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first." It is then we shall meet our dear departed friends, those who have fallen asleep in the hope of the first resurrection, and what a joyful meeting will it be when friends, torn from our loving embrace by the relentless hand of death, will meet us, and as we receive their greetings, what will be our joy as we think we shall never part again! Let us listen to the apostle a little further: "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Oh, joyous thought! So shall we ever be with the Lord: be with our lovely Saviour. We shall behold the "glory of the Lord, the excellency of our God." We shall dwell in the beautiful city, the New Jerusalem, that glorious city of God which is eternal in the Heavens. There the righteous shall dwell forever and shall have right to the tree of life, and shall eat of its immortal fruit. There we shall behold the heavenly temple, the dwelling-place of the Most High. There we shall walk those golden streets, shall gaze at the pearly gates, and basking in the light of our Father's face,

"Shall be forever blest."

And in that fair land, there is no pain, no sorrow, or death. And there shall be no more tears there; for,

"God's own soft hand shall wipe the tears,
From every weeping eye."

Then let us be comforted, for we know that the promise is sure, and if we are striving faithfully to serve him here, we shall receive our reward. Let us overcome daily through faith in the Lord Jesus, earnestly striving to be ready to meet him with joy at his appearing.

SARAH J. WAKELING.

Memphis, Mich.

CHOOSE wisdom for thy friend.

Speaking Often One to Another.

ANOTHER good thing, besides prayer, for the Christian who wishes to do more for Christ, is to speak often on religious subject to those whom he can reach; and this not merely to the impenitent, but also to fellow-believers.

It is wonderful how much a weak-hearted Christian, who has a great many discouragements; who is, very likely, ill-positioned for the best religious privilege, but who is still trying to live a Christian life, may be cheered and stimulated by a few kind, earnest words, as it were casually spoken, from some fellow-believer. A layman has it in his power to do even more good, in this way, than a pastor; because the pastor, being expected, as a matter of course, to speak of these things, his appeals are apt to take on a perfunctory quality, and so blunt their own edge. But when a brother church-member speaks about the things of the Spirit, it seems to be unofficial, and so more hearty, and somehow more real, and has an increased power of moving the spirit.

Speak often one to another—ye Christian pilgrims on the same road to the City of the Great King. Speak often, and with sympathy. Be not ashamed of your hope. Be not afraid of giving offense. Remember how good a word fitly spoken.—Sel.

While the cry is going forth, repent "while it is yet called to-day," and the Master is standing at the door of every heart knocking for admission, let me entreat you, fellow traveler to eternity—thou who hast never given thy heart to God and hast no higher object of adoration than the mammon and pleasures of this world, to ask thyself these questions: From whence dost thou receive all thy enjoyments? Who is the giver of thy manifold blessings? And what return dost thou make unto thy great Benefactor? Echo, will answer, what?

The little dew-drops sparkling in the morning sun, and the tiny songsters warbling forth their mellow notes, the swelling buds and bursting flowers, in short, all inanimate nature as it performs its numerous though silent changes, speaks more audibly its great Creator's praise, and more truly adores the God of the universe than thou! Oh! fellow mortal—pause, I entreat thee—pause for a moment, and consider what has been done for thee, before it be everlastingly too late. Think of the ransom that has been given, the price that has been paid, that thou mayest enjoy the never-ending pleasures of eternity, rather than only the few fleeting joys of earth. Raise thy voice in prayer, perhaps for the first time ask God to show thee thy true condition, and to give thee faith to lay hold on eternal life. Then shalt thou know and realize for thyself that God is love.—Spurgeon.

DIVINE ASSURANCE.—"And it is the Spirit that beareth witness, because the Spirit is truth." 1 John v, 6. "He that believeth on the Son of God, hath the witness in himself." 1 John v, 10. "Ye have received the Spirit of adoption, whereby we cry 'Abba Father.'" Rom. viii, 15. "Who hath also sealed us, and given us the earnest of the Spirit in our hearts." 2 Cor. i, 22. "God hath given unto us the earnest of the Spirit." 2 Cor. v, 5. "In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance." Eph. i, 13. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv, 30. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying 'Abba Father.'" Gal. iv, 6. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John iii, 34. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. viii, 16. Truly the Christian's assurance is a most blessed one; and well may it be termed "the full assurance of faith." The Holy Ghost is Heaven's own testifier, whose testimony forever precludes the possibility of doubt. "He shall testify of me," said Jesus. He it is that worketh in the believer the nature of Jesus, and then beareth so sweet a testimony to his blessed work. Reader, have you this divine assurance that you are a child of God?

