

ADVENT REVIEW,

And Sabbath Herald.

VOL. XXVI. BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 5, 1865. No. 14.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Peace.

PEACE, blessed peace, how sweet the notes
To every burdened soldier's ear.
As music o'er the water floats,
So come thy welcome words of cheer.

Yet thou dost bring sad thoughts to me
Of widows' tears and orphans' moan,
For friends returning not with thee,
But mouldering silent and unknown.

Peace—but a peace that binds the yoke
And bids the oppressor's scepter wave,
While heavier burden, heavier stroke,
Bows low to earth the groaning slave.

Peace, like the calm that doth precede
The bursting of a wilder storm,
Though muttering clouds of war recede,
The sounds of fiercer carnage come.

And then no more shall lasting peace
Return to bless the world again,
Till earth shall burn, and man shall cease
To live in folly and in sin.

Then earth renewed shall smile once more,
And war's discordant notes shall cease,
And long the dwellers on that shore
Shall live in prosperous blessed peace.

O Prince of Peace, all-glorious King,
Begin thy everlasting reign,
And let the weary pilgrim sing
To lasting peace a joyful strain.

E. W. DARLING.

Steele Center, Minn.

The World Expectant.

Archdeacon Brown, of England, in 1835, said that he "was strongly impressed with the conviction that our lot has fallen under the solemn period emphatically designated in Daniel as 'the time of the end.'"

Dr. Duff, of Scotland, recently said: "Surely the present crisis is constraining us to arise, and that with our whole heart. Surely it looks as if—in response to the sighing of the whole creation groaning in uneasiness and pain through long by-gone ages for the times of the restitution of all things; surely, in answer to the plaintive cry of the myriad martyrs from under the altar, who age after age have been uttering their longing cry, 'How long, O Lord, how long?' He who is seated on the throne on high, is now indicating by no ordinary signs that he is ready to arise and assume his great power, and to manifest himself as really King and Governor among the nations. Surely, in the language of one of old, the great Messiah is about to come forth from his royal chamber—about to put on the invisible robes of his imperial majesty, and to take up the unlimited scepter which his Father hath bequeathed to him. Even now, in the ear of faith, and almost

in the ear of sense, we may hear the distant noise of the chariot-wheels of the mighty Saviour King, coming forth conquering and to conquer, amid the shaking of the nations from pole to pole. Every nation has of late been upheaving from its ancient settled foundations; and there will be mightier upheavings still, and that right speedily—all preparing the way for the new heavens and the new earth, in which righteousness will forever dwell!"

Macaulay, the essayist, wrote, in 1831: "Many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. Whether this doctrine be orthodox or not, we shall not inquire. The number of people who hold it, is very much greater than the number of Jews residing in England. Many of those who hold it, are distinguished by rank, wealth and ability; it is preached from the pulpits, both of the Scottish and of the English church. Noblemen and members of Parliament have written in defense of it,—who expect 'that before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one Divine Empire.'"

Dr. N. L. Rice says: "The world is now rapidly approaching another great epoch, the most important in the history of our world." "We live in an eventful day." "The time cannot be far distant, when great changes are to take place amongst the nations. It is our wisdom, therefore, both to examine carefully and prayerfully the prophecies whose fulfillment is yet future, and to watch passing events which throw light upon these prophecies. It is a great misfortune to mistake the character of the age in which we live, and to fail to understand the signs which God gives, that his people may act with him their part."

Rev. Hollis Read, author of "God in History," says: "We are living in a very remarkable period of the world's history. A very general impression obtains in all reflecting minds, that we are on the confines of another of those signal crises which mark the history of our race. The signs of the times are strangely significant." "There is a feeling in the human breast, that despotism, bloodshed, fraud, oppression, and unbridled lust, have, in defiance of Heaven, rioted long enough, and that a righteous God will soon rise in his wrath and make a short work. This prophetic yearning for deliverance—this instinctive prophecy of the human heart—is not peculiar to the Christian. The Hindoo, the Mohammedan, the Papist, feels it. The world waits the coming change."

Dr. Baird, in Rochester, 1852, remarked that "No well-informed man can look upon the world as it is, without coming to the conclusion that some great consummation is about to take place."

Dr. Hitchcock, of Amherst, says: "In a very short time, far shorter than we imagine, all the scenes of futurity will be to us a thrilling reality."

Dr. G. B. Cheever, writes: "It is impossible to look upon a more sublime spectacle than that which rises to the mind of the spiritual observer at the present crisis. A voice like the archangel's trumpet is crying, 'Cast up, cast up the highway; gather out the stones; lift up a standard to the people!' Event rolls on after event. As the purposes of God are advancing nearer to their completion, ten thousand significant events sweep onward in its train. The

convergency of all things to the point, becomes more and more rapid. Meaning begins to appear in events before shrouded in mystery. An omnipotent plan, it is manifest, is in operation, and the trains laid with divine wisdom are fast completing."

Professor George Bush says: "If we take the ground of right reason, we must believe that the present age is one expressly foretold in prophecy, and that it is just opening upon the crowning consummation of all prophetic declarations."

The Jewish mind has been brought to like convictions and anticipations. Rabbi Carillon, of Jamaica Island, affirms that "There is every reason to believe that the latter days are not far off; let us, therefore, be on the watch, and in continual prayer." It is said by a European writer, that "Jews who never before thought of a Messiah, begin now to say, 'These are the days of travail which precede his coming.'" Solomon Herschel, rabbi of the chief synagogue of the Jews in London, is represented as saying that his people, after close investigation of the subject, think, with him, that the Messiah's advent cannot be delayed beyond 1863. And it was announced in the public journals in 1852 that there were then thousands of Jews in Jerusalem, all anxiously expecting the Messiah.

And what divines have uttered as their learning of the Scriptures, statesmen and philosophers have also declared as their reading of the indications of events.

Sir Robert Peel said in Parliament, in 1842, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change."

Louis Kossuth, not long ago said: "I say this prophetically. I have already read it in the book of Providence, which is made to be a revelation to mankind. The destiny of mankind has come to the turning-point of centuries. There is a cry of alarm upon the ostensible approach of universal danger. The despotic governments of Europe feel their approaching death. The decisive struggle is near. It will be the last in mankind's history."

Dr. Arnold observes: "Modern history appears to be only a step in advance of ancient history, but the last step: it seems to bear marks of the fullness of time, as if there would be no future history beyond it."

"My sense of the evils of the times that are coming, and of the prospects to which I am bringing up my poor children, is overwhelming."

The Living Age says: "We stand at a great starting-point in the history of the world. Old things are about to pass away, and we know not what shall be the new. The continent of Europe, startled by the warning trumpet of 1848, has cowered into silence; all faces gather blackness, and men's hearts fail them for fear of what is coming on the earth."

And the spirit of the press generally is to the same effect.

The Presbyterian Expositor says: "We live in a day of unprecedented excitement and agitation, and the minds of all intelligent men are looking for great events. No wonder that some are expecting the second coming of the Son of God to subdue to himself all kingdoms, and reign on earth a thousand years. Beyond a question, we are on the eve of great events."

The New York Evangelist, in 1848, remarked, "Had

the present state of Europe been prophesied fifty years ago, would any have credited the prophecy? We believe that in this year we have seen the beginning of the end."

The *Christian Luminary* says: This truly is an age of wonders, changes, and revolutions. No thinking man can open his eyes upon the great events that are passing before us, without being impressed with the signs of the times, and constrained to admit that important scenes are about to be opened to the view of an astonished world. The seals are opening, the trumpets are sounding, the nations are shaking; signs are seen in the heavens and on earth."

A writer in the *Christian Review* says: "I am strongly persuaded that the present generation of men stand upon the very eye of the mightiest revolution that the annals of time record." "A silent, rapid, irresistible preparation has been making—making, perhaps, for a sudden, subversive, and universal change; what will it be?"

Rev. Dr. Schaffer, for the last twenty-five years, missionary at Constantinople, said in an address in Brooklyn a few years since, "That the general belief which prevails among the Turks is, that their religion has closed its mission, and stated the fact that the green coat of Mahomet, which is the sacred banner of Mohammedanism, had disappeared from Constantinople. It is said, however, that some prophecies in the Mohammedan sacred books have pointed to the present time as closing the reign of their religion, and this disappearance of the sacred banner, adds to the popular impression."

President Wayland, in a sermon he preached in Rochester, N. Y., in 1853, said: "Within the lifetime of men who hear me, the question will probably be decided, whether the kingdom of Christ is now to proceed to universal victory, or ages of intellectual and moral darkness are again to overspread the earth. It is for such a crisis as this, that the disciples of Christ are now called upon to prepare."

Authenticity of the New Testament.

The following excellent proofs of the truth of the New Testament, have been selected from Dr. W. W. Sleigh's *Defensive Dictionary*, and are well worthy of a careful reading:—

The New Testament does not abrogate the Old, but it is a fulfillment of it. The council of Laodicea, A. D. 364, did not pretend then first to settle what the canon of the New Testament was, but simply to give their sanction, as a public body, to those books which had from the first century been recognized by separate churches as constituting the sacred canon; and thus to guard the world against imposition and counterfeit books. The books of the New Testament were referred to, both by friends and foes, from the very beginning. Moreover none of the spurious or apocryphal gospels were quoted or referred to (except to censure them) for three hundred years after the birth of Christ.

