

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE NEW YEAR.

ANOTHER year is in the past;
What are the shadows it has cast?
As weeks and months flew swift away,
What record did they leave each day?

Oh! may it be our fixed design,
That eighteen hundred sixty-nine
Be well filled up with deeds of love,
And fair the record stand above.

May every act, and word, and thought,
Be by the Spirit's influence wrought,
That we may tell to all around,
We to the better land are bound.

Our time is ever on the wing;
What changes may one short year bring?
Before the next shall come around,
Many may sleep beneath the ground.

And soon the last great change will come,
The faithful all be gathered home,
May we among them then appear,
And hail with joy a happy year.

S. ELMER.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom
PREACH THE WORD. 2 Tim. iv, 2.

SAVING FAITH.

BY ELD. JAMES WHITE.*

TEXT.—"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Heb. x, 35-39.

I KNOW of no better subject for this occasion than that which sets forth the position of those who have prepared this house of worship.

"Cast not away therefore your confidence." Somebody has had great confidence.

"Which hath great recompense of reward." This confidence is not to be condemned. It is approved of high Heaven, and will meet its reward.

"For ye have need of patience." Those who have had this confidence are brought into a position of extreme trial, calling for patience.

"That, after ye have done the will of God." Here they have the assurance that they have done the will of God, notwithstanding their disappointments and trials.

"That ye might receive the promise." It is impor-

tant that they retain their confidence. It is their privilege and duty to hold fast the beginning of their confidence firm unto the end, that they may receive the promises of God.

I believe that this portion of Scripture applies to Adventists. I believe that it clearly delineates their hopes, their disappointments, their trials, their present position, and their present duties. Do you ask me why I apply this scripture to Adventists, and to this time? Let the next verse, which I have already read in your hearing, answer the question:

"For yet a little while, and he that shall come will come, and will not tarry." The subject of the apostle's remark is evidently the Coming One. "Cast not away therefore your confidence" in the Coming One. "For ye have need of patience," being disappointed in reference to the time of the appearing of the Coming One.

"That ye might receive the promise." "For yet a little while." Time is not long, and he that shall come will come, and will not tarry."

"Tarry." Why this word introduced into the text, unless there was to be disappointment and delay? The time had passed to which they were looking anxiously and joyfully for the return of the Coming One. The time already past, they no longer looked to a future point of time. Once it was a matter of mathematical calculation. Then they walked as it were by sight. But now the time has passed, and the just live by faith.

"But if any man draw back, my soul shall have no pleasure in him." Draw back from what? His advanced position in reference to the Coming One. Such apostasy is extremely offensive to God.

"But we are not of those who draw back to perdition. Fearful words! God pity the apostate.

"But of those that believe to the saving of the soul." Believe in what? What is the subject? Answer, The Coming One. During the delay, following the disappointment, the faith of believers is to be exceedingly tried. Many were to draw back. Some were to hold fast. God approves those who hold fast their confidence, and continue to the end, and sets before us the extreme danger of apostatizing and drawing back after having been called out to look for the Coming One. God save us.

We do not expect this entire congregation to appreciate our views upon this subject. Some of you will; others will not. To many of you they will appear inconsistent. Millerism, you say, is a mistake. The doctrine was all blown up when the time past; and to talk of holding fast our faith, looks to you one of the greatest inconsistencies.

We think, however, that the matter is explainable. It is consistent. We believe that in the great Advent movement, illustrated by these three figures, the three angels upon this chart are explainable.

Prophecy has been fulfilled in our disappointments, as well as in our most joyful expectations. And here again we appear inconsistent. Prophecy fulfilled, and yet we mistaken! We acknowledge our disappointment, and yet we believe prophecy has been fulfilled in the great Advent movement.

Do you say this can not be? Do you take the position that when Providence fulfills prophecy in any class of

men, there can be no mistake connected with it? Go back with me, if you please, more than eighteen centuries. Behold the Master riding into Jerusalem, while the shouting multitudes are crying, Hosanna. They expected that he would then, and there, ascend the throne of David, and be king. In a few days, however, he was nailed to the cross, and with him the hopes of the disciples, died. Their expectations utterly failed, yet they fulfilled prophecy.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zeoh. ix, 19. This was fulfilled when Christ meekly rode into Jerusalem, followed by the devoted twelve, and the shouting multitude. They spread their outer garments in the way that he was to pass, cut off the branches of the beautiful palm trees, and carpeted his pathway as he rode meekly along. They cried, "Hosanna to the King of David." Some of the prudent ones came to the Lord and said, "Master, rebuke thy disciples." He approvingly said, "If these should hold their peace, the stones would cry out."