To live in the heart of a true friend is the highest social bliss. But true friends are very rare, and as precious as they are few in number. True friendship hath its basis in a pure heart, and is rich in love to all, but especially to those who have a heart capable of perfect reciprocity. "He that will have friends, must show himself friendly." There is a friend that sticketh closer than a brother, who is evermore to be confided in and to secure his friendship is indeed the chief good.—Sel.

A MAN in New England, who recently invested two hundred dollars in one of the institutions which distribute articles of jewelry at one dollar each, got watches and jewelry which purported to be worth five hundred and ninety-nine dollars; but on sending his prizes to the assay office to be melted, he found that there was just nine dollars and sixty-two cents' worth of gold and silver in the lot.

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. 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.

From Bro. Rodman.

BRO. WHITE: I have just returned from Abington, Ct., where I spent two Sabbaths, holding in all eight meetings, I trust to profit; for the blessing of God was with us, manifesting itself in pointed testimony, with hearty responses, as tears coursed their way down the faces of some who appreciated the good word of the Lord, faithfully spoken.

Last first-day I baptized two willing souls who have recently embraced the commandments of God, calling the Sabbath a delight, and the holy of the Lord honorable. There are some more deeply interested, who I hope will go forward in all the will of God, as taught in his word, that perfect rule of action.

There are some in Abington and vicinity who are decided to hold fast, and let no man take their crown. Others need to be a little more humble, and earnest, in cheerfully obeying the commandments, and keeping the words of Jesus, and so be led by the counsel of God in forming judgment as to their own duty, and the duty of others in coming up to all their engagements, and being true to themselves and to God.

Organized s. s. from the first of May to Jan. 1, 1866, to the amount of 50 cts. per week.

P. C. RODMAN.

From Bro. Smith.

BRO. WHITE: I received the Review and books sent by you. They have explained the way of eternal life as recorded in God's word, to my satisfaction. By reading them I have been both edified and comforted. I believe on the Lord Jesus Christ as my Saviour and Redeemer, and in his second appearing as recorded in holy writ. My companion and myself are striving to keep the commandments of God, and the faith of Jesus, that we may have a part in the first resurrection: for on such the second death hath no power.

I believe we are living in the last days, and that the time is at hand when it will be said to the dwellers of earth, "He which is filthy, let him be filthy still; and he that is holy, let him be holy still." And, "Behold I come quickly, and my reward is with me to give every man according as his works shall be." I believe the commandments of God are binding, and should be kept as they were written by God on Sinai's mount.

Perhaps it may interest you to know how we first became awakened to a sense of our obligation to keep the commandments as written by God. When my companion was a child, she attended Sunday-school. Her teacher was a member of the Episcopal church. She told her scholars that in the latter days there would be a new revelation concerning the commandments of God. She thought much upon these things, and had an idea that she was not living up to the requirements of God's holy law, although she was, with myself, a member of the Methodist church.

About six months ago, a friend sent us some of your papers, and we read them. This made us feel anxious to see your books. We procured and read them, and compared them with God's word, and by the aid of the Holy Spirit, we are convinced of the truth, and we mean by the grace of God to keep his commandments, that we may have right to the tree of life, and enter in through the gates into the city. I have distributed your books among my neighbors, and some of them seem to be interested. We need a good preacher here. May the Lord send us one. Remember us at the throne of grace. We need the prayers of God's dear people.

S. R. SMITH.

Blue Earth City, Minn.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY JULY 11, 1865.

All persons sending money to this Office will please send national currency or Greenbacks. All other money is rapidly going out of use here as in other parts of the country.

CHANGES will be noticed this week in the appointments of Bro. White, and Bro. Byington. All previous appointments incompatible with the last, are, of course, withdrawn.

Draft Documents.