In corroboration of the antiquity of the New Testament, we may observe,

1. We have a number of manuscripts found in different countries, all anterior to the art of printing.
2. We have some versions of these, written in languages which have not been for many ages spoken in any part of the world.
3. The very style and language in which the Gospels were originally written, prove incontrovertibly that they were written by men who lived in those very times; for it is not the style either of the classic authors, or of the ancient Christian Fathers; but Greek coming from men of Hebrew origin! Who could have forged them? Christian Fathers were for the most part ignorant of Hebrew: they, therefore, could not! And it is equally certain the Greek classical authors could not, for they were heathen.
4. The Gospels were written in Greek, (a peculiar kind of Greek, it is admitted, that is, abounding with Hebrew and Syriac idioms,) because Greek was then the most generally spoken language in the East: it was like the French language in modern times in Europe, almost generally understood. And the power with which the apostles were endowed, of speaking in all languages, peculiarly facilitated the spread of the

gospel, and the translation thereof into other languages.

5. That the New Testament was written by men who actually lived at the very time we say they did, that is, before the destruction of Jerusalem, that is, within forty years after the resurrection of Christ, is incontrovertibly proved, not only by the preceding internal evidence, but by numerous external circumstances, consisting of no less than forty-one distinct historical events, related by the sacred writers, and corroborated by the works of enemies; collected together by Dr. Lardner, epitomized by Paley.

Paley, after adducing by name the testimony in relation to this subject, states the following allegations as incontrovertibly established by proof:

1. That the historical books of the New Testament, meaning thereby the four Gospels and the Acts of the Apostles, are quoted or alluded to by a series of Christian writers, beginning with the apostles, or who immediately followed them, and proceeding in close and regular succession from their time to the present.
 2. That when they are quoted or alluded to, they are quoted or alluded to with peculiar respect, as books *sui generis*; as possessing an authority which belonged to no other books; and as conclusive in all questions and controversies among Christians.
 3. That they were, in very early times, collected into a distinct volume.
 4. That they were distinguished by appropriate names and titles of respect.
 5. That they were publicly read and expounded in the religious assemblies of the early Christians.
 6. That commentaries were written upon them, harmonies formed out of them; different copies carefully collated, and versions of them made into different languages.
 7. That they were received by Christians of different sects; by many Heretics as well as Catholics; and usually appealed to by both sides in the controversies which were in those days.
 8. That the four Gospels, the Acts of the Apostles, thirteen Epistles of Saint Paul, the first Epistle of John, and the first of Peter, were received, without doubt, by those who doubted concerning the other books which are included in our present canon.
 9. That the Gospels were attacked by the early adversaries of Christianity as books containing the accounts upon which the religion was founded.
 10. That formal catalogues of authentic Scriptures were published; in all which our present sacred histories were included.
 11. That these propositions cannot be affirmed of any other books claiming to be the books of Scripture; by which are meant those books which are commonly called apocryphal books of the New Testament.
- The following corroborating testimony is taken from the writings of TWELVE of the GREATEST ENEMIES Christianity ever had: six or seven of whom were actually contemporaries with the apostles; three were contemporaries with the disciples of the apostles; and the remaining two removed from the latter by only one generation. These extracts corroborate the New Testament in no less than TWENTY-FIVE IMPORTANT EVENTS—including the time, country, character, miracles, death and resurrection of JESUS THE CHRIST, etc.
- During the reign of Tiberius Caesar, while Herod was Tetrarch of Galilee, and Pontius Pilate governor of Judea, a country inhabited by a people called Jews, and tributary to the Romans, there appeared in that place a good man, a doer of wonderful works, called Jesus the Christ. He made many disciples both of Jews and Gentiles, who are hence called to this day Christians. He was condemned, by Pilate the Procurator, to the cross, but appeared again alive after three days to his disciples. He enjoined on them the strictest morality. He had a brother, by name James, who was put to death by Herod. Although the sect of which this man was the founder are harmless, and have not been actually convicted of any crime except hatred to our gods, yet they are punished with the greatest severity; many are put to death, some thrown to wild beasts, some burnt alive, and others crucified; but at these punishments some appear to rejoice, declaring they are confident of everlasting happiness. They are detested by all men for their superstition

and bigotry; and so they ought, for they will not worship any of our gods, neither the image of Caesar, nor of Jupiter, Juno, Mars, Bacchus, nor Venus; but only this Christ, who was put to death; but whom they confidently affirm (even after the most execrating tortures) to be alive.

Notwithstanding all this persecution, and in defiance of the exertions of our government to extinguish this detestible superstition, it has spread rapidly like a pestilence from Judea, where it first commenced, throughout the whole world: and has infected not only the country parts and villages, but our chief towns and cities, even to Rome, where every bad thing finds its way. So that the temples of our gods have been almost totally forsaken, and there are but few purchasers for the sacrifices. At length our great emperor Constantine has been contaminated, and now openly professes Christianity. The life of this Christ has been written by his disciples.

He was preceded by another good man, called John the Baptist, who commanded the Jews to exercise virtue, both as to righteousness to one another and piety toward God, and so come to his baptism in water. Herod sent this man to prison, and afterwards had him put to death.

The authors from whose works the substance of the above facts are taken, are—Tacitus, Josephus, Suetonius, Juvenal, the younger Pliny, Martial, Epictetus, Marcus Aurelius, Lucian, Celsus, Porphyry, the Emperor Julian, corroborated by the following friends: Barnabas, Clemens, Polycarp, Irenaeus, Ignatius, Quadratus, Justin Martyr, Tertullian, Eusebius.

Still further corroborated by one hundred and twenty other Christian authors, within the first four or five centuries of the Christian era. Thus stands the external testimony:—

| | |
|---------------------|-----|
| Sacred writers..... | 7 |
| Enemies..... | 12 |
| Friends..... | 120 |

Total, 139

Making, on an average, a writer for every three years, for the first four centuries.

N. B. To this may be added the testimony of the Jewish records themselves, as contained in the Talmud.

The Talmuds are two in number, the Babylonish and Jerusalem. They consist of two parts, the *Mishna* or text, and the *Gemara* or commentary. They contain a mass of Jewish records, traditions, laws and precepts. The Babylonian Talmud was commenced in Babylon, 311 years before Christ, by *Rab. Ase*; and after his death was continued by *Rab. Maremar*, and finally finished A. D. 500, by *Rab. Avina*; *Rab. Abraham*, Ben David. Fol. xxxiv, 1.

The little said in these Jewish records respecting Christ has been a matter of astonishment among the learned, and could only be accounted for on the ground that the Jews, not knowing what excuse to make for not receiving their Messiah, deemed to say little or nothing on the subject, the wisest policy. However, they did not pass over, in total silence, the history of Christ, but absurdly ascribed his power of performing miracles, (which they freely admitted), to his having clandestinely acquired the right pronunciation of the *SHEMMAPHORSETH*, or the ineffable name of God, which they say he stole out of the temple! Hence we find neither Jew nor heathen denied for the first four centuries the power possessed by the *Divine Friend of Sinners* of performing miracles. The latter attributed his power to magic arts! The following extract of some of the particulars relative to Christ, as recorded in the Babylonish Talmud, I have taken from the Hebrew Lexicon, (under the article "*kashaph*"), of my learned and very talented friend, W. L. Roy, Esq., Professor of the Oriental languages in New York. The reader is referred to the New York discussion, published in that city, for the remarkable and triumphant discomfiture of the infidels on this subject when they brought forward a Jew to deny that the Babylonish Talmud mentioned Christ. No one who was then present can forget the ability, activity and zeal evinced by my friend, Mr. Roy, on that occasion. In his Hebrew Lexicon he writes as follows:—

"KA-SHAPH. The Talmud applies this opprobrious

epithet to our blessed Saviour. It mentions Jesus of Nazareth in the following passages: *Tal. Jerus. Schab.* fol. 14, 14; *Tal. Babyl. Sanh.* fol. 107, 2; *Tract Avoda, Sara.*, fol. 16; *Tal. Babyl. Sanh.*, chap. vi, 4, fol. 43. The disciples of Jesus—Matthew, James and John—are named in particular in *Tal. Babyl. Sanh.*, chap. vi, fol. 43. The power of working miracles is ascribed to them in *Avoda Sara.*, fol. 27, 2. The crucifixion of Jesus of Nazareth, and the hour of the day at which it took place, are expressly mentioned. It is stated to have been in the evening (afternoon) of the *Pesach* (Passover) at three o'clock. *Tal. Babyl. Sanh.*, fol. 43, 67, 1. His wonderful miracles, such as healing the sick, cleansing the lepers, and raising the dead to life, (particularly Lazarus,) are admitted in *Tal. Babyl. Sanh.* fol. 107, 2; *Schab.* fol. 104, 2; *Jerus. Tal. Schab.* fol. 13, 1. A miraculous cure is affirmed to have been wrought by one of his disciples, in the name of Jesus, on the son of Rab. Joses, son of Levi. *Tal. Jerus. Schab.* fol. 14, 4; *Avoda*, fol. 40, 4. The Talmud, however, imputes the power by which he wrought those miracles to magic."