Prophecy had gone forth, and unless the multitude had cried, Hosanna, God would have put a tongue into the very stones. The crowd supposed Christ was then to take the throne. They had no doubt of it. And they became excited and enthusiastic at the prospect. They were filled with the spirit of the time, and of the occasion. They cried hosanna in full expectation that Christ was there to take the throne. Did they fulfill prophecy? They did. Were they disappointed? They were. They were disappointed in every particular.

Were Adventists disappointed in 1844? They were. Then I ask, may not prophecy be fulfilled in their experience, although they were disappointed, as well as in the experience of disciples who lived eighteen centuries ago, when Christ rode into Jerusalem?

But, my friends, I am prepared to show that where the shouting multitudes, eighteen centuries since, were disappointed in every particular, Adventists, in 1844, were mistaken in only one out of four leading points of their faith.

The leading points in the Advent faith were these: First, the personal, not spiritual, coming of Christ. Second, the application of the prophetic symbols which are here represented upon this chart, namely, the great image of Daniel ii, the four beasts of Daniel vii, and the symbols of Dan. viii, &c. The third point was prophetic time. The fourth point was the event to take place at the termination of the prophetic periods. These are the four great points of their faith. On three of these we maintain that we were right. On one, we were mistaken.

I repeat, the consecrated twelve and the shouting multitude fulfilled prophecy, and were disappointed in every particular. It was an entire failure. But the Adventists of 1844, who were joyfully looking for the coming of the King of kings, were disappointed in one point, while in three other leading points they were right. To these four points I wish to call your attention:

First, the personal coming of Christ. When Wm.

*Preached at the dedication of the house of worship in Otsago, Sunday, Jan. 24, 1869. Reported for REVIEW.

Miller and his associates went forth to lecture publicly and scatter publications everywhere, the churches were holding the doctrine of the temporal millennium, or spiritual coming and reign of Jesus Christ. This was not the old established doctrine in the church. He who undertook to trace it back to the apostles, could go no further than Daniel Whitby, of the eighteenth century, as the first to teach the spiritual second advent and reign of Christ. It had, however, in this short time, become very popular in all the churches, and, with few exceptions, the individual members received the sentiment.

The Low Hampton farmer came out upon the doctrine of the literal personal advent of Jesus Christ at the resurrection of the just, and met this popular error of the world's conversion and the spiritual reign of Christ, with the word of God. He presented the words of Christ himself: "And ye shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels, and they shall gather together his elect from the four winds, from one end of heaven to the other."

He also relied upon the declaration of the angels who stood by, at the ascension of Christ, and said to the disciples, as they gazed earnestly to catch the last glimpse of their ascending Lord, "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They saw him after his resurrection. Thomas even placed his finger in the prints of the nails in his hands and feet, and of the spear in his side; and as he saw these tangible evidences of his personality, he exclaims, "My Lord and my God."

"Mary," said the Master, "touch me not, for I have not yet ascended to my Father." And he afterward said to his disciples, "A spirit hath not flesh and bones as ye see me have."

He ate of the broiled fish and of the honeycomb. It was this personal Christ that led his disciples up upon the Mount of Olives, and there ascended in their sight. And the angels bore testimony that this same Jesus, not another, that ye see go into heaven, shall so come, in like manner, as ye see him go into heaven. This is the best kind of testimony. Language cannot be formed to give stronger evidence of the literal return of the Son of God.

In language equally plain, the Revelator says: "Behold he cometh with clouds, and every eye shall see him." And the great apostle says: "For the Lord himself [not another, but himself, lest we should make a mistake and think that the second advent was the advent of the Spirit, or conversion, or death, or something else] shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

I might go to the prophets. I might read to you what Job says: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

With this view of the subject, the book of God appears harmonious. It appears beautiful and clear, as the testimony of Christ, of the angels, of the apostles, and of the prophets, all harmonizing in the clearest terms to impress us with the fact that He who ascended up in a tangible form, and personally went up to the throne of the Father, will come again a personal Christ, to reign King over his people forever. On this point, Adventists are right.