The General Conference of May 17, 1865, considered the matter of "Expense of Draft Documents," and passed the following resolution:

"Whereas, The General Conference Committee have been under the necessity of incurring a considerable expense in preparing and procuring preliminary proofs and documents to enable certain of our brethren to avail themselves of the law in favor of non-combatants, which expense as yet has been but partially met from the avails of said proofs and documents, therefore,

"Resolved, That this Conference hereby request all those for whose personal benefit said expense was incurred; viz., those who were liable to the draft—and all others who are so disposed, to contribute one dollar each for the purpose of defraying the same, and that each of said contributors be entitled to a copy of said documents."

The entire expense includes Eld. Andrew's visit to Washington, the preparing and printing of two pamphlets on the subject, affidavits and lawyer's fees amounting to about \$40,—in all amounting to not far from \$500. There were about five hundred copies of the documents printed, and only about fifty sets taken. So there is a chance for four hundred and fifty more of our brethren to obtain these valuable documents by sending only one dollar each for them. In so doing they not only get documents which they may need, as the permanent peace of our country is by no means a matter of certainty, but they meet an expense which should fall equally upon all those for whom the expense was incurred.

We shall, therefore, expect that all of our brethren who were liable to military draft, and who, had they been drafted, would have received the benefit of the \$300 exemption clause, will at once furnish themselves with the draft documents by paying one dollar each.

GEN. CONF. COMMITTEE.

The Vermont Conference.

It is with a good degree of satisfaction that we look back to this Conference, which was held in the new meeting-house at Enosburgh, Vt., June 16-18, 1865. Our house of worship was none too large for the occasion. This house and the shed belonging to it were all completed and prepared to be dedicated at this Conference, and Eld. J. N. Andrews made appropriate remarks for the occasion. The brethren in this place were prepared to entertain all the friends that came from abroad; and we were greatly delighted in seeing a respectable number of Sabbath-keepers from the different parts of Vermont and Canada East, who manifested a unanimity of feeling and action in all the exercises of the Conference.

The meetings commenced and progressed with increasing interest to the close. We wish here to express our gratitude for the labors of Bro. J. N. Andrews at this Conference. The remarks he offered, and the instructions he gave, in connection with the business proceedings, were highly appreciated by all present.

The reports from ministers and churches evinced that the cause in Vermont is still onward. Sabbath, at 8 o'clock A. M., and 6 P. M., an hour and a half each time, were devoted to prayer and social meeting. Fervent prayers were offered, and good, heart-felt testimonies were given by the brethren and sisters, and

the exhortations given by the preachers were cheering and encouraging to all the lovers of truth.

Sabbath morning, at half-past ten, Bro. Andrews gave an interesting discourse from Ex. xxiii, 13, the first clause of the verse. In the afternoon, another discourse by Bro. A., on the duties of ministers to the people, and the duties of the people to them. Following this meeting, we repaired to a stream of water a few rods from the meeting-house, where four were buried in baptism.

Sunday morning the people commenced to come in at an early hour, and the house was soon filled to overflowing. We took out six windows from the house, which enabled those that stood without to hear the preacher, while he understandingly presented clear, plain, and convincing truths to the people. The brethren and sisters were edified and instructed, and we have reason to believe that unbelievers were benefited.

A. C. BOURDEAU.

Peace and Safety.

Who can fail to see the fulfillment of prophecy in the cry of "Peace and safety," and that "all things continue as they were from the beginning of the creation?" Not only do they declare that "all things continue as they were," but that all things will continue without end. As we draw near to the end, we see the masses are more and more influenced by the siren song of "peace" when in fact there is no peace, but sudden destruction is upon them. The following extract from the "London Spectator" gives the popular sentiment of one-half of the world:

European writers, whatever their subject, politics or society, now tacitly assume that the human race is to progress forever, or to state their latent idea more strictly, is to advance steadily for an indefinite period toward a nobler life and a higher civilization. The idea of a fixed term to history, which so greatly influenced the Middle Ages, has utterly disappeared; the semi-religious belief in a cataclysm to occur at a distant but visible date, though still entertained, has ceased to be professed by anybody but Dr. Cumming, and does not influence him. The reverie of the politician is no longer of the coming overturn of things—an idea never absent from the great minds of the first four centuries—but of a coming millenium, when all mankind shall be allied, and the motive force of the European, and the subtle brow of the Arab, and the deft hand of the Mongol, shall all be employed together in making the earth more lovely and more convenient for its people."