Thus we perceive that several of the principal transactions, including the crucifixion of Christ, some of his miracles, and also those of his disciples, are mentioned in this credible record, kept by the most acrimonious enemies Christianity ever had.—*Ex.*

From the Southern Christian Intelligencer of Aug. 5.

The Scheme to Exterminate the Colored Race.

If one-tenth part of the reports are true in regard to the ill-treatment of the blacks, which are coming from all parts of the South, thicker and faster, a most shocking state of things exists. From localities where there are no National troops, come reports that these unfortunate creatures are being hunted down like dogs, and despatched without ceremony. The newspapers in the South are filled with accounts of these brutal murders, which foot up to an aggregate of several hundred deaths per day, which is doubtless only a small portion of the number noticed. An Alabama paper says that this business has become so extensive and common, that some planters even boast that they could manure their lands with the dead carcasses of the negroes. Seriously speaking, it is a matter that demands the prompt attention of the authorities at Washington. If negroes can be shot down daily in garrisoned towns, where the authorities are unable to stop this state of things, it is very reasonable to suppose that this brutal work is carried on more extensively where the blacks have no protection. This wholesale murdering of human beings is, we fear, the practical working of the conspiracy to exterminate the colored race, which is revolting to the Christian age. A just God will hold the Government of the United States, which is responsible for the welfare of these people, to a strict accountability for every life thus sacrificed. Deserting these innocent and helpless beings, and denying them proper assistance and protection in the hour of need, and thus leaving them to their fate, is an inhumanity as cruel as the grave, a crime for which the Nation will be punished, either by financial bankruptcy, chaotic discord and disunion, or a pestilence which will not leave enough of the living to bury the dead.

Our neighbor of *The National Democrat*, an ex-member of the "Golden Circle," and a reformed Rebel, in referring to this subject, in his recent issue says: "This alarming increase of deaths among the Blacks is, we fear, but the developing of the extensive conspiracy alluded to in our last, which has for its object the re-enslavement of the negroes or *their entire extermination*, (more likely the latter), which was not expected would be apparent to the public, until after the withdrawal of the national troops and our readmission to the Union had been secured. Good behaviour and discretion having accomplished this, then they, the Knights of the Circle, count on the protection and assistance of the State and local authorities, even if the Southern States are obliged to ratify the Constitutional Amendment, abolishing Slavery, which is claimed, will be a dead letter in any event. The armies disbanded, all fears of renewed hostilities removed, and the ascension of the Democratic party to

power, is, according to their figuring, also to be realized as a matter of course. 'Those whom the gods seek to destroy they first make mad.' Therefore we again say, that unless this barbarous work ceases, we fear that Gen. Butler will succeed in his project of organizing a black battalion in every county in the South, to be maintained by the proceeds realized from the confiscated lands of the disloyal, which he claims is the remedy, together with Negro Suffrage, which will secure tranquility to the Government, protection to the colored people, and justice to all concerned. All this will be realized unless the Southern people withhold their sympathy and encouragement from the malcontents. In thus exposing their fiendish designs we hope to destroy their evil intentions, and secure our prompt return to the Union, which will not be accomplished for years to come if these confirmed and irreconcilable Secessionists are left to prosecute their suicidal work."

From The Raleigh Progress of Aug. 16.

We learn from Col. Lawrence, Commandant of the post at Goldsborough, that six negroes were killed at or near Warsaw some two weeks ago. The facts, as related to Col. Lawrence, were as follows: The former owner of the blacks left on the approach of the Union Army, the blacks remaining. They went to work and made a crop. The former owner returned recently, and ordered them to leave. The negroes refused, and the proprietor of the place, getting some neighbors with arms, ordered them off again, and on their refusal to go they attacked them, killing six. These facts being reported at Wilmington, a company of soldiers were sent up, and the affair will be investigated by the authorities at Wilmington, if it has not been done already.

Selected for the Review.

The Repose of Faith.

We are only called upon to live for the moment. Christ does not bid us bear now, the burdens of to-morrow, of next week, or next year. Every day we are to come to him in loving simple obedience and faith, asking help to keep us, aid us through that day's work; and to-morrow, and to-morrow, and to-morrow, through years of long to-morrows, it will be but the same thing to do; leaving the future always in God's hands, sure that he can care for it better than we. Blessed trust! that can thus confidingly say, "This hour is mine with its present duty; the next is God's, and when it comes, Christ's presence will come with it." This is the repose of faith, whose heavenly quiet no storms disquiet. Thus is born that joy, which temptation and trial have no power to extinguish; for it is nowhere pretended that the Christian life is free from conflict. Paul fought the good fight of faith, but mind you he finished his course with joy. And Christ while he said to his disciples, "These things have I spoken unto you that ye might have peace" said in the same breath, "in the world ye shall have tribulation," but went on to add, "be of good cheer, I have overcome the world."

Ah! there is glory in the strife when we are "more than conquerors." Think of the song of victory over all the foes that now assail us! Think of sin and Satan and death prostrate at our feet! But he that would be like Christ and work for Christ must expect Christ's portion. The world will neither applaud, nor comprehend him. It may call him a fool, or a fanatic, or if the name of hypocrite will wound deeper, Satan will not fail to instigate his emissaries to find the most cutting epithet. But it is a very little thing if the world does frown, when God's presence beams upon him. It may throw stumbling blocks in the way, or divide from what the earth holds dear; it may lift the voice of calumny, or the hand of violence, and stab the heart and take away life; but it cannot touch the treasure in the soul, nor harm the life that is hid with Christ in God.

Then never shrink from deep devotion because you fear its trials or its sacrifice. Paul in martyrdom was unspeakably happier than God's half-hearted servants. For there is all this difference in the two phases of Christian experiences: The one is the narrow way to the lowlands, full of pitfalls, and darkened by fogs and clouds through which we painfully travel; the

other is far on the mountain top, far above the cloud-level,—still the narrow way, indeed, and often strewn with crosses; but the clear sky is overhead and the fresh clear air is round us, and we journey on with the friend so much dearer than a brother perpetually by our side; and his smile is the light of life, and his voice sweeter than angel's music.

There is no mysticism about this. It is eminently practical and so plain and childlike, that a child will comprehend it best. It is but taking Christ at his word, and living as he has bid us live. If we will put aside all prejudices and preconceived theories, and take up our Bibles as if it had just come down to us from Heaven, meaning just what the language imports, we will see that these simple truths are on every page. Christ says to each disciple, "Follow me," and they who follow him must do Christ's work. Satan will tempt us with wicked thoughts and unholy desires, but the moment we feel them we should turn to Christ and pray, "Lord I cannot keep myself from this sin, do thou save me."

He is a Christian.

He is a Christian! Then he is a man of *truth*. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth, sheweth forth righteousness."

He is a Christian! Then he is an *honest* man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is an *humble* man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, and worthy of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian! Then he is *charitable*. He is prompt to attribute right motives to others, rather than wrong, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and restore than to censure them. "Bear ye one another's burdens, and so fulfill the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving*. Wrong does not wrangle in his heart, craving for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If you forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is *benevolent*. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassions from him, how dwelleth the love of God in him?"

Three Rules For Telling Stories.

Be sure to tell them in the very same way that they were told to you.

Be sure that you have good evidences of their truthfulness.

Be sure that you are doing something to the honor of God in telling your stories.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 5, 1895.

URIAH SMITH, EDITOR.

Have You Faith?

"For had ye believed Moses, ye would have believed me; for he wrote of me." Jno. v, 46.

This is the language of Jesus to the Jews of his time. Those who did not believe him, did not believe Moses. Had this argument been used by a mere man uninspired, its validity might be questioned; but no Christian will undertake to convict our Saviour of bad logic. The principle, then, is established, by the highest authority, that those who do not believe the fulfillment, when the prophecy is fulfilled, do not believe the prophecy. Moses wrote of Christ in the following places: Gen. iii, 15; xii, 3; xviii, 18; xxii, 18; xlix, 10; Deut. xviii, 15, 18. The Jews professed to believe all that Moses and all that the prophets had written, and yet refused to believe in Him of whom they wrote, when he came in fulfillment of these prophecies, which were so many promises which the Lord had bound himself to fulfill. They could say, "We know that God spake unto Moses; as for this fellow, we know not from whence he is." Jno. ix, 29.

Now when the Lord's promises mature, he fulfills them—when his obligations become due, he discharges them; and what he asks of us is, that we give him credit for what he has done—that when he redeems his promises, we acknowledge the receipt. If we do not do this, we displease him, because we do not believe his word. Thus those who rejected Christ, rejected also Moses and those that had written of him. This is the Saviour's logic, and I accept it as good. The principle will apply in all parallel cases.

Daniel prophesied of four great earthly kingdoms to be succeeded by the everlasting kingdom of God under the white heavens. The four kingdoms have successively appeared, and all that was written of them has been accomplished, except the final act, which is their destruction. Those who do not believe this, do not believe Daniel, for he wrote of it.

In connection with these four kingdoms, the prophet particularly described the Roman popedom—its unlikeness to other earthly governments, its blasphemy against God, its persecution of the saints, the long period of its reign, the taking away of its dominion and the consumption of its power to the end. All this has occurred, except the "end." Those who do not believe it, do not believe the prophet, for he wrote of it.