On the second point, the application of the prophetic symbols, Wm. Miller has the majority of commentators with him. I need not dwell upon this point. All Protestants agree, with very few exceptions; and Wm. Miller only repeated that which had been consented to in the past, as to the application of these great prophetic symbols.

The third point, the time, the termination of the prophetic periods. Here it was said that Wm. Miller was treading upon forbidden ground. It was asserted that he had no business with prophetic chronology. Then I answer that it had no business in the Bible. This book professes to be a revelation. We take it as such. The God of the Bible has not troubled the church with non-essentials. He has given us the essentials, and has been very careful to keep the non-essentials

out. "All Scripture is given by inspiration of God, and is profitable."

But there is no book in the Bible that contains more of the grand pillars that bear up Christianity against Infidelity, than the book of Daniel. It is the Christian's stronghold. And in that book are the prophetic measurements. They, as well as other portions of that book, are profitable.

I have not time to go into the arguments on prophetic chronology. I was stating Wm. Miller's position in regard to the prophetic times. He claimed that the 2300 days were so many years; that they commenced, not from any point in the eighth chapter, but that the ninth chapter is a key that explains the eighth. The 70 prophetic weeks, or 490 years, were to be determined or cut off from the 2300. The 70 weeks were to date from the going forth of the commandment to restore and build Jerusalem, which went forth 457 years before Christ. This being the case, the whole period of 2300 days would reach to A. D. 1844.

This position stood the test of the most rigid criticism. Said Prof. Bush, who stood at the head of New England Presbyterianism, Millerism is a mistake; but he who touches Wm. Miller on chronology, touches him on the strongest point. Miller is right as to time; but he is mistaken in the event. He says that Christ is coming, and that the world is to be burned, whereas the true event is the spiritual reign of Christ, and the temporal millennium. This great man taught the people that the temporal millennium was coming about the year 1844. Did not Prof. Bush make a mistake? Has the temporal millennium come, friends? If we have been enjoying it since 1844, may the Lord save us from the balance.

Wm. Miller believed that the prophetic periods terminated in 1844, and that Christ would then come, and the resurrection of the just take place. Wm. Miller was mistaken; Prof. Bush was also mistaken. To err, even in matters and events pertaining to the great God and the events of prophecy, is human. Everything beneath the sun is marked with imperfection, with a lack of foresight. God only is supremely great and supremely wise. But why not let Wm. Miller rest in the grave without reproach, as well as Prof. Bush. Both of these great men sleep; but who thinks of reproaching Prof. Bush because the temporal millennium has not come? But who will plead the cause of Wm. Miller? The good man rests. God bless him! In the resurrection morning he will come forth.

The shouting multitude eighteen centuries ago were utterly mistaken, when they were fulfilling prophecy. Wm. Miller and his associates were right on three points out of four. They were mistaken in only one leading point. Time has rolled on, and given us chance to search our Bibles with a little more care and prayerfulness, until the matter is now all perfectly explainable.

The mistake of these two great men, Miller and Bush, was in not rightly understanding the subject of the Sanctuary and its cleansing. I have already referred to the 2300 days. Allow me to quote the words of the angel to Daniel: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Says Prof. Bush, "The sanctuary is the church. The church is to be cleansed, and the world converted; and it is all to take place at the end of the 2300 days, about 1844." But the church has not been cleansed yet. Said Wm. Miller, "The sanctuary is the earth. That good and truly great man, when he searched the word of God, and saw blazing light shine forth from this precious book in reference to the coming of Christ, saw that one object of that coming was to cleanse and purify the earth. And as the old earth was cleansed by being washed by the waters of the flood, so the present was to be cleansed by the fires of the last day. He inferred that the sanctuary to be cleansed at the end of the 2300 days was the earth. He made a great

mistake; and there is the secret of the whole disappointment.