M. E. CORNELL.

"Is It Well with Thee?" 2 Kings iv, 26.

This is a question of thrilling interest; one that must be decided in the light of eternity. Soon that decision must be made, the question, as solemn as it is, must be solved. May the Lord help us so to live that we can give an answer of peace. As the heavens are higher than the earth, as far as light exceeds darkness, or happiness misery, so far do eternal things outweigh the fading and transitory things of earth. Could we but have an insight into Heaven, could all those indescribable glories be revealed to our enraptured vision, could we but listen to the music that flows from angels' harps, the outgushing songs of the redeemed, ah then how would earth with all its pomp and glory, with all its delusive dreams of happiness sink into insignificance.

The hours of probation are about to be closed. My soul how is it with thee? Soon the scale will be turned either for life or death, and the cases of all be unalterably fixed. The signs of the times, the fulfillment of prophecy accompanied by the Holy Spirit warn us to be ready. Oh let us not linger so near our eternal home. But let our zeal be in proportion to that which we are aspiring for. Then when the conflicts of life are over, the last great struggle of earth finished, yonder amid the unfading glories of the upper world we can say, "It is well."

SUSAN ELMER.

Ashfield, Mass. June 29th, 1865.

Appointments.

PROVIDENCE permitting, Eld. James White and wife will be at Marion, Iowa, July 15 and 16, and at Battle Creek, Mich., the 22nd and 23d.

GEN. CONF. COMMITTEE.

PROVIDENCE permitting, Eld. J. N. Loughborough will be at Marion, Iowa, July 15 and 16, Waukon, the 22nd and 23d, and West Union, the 29th and 30th.

GEN. CONF. COMMITTEE.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held, August 5 and 6, 1865. Bro. John Matteson has engaged, Providence permitting, to attend this meeting.

We wish to say to those brethren and sisters who have moved away from this church without taking letters from the church, that you are still members of this church; and we wish to know how you are getting along in the Christian warfare. Please write soon and let us know. You can direct your letters to me, at Lodi, Columbia Co., Wis.

N. M. JORDON.

The next Quarterly Meeting of the church at Oakland, Wis., will be Sabbath and first-day, July 15 and 16. Bro. Ingraham is expected to meet with us. We also extend an invitation to the brethren and sisters of other churches to meet with us.

O. A. OLSON, Clerk.

PROVIDENCE permitting, I will meet with the churches as follows:

Sabbath, July 22, Ransom Center; Hillsdale 29th; Hanover August 5th; North Liberty 12th; Salem Center 19th. Meetings also on first-day if brethren so arrange. Will brethren from Ransom meet me at Hillsdale the 21st; and from North Liberty at South Bend the 11th.

JOHN BYINGTON.

Business Department.

Business Notes.

P. Lightner. You will find your credit in No 3, present volume.

RECEIPTS.

For Review and Herald.

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

L Aply 27-1, L Celly 28-1, D Morrison 27-1, E Wherry 27-1, M C Trembley 27-1, A S Cowdry 28-1, F Wheeler 27-1, M E Crumb 27-8, J Whitmore 28-1, A B Castle 27-1, S Lockwood 28-1, C W Bisbee 26-1, R G Lockwood 26-1, each \$1.

J Rodgers 28-1, H S Gurney 28-1, G W Perry 27-14, Mrs A N Curtis 28-1, T Brockway 28-1, S S Post 28-1, S Goff 28-1, J A Davis 28-1, each \$2.

S Gurney 27-1, W Cobb 26-18, Ira Bailly 26-18, F D Gilman 26-14, J B Abbott 27-1, each 50c.

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Review to Poor.

F Wilson \$1.

Donations to Publishing Association.

S S Post \$2.

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M C Tremble \$2.

For Bro. Bourdeau.

M E Cornell \$10. A L Burwell \$5. A W Maynard \$5. C McNeil \$1.