In 2 Thess. ii, Paul speaks of this same usurper, describing it in a manner exactly similar, and plainly declares the coming of the Lord at the time of his destruction. "Whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." All that Paul says of the papacy has been done, except its destruction by the glory of the second advent of Christ. Those who do not believe this, do not believe Paul, for he wrote of it.

The Lord Jesus himself, when asked what should be the sign of his coming and of the end of the world, foretold the darkening of the sun and moon and the falling of the stars, as signs that his coming was near. These miracles of power have appeared. Those who do not believe this, do not believe the words of our Saviour, for he said it and caused it to be written. Moreover he said, "When ye shall see all these things, know that it is near, even at the doors." Those who choose to know nothing about the period of his advent, neither believe nor obey his word.

Several definite periods of time are given in prophecy. Those who do not care to understand them disregard and disbelieve the prophecies containing them. The Author of prophecy deemed it best to give them for our profit. Such reject the proffered benefit.

For the completion of prophetic time, the apostle John prophesied of a time-message to be proclaimed to the inhabitants of earth, declaring the hour of judgment come. This proclamation has been made, and it was not "done in a corner." Those who do not believe this proclamation do not believe the prophe-

cy of Revelation; for John wrote of it there, and his words have been verified—it has been done.

Following the judgment-hour message, the prophecy predicts the announcement of the fall of Babylon. This announcement was made in 1844. Those who do not believe this announcement, do not believe the prophecy, for it is there written.

After the first and second, the third and final warning was predicted in the prophecy. This is now being given, the work, in every particular, corresponding with the prophecy. Those who do not believe this message, do not believe the apostle, for he wrote of it.

Thus I have briefly applied the principle laid down by our Saviour, to a few points of prophecy. All can see that if the reasoning is true in one case, it is in another; and to dispute it is to dispute our Lord Jesus Christ. This reasoning is founded upon the fact, that the prophecies are infallible—that they point out persons, things and events, so accurately that there is no need of mistaking their fulfillment.

No one but Jesus ever filled the description given of the Christ in Moses and the prophets. He filled every description exactly; therefore had the Jews believed Moses, they would have believed Jesus. The same remark is true of the other points of prophecy I have noticed. If what I have claimed as fulfillments, are not the fulfillments, it can be shown that they are not. Otherwise, God has interpreted his own word by the fulfillments, as I have claimed, and there is no avoiding these conclusions, but by refuting the reasoning of the Son of God.

The word of prophecy promises certain events to transpire. In process of time they transpire. We believe them—our faith accredits their fulfillment—or we stand convicted of infidelity—we do not believe the prophets. Have you faith?

R. F. COTTRELL

Popular Errors and Their Fruits. No. 4.

Among the many pernicious errors of the day, we may also reckon the popular doctrine of the *temporal millennium*, or world's conversion. Like many other errors originating in the mind of Satan, it has been promulgated by the servants of God. And this, we may remark, is what gives all these false doctrines their destructive tendency. The arch-deceiver well knew that sinful, ungodly, men would have but little influence in spreading the darkness of error among those he wished to lead astray, and so with cunning artifice he has directed all his energies to planting them in the very bosom of the church. By perversions of scripture, and the sophistries of "vain philosophy" he introduces "cunningly devised fables" into the minds of the people, until, when their wicked influence is most mischievous, they are so deeply rooted as to render it almost impossible to remove them.

That these remarks apply to the doctrine of the world's conversion, is painfully apparent to all who have endeavored to lay before others the evidences concerning the soon coming of Jesus. Once fixed in the mind it completely neutralizes, and overcomes all the testimony on this important truth, and thus the plan of God is thwarted so far as it concerns them as individuals, and their eyes are closed to the fact that the great day is "near, even at the doors." The general effect of this doctrine is indifference and stupor, as regards the great and prominent points of present truth, and an unwillingness to recognize their claims. By placing the day of the Lord "afar off," all anxiety in the matter is dispelled, and awakened conscience is quieted, and the mind lulled into a feeling of security, which we fear will be broken in many cases only by the alarming consciousness, that the door of mercy is forever closed against those who have rejected the faithful testimony, and neglected to prepare for an entrance into the kingdom of God. Thus through the influence of this poisonous error, multitudes are kept in darkness, and if they persist in clinging to it will finally be drowned in perdition.

The doctrine of *unconditional election*, and *once in grace, always in grace*, have also performed their share of mischief, in adding to the number of those who are

"at ease in Zion," while they have also been conducive of a great amount of unbelief.

The first of these consists in the claim that a certain favored portion of the human race are elected to be saved, and that it is therefore *impossible* for them to be lost. The method of reasoning by which this conclusion is reached, also compels the admission that the remainder of the race are elected to be lost, thus depriving man of free moral agency, and making him a mere machine, incapable of fulfilling any other course than the destiny marked out for him by the stern decree of fate. The tendency of such a doctrine, is to produce skepticism or a belief in fatality. A large proportion of the infidels with whom we converse, preface their apologies for their unbelief, by declaring that they were "brought up" to believe in the doctrine of election, and have only carried their reasoning to its legitimate result, and thereby proven that "whatever is, is right." The writer having been well-nigh swamped in the same fog bank, from which he was rescued by the present truth, can speak from experience of the dangerous tendency of this belief.

Of all the doctrines to produce spiritual drowsiness, it would seem that none were better calculated for this effect, than that which asserts that no one who has been genuinely converted can be lost in the end; or in other words, that no saint can "fall from grace," and become a sinner. To be sure, many good ones have believed it, but this makes it none the less an error, nor does it diminish its pernicious effects. The Scriptures continually warn those who have tasted of sins forgiven to remain steadfast, lest if they fall away it be impossible to renew them again, and even Paul feared, lest his passions overcoming him, he himself, after all his labors, might become a castaway; yet this doctrine asserts that the Christian *cannot* fall away, and lose the favor of God. Now it is the privilege of every true child of God to *know* that he has passed from death unto life; so if this doctrine is true he *knows* he *cannot* be lost. What could be better calculated to produce carnal security, and self-satisfaction? When the truths of God's word are presented to those who are befogged in this error they make but little impression, for such do not realize the need of *saving* truth.

The evil fruits of this error are felt in a special manner in these days, when a people are to be gathered who shall come to a unity of the faith, and be sanctified and be saved *through the truth*.

WM. C. GAGE.

Pointed and Personal.

"For if the trumpet give an uncertain sound, who shall prepare himself to battle?" 1 Cor. xiv, 18.

Many who would be willing that you should propose a subject and discuss it with thorough investigation, would object to illustrations from real life, because say they, such things have often a personal allusion, and are invidious.

Now I protest, that a writer or a public speaker, must illustrate from real life, in order to be natural, and life-like; and an unnatural or fanciful illustration, has no force. It may amuse, but cannot convict nor enforce.

A painter if skillful, will imitate nature. It would be a sorrowful thing to say to an artist, why sir did you make this picture so natural? What, says the painter, do you object to? Why, here is a scar, here is a wrinkle, and here are gray hairs. To be sure says the artist, and did you not want a true picture?

Two friends sat for a photograph, both past or passing the noon of life. A. was pleased with B.'s likeness, it was so true; but did not like his own. B. was well satisfied with A.'s picture, it could not have been more correct, but was chagrined at his own. Now why was this? Simply that time had changed each more than he could realize for himself; but it was easy for each to realize the havoc time had made of his friend's beauty.

So with character. Man flatters himself into self-complacency; but he cannot be so easily deceived about his friend or brother; therefore the necessity of faithful and exact delineations of many forms of evil. You might generalize a life time with some, and

your arguments are as weak as arrows aimed at a Rhinoceros. But suppose a life-like case, and you almost lift them from their seats. Who has not almost shuddered when reading Cicero's oration against Cataline. And surely Cicero was not invidious; it was life, the life of a traitor he painted before a corrupt senate; but it was so life-like, that well-bribed judges dared not sell their country to a traitor, while that picture was held there before them.

Had some conservative said to the Roman orator, "Sir, you are too personal, it is not prudent nor necessary," how would that have still more firmly nerved the mind of the patriot senator, to greater and more pungent reasoning, and more striking illustrations.

But to come to a point, some of our leaders have often been subjected to a cross-fire from self-styled friends, and they only moved from one difficulty into another. Often difficulties have arisen from careless or thoughtless remarks, which were meant for little more than a sort of a jest, but conveyed a secret feeling of envy. And to reason on a point like this, would not avail, but hold up the remark to let them see it, and they shrink abashed.

Thus a western farmer, who is probably worth more than any of our brethren in Battle Creek, says to me some time in May last, as he was passing the house of an eminent preacher, that "he did not know, but he thought perhaps it ought to be rebuked," speaking of its fine appearance.

Now suppose I had been previously poisoned, where might such a remark have led me? Our words are what tell for or against us.

It is time we as a people put down this rebellious kind of remarks, and put out some of these fires which consume our own spirituality. J. CLARKE.

"Hear Ye Him."

Thus said the voice from Heaven, concerning the beloved Son of God, on the mount of transfiguration. To this every true Christian will respond, Amen.

But the text is often quoted for the purpose of setting aside a part of the law of the Father—the only law ever given to men in the handwriting of Jehovah.

It is claimed that Christ did not re-enact the Sabbath law, therefore this commandment is not now binding. We admit that he did not re-enact this commandment; and it was for the same reason that he did not re-enact any other one of the ten, i. e., not one of them was ever abolished, and therefore they needed no re-enactment to make them obligatory upon us.