The earth God's sanctuary? Never, since man stepped his foot out of Eden. Once God walked and talked with man in Eden. Sin entered. The blight and mildew of sin rests everywhere, and moral darkness and iniquity have covered the earth. The primary signification of sanctuary is, a holy place, a sacred place, the dwelling-place of the most high God. Neither this earth, nor any part of it, has been such a place since man left Eden.

Two things only God acknowledges in the Scriptures as his sanctuary: First, the tabernacle built by Moses; second, the sanctuary which is represented here upon this chart. Said God to Moses, "Make me a sanctuary, that I may dwell among you." Moses obeyed. There God placed his name, manifested his glory, and held converse with the high priest relative to the welfare of Israel. That was a holy place. It was the dwelling-place of God.

The second place that God acknowledges as his sanctuary is that of which the apostle speaks in Hebrews: "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the Heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The man, Moses, pitched the earthly tabernacle. The Lord pitched the heavenly. Men of infirmity were priests under the typical system, and officiated under the shadow, in the earthly sanctuary. But Christ ascended up to the great antitypical sanctuary in Heaven, to plead his own precious blood.

The Jewish sanctuary was but the shadow, the type, the pattern. The great reality is in Heaven. There is the sanctuary of the new covenant.

The sanctuary of the old covenant long since passed away. Unto two thousand three hundred days, years, reaching down near the close of this dispensation, and then shall the sanctuary be cleansed. But does Heaven need cleansing? Wait, friends, your ideas are altogether too gross upon the subject of the cleansing of the sanctuary as spoken of by the prophet. We cleanse rooms in this world with sand, soap, and water. But would we get a clear idea of cleansing as applied to heavenly things, let us look at the cleansing of the typical sanctuary.

Into the holy place went the high priest once every year to cleanse the sanctuary. Did he go in there with water, soap, and sand to cleanse it? Was it because that building was unclean as this house might be by bringing dirt and filth into it? There was no such uncleanness in the typical sanctuary. The priests were required to wash their feet before going into the sanctuary, lest some particle of dust should cling to their feet and they should thus leave it in that place. But there was moral uncleanness transported to the sanctuary. The people brought their sin-offerings, confessed their sins, and the priest bore in before the Lord the sins of the people. They were thus taken from the people and conveyed to the sanctuary. It was sin that polluted the sanctuary. It was sin conveyed in figure from the people to that sanctuary which made its cleansing by blood necessary. Hence on the tenth day of the seventh month, the last day of that yearly service, the high priest went into the most holy place to cleanse the sanctuary. He came out bearing the sins of the people, and confessed them on the head of the scapegoat, which is then sent away by the hand of a fit man into the wilderness. All this is done in shadow, and the goat is borne away into the land of separation. This is the way in which the typical sanctuary was cleansed.

Now, how with the antitypical? Every sinner, who has found pardon of his sins, has looked up to Jesus, and to him has confessed his sins. Jesus reaches down his arm to save him. He accepts his confessions of sin, and thus, shall I say, through the intercession of Christ, the sins of the sinner are conveyed to the heavenly sanctuary. Hence at the close of his ministration, Jesus goes into the most holy place of the heavenly sanctuary, and bears out these sins and confesses them upon the head of the great antitypical scapegoat, which we think is the Devil. And as the goat in

the type was by the hand of a fit man sent away into the wilderness, so the Devil is at this time bound by the mighty angel. This is our idea of the cleansing of the sanctuary of the new covenant.

The grand period of 2300 prophetic days reached from the going forth of the commandment to restore and build Jerusalem, B. C. 457, to A. D. 1844, when Christ, our great high priest, entered the most holy place, where, by virtue of his own blood, he is to remove the sins of his people from the heavenly sanctuary.

This view of the subject explains the nature of the disappointment of Adventists, and helps define their present position. It was a part of God's great plan in dealing with the people of our time to arouse the sleeping churches and the world by the proclamation of the time of the Lord's coming. In order for this it seems necessary that the present clear light upon the sanctuary, and the nature of its cleansing should remain hidden till after the passing of the time. Since the disappointment, how forcible the words of the text:

"Cast not away therefore your confidence which hath great recompense of reward."