We are willing to hear the Son of God upon the very point in dispute—whether he came to subvert the existing law of God, or to ratify it, whether this law was limited, or perpetual. He testifies upon this point. "Hear him:" "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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, shall be called great in the kingdom of Heaven." Matt. v, 17-19. Thus we see he confirms the entire law existing at that time—the ten commandments—and shows its perpetuity, not only by saying, "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law," but by requiring every person, in all the unlimited future, to do its commandments, as a test of their admission into the kingdom of Heaven. See Matt. v, 20. We say to all, Hear him; and hear him upon the very point at issue.

A few weeks since, I heard a man discoursing from our text to a congregation, and he made this assertion: "If we are to hear him, we are not to hear Moses, or any one else." This argument was not infallibly conclusive to my mind. If indeed Moses and Christ disagree and are in opposition to each other, then if we hear the one, we reject the other. But if they are in perfect harmony on the point in question, we need not reject the testimony of either. In the few remarks my friend had to offer, he said we should not build up a theory on "some strange sayings of the

prophets," but that we should "hear what the apostles say." Did he mean we should hear the apostles and not hear Christ? No; but Christ and the apostles are in harmony. By hearing one, we do not offend the others.

Now in respect to the ten commandments, Moses and the prophets, Christ and the apostles, are all perfectly agreed. Our speaker himself said, "They do not disagree in any moral duty." Who authorized him to say what part of the "perfect law" of the infinite Law-giver is of moral obligation, and what part is not? Inspiration has never pointed to such a distinction in this law, nor hinted that any such existed.

From the fact that Moses and Elijah were conversing very amicably with the Saviour, concerning the decease of the latter, which was about to take place at Jerusalem, a moment before the voice from Heaven said, "This is my beloved Son, in whom I am well pleased; hear ye him," I infer that they were not at variance with each other. And when we go back to Moses' prophecy of Christ, in Deut. xviii, 15-19, we find him in perfect harmony with the voice from Heaven at the transfiguration—"Unto him ye shall hearken," says Moses. Christ did not come to speak his own words and give us his law to the subversion of the law of his Father. Says the Father, "Whosoever will not hearken to MY WORDS which he shall speak in MY NAME, I will require it of him." Jesus testified the same thing. "My doctrine is not mine, but his that sent me. If any man will do his will, [already revealed in his law,] he shall know the doctrine, whether it be of God, or whether I speak of myself." Jno. vii, 16, 17. So Christ did not come as an independent law-giver, but in this respect was the Prophet, "like unto" Moses—hearing the words at the Father's mouth, and speaking them to the people.

The fact is, the Father, the Son, angels, prophets and apostles, are one in the great work of salvation, and one in their testimony respecting the published will of God, the ten commandments. And he who would put them at variance, to answer his own selfish purposes or prejudices, possesses a character the very reverse of the peacemaker, and, of consequence, cannot claim the promise of being reckoned among the "children of God;" for he would sow discord among brethren, and separate chief friends. The Master is not honored by traducing his servant Moses; neither is the Son exalted by affecting to place him above his Father and his holy law. Jesus might truly say to such, as he said to the Jews: "I honor my Father, and ye do dishonor me."

R. F. COTTRELL.

A Few Sober Thoughts about this World.

I HAVE lived in this world, and have tasted somewhat of its pleasures and joys. I have also tasted of its sorrows. Many times has my heart been flushed with its hopes, and I have also shared of its disappointments. I have seen and read something of its boasted pomp, and glory, and grandeur. I have also read and realized something of its emptiness, vanity, and nothingness.

I have considered first its transitory nature. It must soon pass away. Its beautiful buildings, its costly buildings, its ancient buildings, its lofty buildings, its mighty forests, its pleasant groves, with the beasts that roam over its surface, its rich harvests, its gold and silver, its goodly apparel, and all that now endear it to its sons and daughters, will soon be no more. Nothing will be left but a smouldering pile of ashes.

I have considered the uncertainty of life; my own life, and that of my friends. Death may at any moment end all my earthly prospects. My "time is always ready." I have considered the uncertain and complicated nature of my future earthly hopes. I have considered many other things, and have been brought to realize that sin has ruined this world for me, and me for this world. Soberly and solemnly have I thought of these things, and I have concluded to give up this world to which I have so long and so fondly clung, and not love the world, neither the things that are in the world, but seek first the kingdom of God, laying up a good foundation against

the time to come, laying up a treasure in Heaven, that my heart may be there also, that when this world shall fail, I may have a habitation, eternal, and in the Heavens.

E. W. DARLING.

Our Prospect.

DURING the long ages that have elapsed since this fair world of ours was first blighted by sin, many good people—God's jewels—have lived and wrought upon it. Of myriads of them there is now no earthly trace or record; yet they trod the same world that we are treading, they accepted and rejoiced in the wonderful provisions made for a guilty race, they sank into death, and the waves of oblivion covered them.

Yet their hope was a glorious one. They could look down through the dim vista of years to the resurrection morning, knowing that in their flesh they should then see God.

"What though they gleam unseen below,
Or lie in slumbering worth,
An eye unseen beholds them all,
And loves his gems of earth.

"Not always mid the wreck of time
Shall God's own jewels lie,
His own right hand shall gather them,
To grace his throne on high."

Of others, the Bible gives us a brief history, and some of their writings are left for our instruction. As they saw through the prophetic glass, the completion of the plan of salvation, embodying the renewal of our earth to its primeval glory, their whole being seemed elated and filled with praise and adoration to the Great Architect of so wonderful a work. Well might they rejoice, and at last calmly lay their armor by, to slumber in the embrace of mother earth for ages. Theirs was a prospect replete with glory and immortality, for they knew that a crown of life was waiting for them.

The Christian martyrs looked forward with joyful anticipation to the "far more exceeding and eternal weight of glory," and unflinchingly yielded up their lives in the service of Christ. Theirs was a bright and beautiful hope. They knew that He who regardeth the sparrow, would not forget them in their last fall, but would bring them again from the land of the enemy.

But what shall we say of ourselves and the prospect before us? Do we ever think the road is long? the darkness thick? the trials heavy? Oh, let us look up and remember that no long ages of sin and human misery loom up before us. No weary years of Egyptian bondage or Babylonian captivity await the people of God now. No dark ages of Papal misrule are before us, during which the good and meek must fall beneath the iron heel of the oppressor. Ah, no! nothing of this kind meets our view, as we anxiously look forward.

But we know by the sure word of prophecy that is shining with a pure clear light amid the moral darkness of this degenerate age, that earth's long career of sin and death, is almost done. He whose right it is, will soon "come and reign." The myriads of pardoned ones, now hid in the earth, like pearls in the ocean, will soon "awake and sing." Jesus will dress them in "white robes," and bid them enter the mansions prepared for them. The weary weight of care will soon be lifted from the faithful, toil-worn, pilgrim, and bright immortality forever dissipate the trials of earth. What though the refining fires lie in the little space before us? Jesus says, "My grace is sufficient for thee,"—that is enough.

Youthful reader, does the world look bright and beautiful to you, radiant in the sunlight of these lovely summer days? Is it some times difficult for you to realize that it is groaning beneath the accumulated sin and curse of six thousand years, and is so soon to lay aside its soiled garments? But we know that the sun that shines so brilliantly to day, will be shaded by angry storms. The gay sweet flowers will soon droop and fade, or wither at the north wind's breath, and alas! other forms as bright and blooming as these fade and wither too. But oh, this changing world will

not long be our abode. We look but a step forward and behold "our home in Heaven," and there the beautiful new earth, fairer than when it first came from the hand of its Maker. No storms will ever gather over it. No blight or decay, will ever reach its immortal beauties. The new earth will have no graves hiding the loved and cherished. No sad memories will then imbitter the heart. But life and immortality will be stamped upon all. Is not this a glorious prospect? a beautiful hope?

Other hopes cheer for a moment, and then fade like sunset clouds, or vanish like the mirage of the desert, but our hope is built upon the changeless word of God, and cannot fail. Therefore we lift up our heads and rejoice, knowing that our redemption draws near.

H. I. FARNUM.

Deerfield, Steele Co., Minn.

Calling the Sabbath a Delight. Isa. Iviii, 13.

The worldling, fatigued and exhausted by intense labor, may take pleasure in the refreshment of the body which the Sabbath affords; but none but those who are truly spiritually-minded, can call it "a delight" in the Scripture sense. This is God's institution. It is a memorial of his work and his rest. The other days are for our secular labors, thoughts and words. This day is to think of God and truth, to talk of these things, to attend to the worship of the Creator, to delight ourselves in thus observing the day. We are not to regard it as a burden, a yoke which we can not well bear, a weariness, but we should regard its worship, its cessation from secular labors, thoughts and words, its communion with God, its instructions and holy influences, as delightful; for so God designed they should be.

Our own pleasure, in social intercourse, and otherwise, that is not directly connected with our own or other's spiritual interests, should not be sought.

Our own words, those that refer to our secular business or interests, or that of others, the secular news of the day, or with regard to general knowledge, should not be spoken till the sacred season is past. This is the day to talk with God, to talk of God and divine truth. This day is set apart to God. And if we may not speak of secular things on this day, we must hear as little as may be. And of course we should lay by all reading but that which tends to our spiritual good, or that of others. Secular and agricultural newspapers and books and scientific works, school books, &c., are for week-day use, and not for the Sabbath. As talking is little more than "thinking aloud," the thoughts should be kept off from the common business of life, that we may contemplate divine truth, revealed truth. "They who wait on the Lord shall renew their strength." To keep the Sabbath faithfully is one way to wait on the Lord. Well-spent Sabbaths are delightful ones. They help to prepare us to meet properly the cares, temptations, and associations of the secular days of the week. But if we spend the intervals between religious services in talking about the crops, the weather, the news, making bargains, &c., and in reading on like subjects, we lose the blessing God wishes us to receive.

"To waste these Sabbath hours,
O may we never dare;
Nor desecrate with words of ours,
These sacred days of prayer."

C. A. OSGOOD.

He Killed Her and Never Knew It.

HE only thought he was maintaining the rights and dignity of his character as a husband and a man. He did it not with pistol shot, or the assassin's knife, but with cold indifference and stern neglect. He dared not tenderly and lovingly confide and counsel with his wife, lest he might lose some pre-eminence, or she gain some. She neither sought nor sighed for power. She possessed moral, social, and intellectual worth, and she would have the qualities at least recognized, appreciated and reciprocated.

His will was law, his commands imperative. She loved her husband and wished to make him happy and home agreeable; but how could she? She drooped

and died, as dies the plant deprived of its natural elements. He knew she was dying, but knew not the cause. He thought all the while that God was doing it for not more cheerfully submitting to his God-given supremacy, his rightful authority.—*From Cecil.*

"Yet a Little While."

A LITTLE while longer the cross must we bear,
Before the rich joys of the blest we shall share;
A little while, only, a little while given,
In which to prepare for a glorious Heaven.
O let us rejoice, while the time we improve,
To perfect ourselves for the mansions above.
Yet a little while longer to watch and to pray,
That the tempter allure us not out of the way,
A little while only, to sorrow and weep,
For those who already have fallen asleep.
A little while left us in which to prepare
An ark, as did Noah; and take refuge there,
And to earnestly beg of each dear child and friend,
To come and go with us ere cometh the end.
Yet a little while only while Christ intercedes,
A little while Mercy will linger and plead;
Shall we sit down in stupor and watch for the day,
While our friends and our neighbors are sleeping away
The time, all unconscious that danger is near,
Or soothed by the cry, "We have nothing to fear,
The war is now over, Peace blesses our land,
Henceforward in safety and triumph we stand?"
O brother, O sister, these lines who may read,
But a little while longer is left us indeed;
For sudden destruction will follow the cry
Of peace, and of safety, which now swells so high.
We have friends without God, or a hope in the world,
Who will soon in a vortex of ruin be hurled;
Should they choose not to listen to aught we may say,
Still there may be help; for to God we can pray.
There is power with God, and he heareth the cry,
Of those who are willing themselves to deny,
Who strive in all things when his will is made known,
To walk in the light, making his will their own.
A little while longer! the parents sit by,
And watch the dear child, while the fever runs high,
They see how it suffers, and struggles for breath,
And know that those struggles must soon end in death;
They kneel! and how think you those parents will pray?
Will they seek the dear Lord in a calm, quiet way?
Nay, with hearts full of love and the danger in sight,
Besieged would the throne be, they'd pray with their
might.
Do we see the last moments so fast passing by,
And still have no feeling for those who must die?
No hearts full of pity, compassion and love,
No power to prevail with the Ruler above?
Oh then let us weep for our own lukewarm state,
And seek for repentance, before it's too late;
And rouse us to work in the little while given,
And pray with a zeal that is worthy of Heaven.
A little while longer! Oh earth does look drear,
Compared with the home of the Christian so near;
Oh, I must behold it, that city so bright,
And stand with the ransomed in robes clean and white;
Give strength, blessed Saviour, to follow thy way,
That I may sing praises to thee in that day.
And help me while striving to gain the reward,
To feel for the blinded, who love not the Lord.

S. J. THAYER.

Buckland, Mass., Aug. 20.

The Truth and its Defenders.

WHEN I see the weight of literature and talent arrayed against prophecy, I should be disheartened were it not for the unwavering faith I have in that sure word, spoken by holy apostles and prophets. When I reflect that truth crushed to the ground will rise again, I have no fears. More are they that are for us, than those that are against us. We are accused of being uncharitable, troublers of Israel, croakers, evil prophets, and self-righteous. So was Elijah, Micaiah, and a host of others. The wicked king said that he hated Micaiah, because he always prophesied evil; and Elijah had to flee for his life. The truths they preached were unpopular. I feel sad when I think how few will forego a brief popularity for truths lasting as eternity and unperceived by the mass. Let the faint-hearted take courage. If our eyes were not holden, we might see horses and chariots sent to protect us, if need be. A little in the future, the enemies of these truths, so much despised by them, will see those who live them out, clothed with the whole armor, one able to chase a thousand, and two put ten thousand to flight. In a little while, God will arise and shake terribly the earth, and the sinners shall be shaken out of it.

Read Bro. White's articles, and the prophecies, and you will see what will become of the false shepherds who preach smooth things because the people love to have it so, and neglect to give them warning. Many, when too late, will understand what they have lost. Eternal life lost, eternal death, from which there will be no resurrection, gained. Then they will knock, but, like the foolish virgins, will gain no admittance. Then the prayer for rocks and mountains to cover them will not be answered. They will stand forth to the gaze of congregated worlds, of angels who would have helped them, and of God, whose law they dared to break, and hear the awfully solemn truth, "Ye knew your duty, but ye did it not."

A. P. LAWTON.

West Winfield, N. Y.

Jesus and the Stray Sheep.

"For the Son of man has come to seek and to save that which was lost." Luke xix, 10. The time of probation is hastening to its end. The days granted to us by our heavenly Father, in which to prepare for the coming kingdom, are none too many. But oh, how many of these days have we spent in serving sin? And after we repented of sin, consider, oh consider, how often and long we have been sleepy and lukewarm Christians. The world, the world, with its cares and sorrows, has found a place in our weak hearts. God's Holy Spirit is grieved and will leave us unless we repent. Evil angels rejoice and draw near, very near to our minds. They breathe darkness and unbelief upon the soul. The good angels take their flight, and yet lingering they weep over us. Oh how willingly would they come to our help. But they cannot as long as we grieve the Spirit of God.

Yet the previous work of that Spirit is not altogether forgotten. Conscience is sometimes speaking. The knowledge of right and wrong is not all lost. A longing after Jesus is still concealed in the darkened heart like a spark under the ashes. But the world looks fair and desirable now and then. Its news and employments are of the greatest importance, and with what is left we serve God. The necessities of life are first attended to; the kingdom of God next. We must please our flesh, our friends, our neighbors, and after that the Lord. We must love our children, wife, father, mother, and Jesus next. We take thought for eating, drinking, clothing, and conveniences, and then for eternal life. We can get time to work and sleep, eat and drink, laugh and chat about news, and after that little or no-time to pray, read the Bible, and meditate upon the infinite love of our God and Saviour.

O world! Thou art fair outside, but inside full of rottenness and dead men's bones. Thy paths lead to the gates of hell, and thy ways to destruction and perdition. Thy love is warm for a little while, but the cold ice of death lies beneath it. Thou sayest, drink of my golden cup, you need only drink a little. My wine is delicious, a little will not intoxicate, do not despise me altogether. O thou cunning serpent! Satan is thy prince. A little drink of thy wine has cooled my love to Jesus. Thy love has made me lukewarm. Then must I be spewed out of Jesus' mouth. Thou didst deceive me. Get thee behind me Satan! Deceive me no more. My eyes have been blinded. I trusted in past experience and past love. Thou hast darkened my mind; I did not know my own heart. My pride, anger, vanity, trifling conversation, covetousness, poverty and nakedness, have been hid from my eyes. My heart has been separated from Jesus.

Jesus. "Dear soul, turn, turn. Thou art poor and blind and naked. Come unto me, I will make thee rich, and cover thy nakedness with white raiment. My arms are open to receive thee. I am still in the heavenly sanctuary to make atonement for the sins of the people."

Oh what voice do I hear? Methinks I have heard that voice before. Yes, I know, 'tis the voice of the Good Shepherd. But what does he say? Am I poor and blind and naked? This wounds my pride, disturbs my peace, and pains my heart. Yet, no doubt he speaks the truth. He is the truth. He cannot lie. Conscience awakens. My heart beats quick. My eyes are filling with tears. God's Holy Spirit speaks.

I have grieved that Spirit. How deeply has *not* Jesus loved me! I remember just now his kind and sympathizing words. His groans and agony come to my mind. I see the thorns of that crown sink deep into his holy head. The blood streams from his scourged back. His hands and feet are pierced through. His eyes are closing in death. His side is opened. Behold the blood, the blood! See that fountain bursting from the rock of ages, smitten by the rod of stern justice. My heart is moved. Tears flow fast from my dimmed eyes, bitter tears of repentance. I can see nothing but that flood, streaming from the open side of Jesus. Oh what a river of salvation. Wide and deep like a sea of mercy. Heavenly riches are found there. Here is the key to the door of Paradise, to all the treasures of the storehouse of God. Oh the depth of the riches of the love, both of the Father and the Son! This is living water, which if a man drink he shall never thirst again, but it will be in him a well of water springing up into everlasting life. I thirst, I want to drink.