Adventists had great confidence in the proclamation that the Lord would come in 1844. Are they reproved, or approved for this confidence? Hear while I quote the text again; and may God impress you with its true meaning: "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience [God knows that we have had need of patience], that after ye have done the will of God ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

Faith, my friends, unshaken faith in this great question yet. We see no reason for doubting on this great question. Our faith has never been stronger in the personal coming of our Lord, in the application of the prophetic symbols, in prophetic chronology. We were mistaken in the event. Time has rolled on to fulfill this prophecy, and these declarations about the tarrying and the waiting time. What use should we have for them if we had not had just such a disappointment?

In our waiting position, we have had opportunity to correct our mistakes. And here we stand, with increased light upon this great question.

Believers should follow down the track of prophecy, and see God's providential hand still leading. Those who stand in the light are to-day stronger than at any other point in our Advent history.

This is saving faith—faith in God and in his word; faith in the great second Advent movement which has been wrought out in harmony with the word and Spirit of God; faith in our advanced position in the third message, keeping the commandments of God and the faith of Jesus; faith that in a little while, He that is to come will come, and will not tarry. Here is saving faith. God save us from drawing back to perdition.

May God bless this dear congregation. May these truths of such tremendous importance, oh, may they find a place in all your minds and hearts.

I thank God that our friends, though few, have prepared so comfortable and fitting a place of worship. With cheerful hearts and ready hands have they done this; and now open their doors for worship. We are disappointed this morning at having so large a representation from this community to address. God bless you, dear friends. May his Spirit come down upon us, and may this be the place where God's honor shall dwell, and his servants shall be free; and may they ever have in their bosoms the love and compassion of Christ.

This house has not been built with feelings of ambition to maintain a party feeling; but has been erected for Christ's cause. May all the members of this church be the servants of Jesus Christ, conducting themselves in humility and love. And may this be the place where the people shall ever love to come to hear the plain word of God. And may his blessing ever rest upon us while we meet in earthly courts to pray,

and praise his holy name. And when these scenes shall close may it be our happy lot to meet in the mansions above. Amen.

TIME SPEEDS AWAY.

Time speeds away, away, away,
Another hour, another day,
Another month, another year,
Drops from us like the leaflet sear.
Drops like the life-blood from the heart,
The rose-bloom from the cheeks depart,
The tresses from the temples fall,
The eyes grow dim and strange to all.

Time speeds away, away, away,
Like torrents in a stormy day.
He undermines the stately tower,
Uproots the tree, and swamps the flower.
He tears from our distracted breasts
The friends we loved, the friends that blessed,
And leaves us weeping on the shore,
To which they can return no more.

Time speeds away, away, away.
No eagle through the sky of day,
No winds along the hills can flee
So swiftly or so smooth as he.
Like fiery steeds from stage to stage,
He bears us on from youth to age,
Then plunges in the fearful sea
Of fathomless eternity.

Time speeds away, away, away.
O sinners, turn without delay,
With rapid strides you onward go
To meet the floods of coming woe.
Make haste before the night shall come,
Lest you in Heaven shall find no room,
Then what will be your fearful state,
To hear pronounced, Too late! too late!

SCRIPTURE TEXTS AND THOUGHTS THEREON.

"If thou doest well shalt thou not be accepted? [margin—have the excellency] and if thou doest not well, in lieth at the door." In chapter four of the book of Genesis we have recorded the first religious controversy upon earth, and the martyrdom of the first defender of the faith among men. Cain brings an incomplete offering, and offers it unto Him who had ordained the service he would have his creatures perform, and the kind of gifts he would have them bring, and the sacrifice they should offer. Cain's offering was only an offering in part, Abel's offering was complete. "By faith Abel offered unto God a more excellent sacrifice than Cain." At the sight of the respect God had to his brother's offering, Cain is wroth, and his wrath burns toward the innocent. His unreasonableness increases. God condescends to reason with this weak, sinful creature. Oh! what mercy, love, kindness and forbearance on the part of God. Sinners, behold and love Him. He gently points Cain to his own errors, shows him that the fault is with himself. That Cain knew what God wanted is plain. God tells him that if he doeth well he shall be accepted, or have the excellency. Cain seems to have been jealous because God has accepted his brother who is younger, and not himself the first-born, and would charge God with having respect unto persons. But "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." "Shalt thou not have the excellency?" Spoken interrogatively to express it most positively. If Cain will only do faithfully, as Abel, what his God requires, he shall have the pre-eminence his birth gives him. Not because he is the first-born, but because he doeth well. How just in God. No condition in life shall commend us to God, but right doing. "And if thou doest not well," is the remedy to be found in hating him who does well? Nay, but in correcting that wrong. "If thou doest not well, sin lieth at the door." I must confess the latter clause did not seem very clear to my mind until I noticed a comment by Dr. Clarke. We find a similar one on this passage in the comments of the Cottage Bible:

"That the term *chattaah*, used for *sin*, is used also for a sin-offering, the word offering being usually supplied, see Ex. xxix, 14; xxx, 10; Lev. iv, 3, and so frequently; also Hosea iv, 8; 2 Cor. v, 21; and the verb rendered 'to lie, is properly to couch as an animal, &c.' [Ainsworth and Parkhurst.] This reading is preferred by such commentators as Lightfoot, Pool, Ainsworth, Drs. Kennicott, A. Clarke, Boothroyd," &c.

This reading then would represent God as telling Cain "and if thou doest not well, a sin-offering lieth, or coucheth, at the door"—of his tent, or his fold. If he has erred in not bringing the lamb without blemish—the type of his Saviour yet to come, the fault is his own, not Abel's; and the remedy is at the door. He can make his gift complete. Only cease his murmuring and put his infidelity away, cease his deism, and become a humble Christian, and offer the sin-offering and he shall be accepted, and all will be well. Mercy lingers. Infinite mercy waits. But Cain will not repent. He will not reason with God, nor with his brother; but as they talk, he rises up and slays him.

How gently, yet faithfully, God deals with the sinner, pointing out his error and giving him time to consider his ways and return unto God. Cain is declared to be of "that wicked one." The fault of both consists in refusing to give to Jesus Christ the worship that was meet, thus acknowledging the relation the Father had seen fit to establish.

H. C. MILLER.

WHY MEN HATE THE LIGHT.

THE other day, as I sat in my room, the rays of a very bright sun came in through the window, making a very bright track of light. Immediately I noticed where these rays of the sun shone that the air of the room was full of fine particles of dust. I looked around the room but could not see a particle of dust any where else; yet I knew that there must be just as much where it was not so light as there was where the rays of light could manifest it. The light did not make the dust, it only showed that it was there before. As I looked at it, I thought that I could not breathe such polluted air as that; yet I felt no concern about it till I saw the light. Who has not often noticed this?

While looking at this I thought that it was a good illustration of the effect of truth. The truth does not make men bad, but it makes manifest their bad deeds which before were hid in the darkness around them. When the light comes it exposes these evil deeds so that they may be seen. It shows men that they are corrupt, when before they, and perhaps others, thought they were quite good. This is the reason why men hate the light. Says Jesus, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved [margin, discovered]. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jno. iii. 20, 21.

If men would only hate their evil deeds instead of the light that discovers them, they would act much more wisely. But men seem to think that if they can only keep away from the light or cover it up, then they are all right and good. Suppose that when I saw the dust in my room by the rays of the sun, I had closed the blinds and shut out the light, would that have removed the dust? Not at all. The dust would have been there the same but I could not have seen it, though there was much light in the room, even enough to read by easily.

So it often is with men. In the light, or rather darkness of this wicked world, they appear very well and pass for moral men, may be for Christians; but when they are examined by the exceeding bright light of Heaven, when they stand before the burning throne of God, how different they will appear! Says David, "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." Ps. xc, 8. Our sins are to be examined, not by man's light, but in the light of God before his throne! The least speck of sin will then appear plainly. Hence it is that the men who live the nearest to God are the ones who abhor sin the most. God help us to hate *sin* and not the *light* that shows it.

D. M. CANRIGHT.

South Lancaster.

THE tears we shed for those we love are the streams which water the garden of the heart, and without them it would be dry and barren, and the gentle flowers of affection would perish.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 16, 1869.

URIAH SMITH, EDITOR.

THE RETURN OF THE UNCLEAN SPIRIT.

"WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first." Luke xi, 24-26.

The same language is found in Matt. xii, 43-45, with two additional declarations. 1. That when the unclean spirit returns, he finds the house empty. 2. That as the last state of that man is worse than the first, so should "it be also unto this wicked generation."