Then my eye is turned toward myself. Woe unto me! how black am I! how sinful, unworthy, unthankful, miserable, naked! I wonder if Christ can save such an one. I doubt. I must first better myself some. I must overcome my evil habits. I must cleanse myself, and then he will receive me. Others can come, but my sin is too grievous, of too black a hue. My unfaithfulness has gone too far.

Jesus. "My little lamb, hear the last voice of mercy. Without me you can do nothing. I am come to save and to gather the lost and the scattered sheep. Believe my word. Trust my power to save. Come to my heart. Be cleansed and purified in my blood. Reach hither thy hand; be not faithless, but believing."

Again hope is awakened in my heart. Again my eye of faith is fixed upon the fountain of salvation. Trembling, thirsty, I venture. I drink, I plunge beneath the living waters. Satan is raging. The world holds up its allurements. Scoffers laugh. The old man uses his last strength to prevent my salvation; but I am wrestling with Jesus. I cannot, I will not let him go. I hear not the voice of my persecutors. I see not the glittering baubles of riches and honor; but I hear the sweet voice of Jesus whisper in my heart, Thou art mine and I am thine. Thou wast lost, but art found. I see his friendly countenance smiling to me. His eyes rest upon me. Oh those lovely eyes, they kindle a flame of love in my heart. I hear angels sing praise to his name. The arms of Jesus have surrounded me. I rest as a little lamb in his bosom. The kiss of his love dries my tears and fills my soul with a heavenly calm.

Again I look to myself; I think of the power of sin. And I am so weak, I fear and tremble. I have so often been unfaithful. I know the power of evil habits, stronger than heaviest chains of iron. We are living in perilous times. The world is full of snares and temptations. Grievous wolves are staring me in the face from all around. Oh I am so fearful. Dear Jesus where art thou? I cannot see thee.

Jesus: "Dear child, I will never leave thee nor forsake thee. Lo, I am with thee alway, even unto the end of the world."

Oh then I will never leave thee. Then we shall walk together, and live together, thou in me and I in thee. We shall be one. And soon, very soon I shall behold my Saviour coming in the clouds of heaven with great glory. Then shall his strong arm bring salvation to this poor weak child, and lead me to the glorious mansions in the Father's house.

JOHN MATTESON.

Faith in Prayer.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv, 7. What a precious promise! And it came from the lips of our Saviour. Yes; even from His lips who said, "Heaven and earth shall pass away, but my words shall not pass away." Again he says, "Ask and ye shall receive." The apostle James tells us that we must "ask in faith nothing wavering." So we see if we desire a blessing from the hand of the

Lord, we must have faith to believe we shall receive it, and in order to have that faith which is needed, the word of Christ must abide in us, and, as the result, be carried out in our lives. If we do this, we shall, as James teaches, have works by which to show our faith. Then, when we feel the need of any special blessing, we have a right to ask, and also to believe that we do receive the very blessing we need. The apostle John says, "And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." John v, 14, 15. Then when we have such promises as these to rely upon, why should we lack faith? Do we not believe God will perform all which is promised in his word? To be sure we do, if we have confidence in his word. Then why not at all times act as though we believed it? If we strive continually to do the whole will of God, it is our privilege when we meet together and ask for his blessing to rest upon us, to believe that we have it; not only this, but also in our family devotions, and also in secret prayer; and as the apostle James tells us, if any among us are sick, and we follow the directions there given us, it is our privilege to believe that "the prayer of faith shall save the sick." How much better to rely upon the great Physician in time of sickness, than to depend upon the skill of earthly physicians, who often administer poisonous drugs to quell the power of disease.

Dear brethren and sisters, may the Lord help us, one and all, to draw near to him, and live faithfully before him, and ever to exercise living faith in all his precious promises, and claim his blessing as ours in every time of need.

H. M. WILKINSON.

Peterboro, N. H.

Waiting.

"My soul wait thou upon God," at times we hear the Psalmist exclaim; and again he assures us that he "waited patiently for the Lord, and trusted in him." This waiting of which David so often speaks, is fitting for all. Some there are who fondly think they are thus waiting for God's purposes and work to be accomplished in them. There may indeed be a necessity for waiting an opportunity to do the service for Christ, that gladly they would do. But waiting does not properly begin till we are fully ready. While "busy here and there," making preparations, we are not truly waiting.

There are few who in one way or another, are not forced to wait; and in the manner of doing this, we may perhaps evince our filial trust in God as fully as in actively performing another work, for the poet was correct when he said,

"They also work, who only stand and wait."—

Again there may be those, who, thoroughly convinced of some positions regarding Christian experience and duty, yet find a necessity laid upon them to wait; for there may be duties and obligations that may not be contravened, for the Bible injunction still stands irrevocable, "Let wives be obedient to their own husbands, lest the word of God be blasphemed." Titus ii, 5. The same inspired word tells us that the wrath of man shall praise God, and the remainder he will restrain. Believing this, relying upon it, let us trust in God and wait upon him. If such as are "bound in the spirit" by social bonds, are indeed standing like those who of old stood by the water pots, waiting the commands of the Great Master, already giving heed to the preparatory command, "Whatsoever he saith unto thee, do it," all will be well. In God's own good time and way, will he lead his consecrated ones onward step by step; if in the self-consecration they have indeed presented their entire selves, "a living sacrifice, and withal bound that sacrifice with cords upon the horns of the altar," that they may not dare to take it back, nor could if they would. It is such a consecration that God requires. Happy are they who have made it. Already they feel the fulfillment of Jesus' words, "And I will give unto them an hundred fold." But let not such forget his warning words, "Let him that thinketh he standeth take heed lest he

fall;" for only in a daily, hourly, constant trust in God is there safety; only in a full reliance, moment by moment in the grace of Jesus, can any be able to stand in the evil hour.

M. W. HOWARD.

Malone, N. Y., Aug., 1864.

From Sister Webster.

BRO. WHITE: I would gladly add my testimony in favor of present truth. I was baptized June 18th, 1865, when Bro. Lawrence was at Alma. As I arose from the water, I felt that I was all unworthiness in the sight of the Lord; but yet I was happy. The glory of that hour I cannot describe. I felt that I had never enjoyed such perfect love, such a separation from earthly things. My love for former belief was gone. I had no wish but to serve my heavenly Father.

Oh, the love of God! No human love can equal his. How undeserving is erring man! and still probation is lengthened out, and time given us to make our calling and election sure. My prayer is that the honest ones may be brought out upon the firm foundation of God's immutable truth; and that no cause of division may spring up among God's loyal people, but that with united hearts we may press onward until we shall stand on Mount Zion.

Yours striving for the kingdom.

CHARLOTTE WEBSTER.

North Star, Mich.

WHEN our cup runs over, we let others drink the drops that fall, but not a drop from within the rim; and we complacently call this charity.

Obituary Notices.

By request of our afflicted brother, Benjamin F. Curtis, I write to announce the death of his dear companion, Amanda M. Curtis, aged 38 years, 2 months, and 25 days. She fell asleep in Jesus on the morning of the 10th of May, 1865, after an illness of about ten days. She leaves a kind husband and seven children to mourn her loss, also a large circle of brothers, sisters, and acquaintances who sympathize with them in their bereavement. Sister Curtis embraced the first angel's message while in her youth, and was one of the people of God who witnessed the great disappointment in 1844. About sixteen or seventeen years ago she embraced the Sabbath, while residing in Cincinnati, and has faithfully followed the Lord by walking in his precepts, and keeping his commandments until called to rest till the Life-giver comes to crown her immortal in his kingdom. She died, clinging to the promise that the Saviour gave to his disciples that he would come again.

S. H. KINSEY.

DIED at Bunkerhill, Aug. 19, our dear Bro. Chauncey Smith, aged 70 years the 7th of this month.

He embraced the third angel's message when Bro. Van Horn and I held our meetings there a year and a half ago. He has died full in the faith of the soon coming of the Lord.

We attended his funeral, at his request, first-day, Aug. 20. There was a full house of attentive hearers and influential friends. Bro. Smith's oldest son was drowned about sixteen years ago, and he has lost two sons in the war; and his youngest son has just returned from the army, the only son now living, to take care of his aged widowed mother. Sister Smith knows what afflictions mean. The only living daughter is now residing in Minnesota; not present. I had good liberty in speaking on 1 Thess. iv, 13.

J. B. FRISBEE.

DIED, June 13, 1865, near Eddyville, Iowa, my dearly beloved companion, Eliza J. Howell, aged 34 years, 3 months, and 13 days. She embraced the present truth over four years since, under the labors of Bro. Waggoner, and ever continued firm in the faith. We deeply feel our bereavement, but hope is mingled with our sorrow.

I. J. HOWELL.

DIED in the town of Cascade, Olmstead Co., Minn., Aug. 12, of inflammation, Abbey Jane, daughter of Wells and Martha Chaffee, aged 13 years. A discourse was given by the writer to an attentive congregation.

JNO. BOSTWICK.

DIED in Fayston, Vt., July 18, 1865, Willie E., son of Lincoln E., and Sarah A. E. Lockwood, aged 3 years, 2 months, and 21 days.

"Rest, lovely babe, no troubles, cares, or woes, Or pain or sorrow now, thy infant bosom knows. From sin and pain thou has obtained release, To rest in mansions of eternal peace."

STEPHEN PIERCE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY SEPTEMBER 5, 1865.

Another Tract.

"Thoughts for the Candid," is the title of a little tract of 8 pages just issued at this Office. It is composed of the excellent articles that appeared some time since in the Review, from the pen of Bro. J. N. Andrews, entitled, "A Gloomy Doctrine," "The Prayer of the Souls under the Altar," "Thoughts on Matt. x, 28, and Luke xii, 4, 5," and "The Time to Reward the Prophets." We think the readers of the Review will agree with us that these articles are worthy of a wider circulation than simply an appearance in the Review, and that they will give tangible proof thereby, by sending for the tract and scattering it broadcast over the land. Price, \$1 per hundred.

BRO. WHITE, as all will be glad to learn, is still gaining strength; and we hope the brethren everywhere will still remember him. The many words of sympathy that have come in from the announcement of his sickness, give good evidence that this will be the case.

WE have received about seventy new subscribers the past week.

Note from the New England Tent.

BRO. WHITE: The work goes bravely on here. About eight hundred out to-day. Sixty-six have subscribed for the Review. We remain here another week by special request. We have not witnessed such a demand for books and papers in the East before. They claim the privilege of meeting our expenses. We doubt not that a goodly number will obey the truth. We send to Topsham this day for a new supply of books.

J. N. ANDREWS, M. E. CORNELL.

Norridgewock, Me.,

'Tis not in the most exact and rigid discipline, nor in outward forms, ceremonies, and appliances (though these are useful in their place as auxiliaries) that success is to be achieved; but, rather in the distinct and forcible utterances of eternal truth, and in the inspirations and burning impassioned eloquence of holy love.

To be insensible to the charms of piety, and the beauty of holiness, is to be entirely wanting in the best sense and taste a man can have. Whatever is excellent and desirable in the universe of God, concentrates in holiness. Holiness is the ultimatum of human hopes and happiness.

Appointments.

THE next Quarterly Meeting for Orleans Co., Vermont, will be held at Irasburgh Vt., Sabbath Sept. 16, 1864.

It is expected that there will be some preacher present from some other church. Brethren and sisters are also invited to meet with us from other churches.

A. S. HUTCHINS.

PROVIDENCE permitting, the next Quarterly Meeting of the churches of Pilot Grove, Washington, Millersburg and Palestine, will be held with the church at Palestine, Sabbath Oct. 7. Bro. Ingraham is invited to attend.

Will Bro. Ingraham state in the Review if he can make it convenient to be at this meeting.

J. F. McREYNOLDS.

THE next regular Quarterly Meeting of the churches of Fairview, Lisbon, and Marion, will be held at Marion, commencing Friday evening, Sept. 15th. Brethren and sisters of the above-named and other churches are cordially invited to meet with us. We hope to have ministerial help also at this meeting. Should be pleased to see Bro. Ingraham.

H. E. CARVER.

Business Department.

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 due time acknowledged, immediate notice of the omission should then be given.

R Smith 27-14, M P Shaw 27-14, E Pratt 28-13, M A Beasley 30-1, P Collins 28-12, Mrs A Bowen 28-1, C Beach 27-1, E S Hamlin 27-11, C Rich 28-13, J Bear 28-13, C L Davis 27-1, Mrs M Gould 28-11, R R Coggshall 28-14, W S Ashley 27-2, C Carpenter 27-14, S Tarbell 28-14, J Wilbur for S Winning 28-14, J Maddux 27-1, M Rigg 28-14, A S Ward 28-1, Church at Knoxville Iowa for A Long 28-4, for C Foster 27-16. Each \$1.00.

A S Price in full of acct, S J Bartholomew 28-14, E B Hurlbutt 29-10, W J Woods 27-1, T Bryant 28-1, E Emery 28-14, H S Hall 27-1, E Calkins 28-8, B M Hibbard 28-1, P Palmbra 28-16, J Kemp 29-1, J B Sweet 28-1, I Warner 29-11, E Metcalf 31-11, G Parsons 28-11, Mrs L Tarbell 29-1, O D Mitchell 27-6, N D Harding 28-1, P Gibson 29-1, D Overton 28-1, Mrs S Lewis 28-5, J King 28-1, Mrs M P Long 28-14. Each \$2.00.

C Hare 27-14, H M Sampson 27-14, I H Fletcher 27-14, F Fredrick 27-14, J Mueckler 27-14, N A Thorn 27-14, I B Furrow 27-14, H T Baldy M D 27-14, S A Bartlett 27-14, U M Babcock 27-14, A Bricker 27-14, G W Barker 27-14, M Jones 27-14, L Shory 27-14, S Y Pierce 27-14, H Burrell 27-14, Mrs S Kitteridge 27-14, O E Young 27-14, S D Pierce 27-14, T Cooke 27-14, D T Fredrick 27-14, E R Prescott 27-14, D R Heald 27-14, L F Lawton 27-14, Mrs S Furber 27-14, A Wood Jr 27-14, J Vickery 27-14, W J Haynes 27-14, Mrs F Gilman 27-14, W H Haynes 27-14, J Stanley 27-14, J H Rowe 27-14, S J Doyen 27-14, N B Cleaves 27-14, T Pressey 27-14, J Ela 27-14, S P Ward 27-14, J Savage 27-14, M Chamberlain 27-14, D D Taylor 27-14, C H Weston 27-14. Each 50cts.

W Van Giesen 28-14, D Gamble 28-14, D D Dopping 28-14, W Haskins 28-14, W Scriver 28-14, J Hatch 28-14, J E Freeman 28-14, A B Weaver 28-14, R G Butler 28-14, A J Rogers 28-14, A Cole 28-14, J A Hamilton 28-14, R Deming 28-14, D Gorton 28-14, A J Marsh 28-14, J R Borland 28-14, N Nortrip 28-14. Each \$1.50 per year.

S E Elder \$2.50, (1 year) 27-15, J Jenkins \$1.50, 28-14, W R Robertson \$3.00, 28-17, S W Randall \$2.50, 28-14, S C Conery \$1.25, 28-1, G Busk \$2.50, 27-14, L L Cook \$2.40, 29-1.

Subscriptions at the Rate of \$3.00 per year.

D B Webber \$1.50, 28-1.

For Shares in the Publishing Association.

S M St Clair \$5.00.

Books Sent By Mail.

M Hornaday \$2.50, D V Miller \$1.25, W Hornaday 17c, E Lobdell \$1.25, S P Clark \$1.25, S W Randall 25c, D T Gilman 35c, D E Smith 6c, M R Bates 60c, C A Washburn \$1.50, M A Beasley \$1.25, S S Van Ornum \$2.12, I J Howell 75c, J Conger \$1.00, J W Marsh 12c, R F Phippeny 38c, F Jeffery 37c, W C Gage 25c, W Brink 50c, L J Hall 85c, P Alvord \$1.60, W Bruin \$1.50, H Hull 30c, S Whitmore 23c, E B Whitmore 23c, S H Whitmore 23c, E C Thomas 23c, L W Crandall 68c, E D Place 75c, P L Cornell 30c, E H Root 35c, C L Davis 25c, M Edson 30c, E Metcalf 50c, C Carpenter 28c.

Books sent by Express.

A D Love, Palmyra Jeff Co., Wis. \$10.10, H Nicola, Washington, Iowa, \$8.40.

Cash Received on Account.

J Matteson \$10.00, J Locke \$3.80, M Edson \$1.00, E D Place \$1.00, A J Stover \$1.00.

Michigan Conference Fund.

Church in Otsego \$30.00, Church in North Liberty, Ind. \$50.00, Church in Salem Center, Ind. \$25.00, Church at Bunkerhill \$12.93.

General Conference Missionary Fund.

L J Hall \$4.00, D H Gould \$500.00, M Alexander \$5.00, A Gibson \$2.00, C Prentiss \$1.00, L Robertson \$1.00.

To Pay Expenses on Draft Publications.

S P Clark \$1.00, J Locke \$1.00, A friend for H L Doty \$1.00, M Edson \$1.00, H J Rich \$1.00.

For Bro. Bourdeau.

S P Clark \$8.00, H Clark \$1.00.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with columns for title, price, and weight. Includes items like 'The Hymn Book', 'History of the Sabbath', 'Dobney on Future Punishment', 'Spiritual Gifts', 'Sabbath Readings', 'Appeal to the Youth', 'The Bible from Heaven', 'Both Sides', 'Sanctification', 'Three Angels', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Appeal to Mothers', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the True Sabbath', 'Review of Springer', 'Christian Baptism', 'The Commandment to Restore & build Jerusalem', 'Key to the Prophetic Chart', 'The Sanctuary and 2300 Days of Dan. viii, 14', 'The Fate of the Transgressor', 'The Sabbath of the Lord', 'End of the Wicked', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution and the Two Laws', 'Assistant', 'An Appeal for the Restoration of the Bible Sabbath', 'Review of Filio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'The Sabbath in German, French, and Italian', 'On Daniel II & VII', 'The Second Advent Faith', 'ONE-CENT TRACTS', 'TWO-CENT TRACTS', 'THREE-CENT TRACTS', 'CHARTS'.