What was the subject of discourse when our Lord uttered these words?

The casting out of unclean spirits, or devils. Thus we read Luke xi, 14-23: "And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from Heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth."

Then follow the words relative to the return of the unclean spirit to his house which he had left. It is evident, therefore, that this language of our Lord has reference to the case of those out of whom unclean spirits were cast.

But did not the casting out of a demon make the person out of whom he was cast a Christian? By no means. He was simply delivered from the peculiar power of Satan. He was rescued from that condition in which Satan had the control to a great extent of his bodily and mental powers. He was delivered from these great disadvantages so that he had as good a chance to walk in the path to Heaven as any other person. And what is more, the fact of this great deliverance placed such persons under the strongest obligations to give themselves now wholly to God, lest a worse thing come upon them.

What gives the unclean spirit a second entrance? Having found no rest, for his only relief is in holding men captive, and controlling such as fall under his special power, and it seems to be his prerogative to do this only when men open the way for him to do it, he returns to that man out of whom he was cast. When he returns, to his great joy he findeth the house, *i. e.*, the heart of the man, empty.

What should he have found? Not an empty house, certainly. That man who had been possessed of a demon, when that demon was cast out, ought to have sought after God. The house should not have been empty. Jesus had cast out the demon. The man should have invited in this rightful owner of the house. Not to do it was simply to leave the house ready for the demon to return. So when he comes back and finds that the rightful Lord of the house has not been invited in, and that the house is empty, he

goeth and taketh seven other spirits, and they enter and take possession.

Why is the last state said to be worse than the first? In the first, he was possessed of only one demon, now of eight. The demon was cast out in the first case. Now it is likely he will hold undisputed sway while life shall last.

What does our Lord mean by saying that so should it be to that wicked generation? He said this because that it exactly touched their case. His work was to cast out devils. He did this for an immense number, the most of whom were only anxious to rid themselves of demoniacal possession, and not at all interested to have the Spirit of God dwell in their hearts. Neglecting this most important matter, they were simply like so many empty houses into which Satan would return with stronger force than before, and never again be dispossessed.

Who is the strong man armed? Satan. Who is the stronger than he? Christ. When shall Christ deprive Satan of his goods? Matthew says (chap. xii, 29,) that it is after he binds him. When shall he bind him? At the resurrection of the just. Rev. xx.

What did the Pharisees say of the work which Christ was then doing? That he expelled demons by the prince of demons. How did Christ answer this? That if this were the case, then Satan was tearing down his own kingdom.

He gave them their choice, either to say that the casting out of demons was a Satanic work, in which case the fact that the disciples of the Pharisees, who were his adversaries on this occasion, claimed to do, this very thing would condemn them; for if they did do it, they did it with the approval of the Pharisees who were therefore in league with the Devil; and if they did not do it, then they were all deceiving themselves, on their own showing; or, they could take the other position, and admit that Christ did this work by the finger of God, in which case the kingdom of God is come upon you. That is to say, the King of that future glorious dominion, was in their midst, exercising his mighty power.

One solemn admonition should be drawn from this portion of Scripture. It is an easy thing to make a fatal mistake. When our Lord cast out the unclean spirit, then the man should have invited in that divine Redeemer and Deliverer. Not to do it left him exposed to the return of the angel of Satan with stronger force, probably never again to relinquish their hold upon the man. When the great Physician healed the people of their maladies, they should have remembered that an incurable leprosy, even sin, was eating them up alive. Alas! the most of them never thought of this. They knew Christ after the flesh, and cared for no more intimate or sacred knowledge of him. And how many, even of ourselves, are contented with a knowledge of the truth without ever feeling its saving power in our hearts.

J. N. ANDREWS.

SACRED NOTIONS. NO. 3.

VARIOUS are the notions that fill the minds of individuals which darken their mental vision, warp their judgment, becloud their reasoning faculties, and keep them from the light of the clearest revealed truths.

Some have peculiar views of sanctification. They have at some time been sanctified, made holy, by exercises of the mind, impressions, impulses, dreams, and ecstasies, and these things stand right in the way of their receiving and obeying the sanctifying truths of the word of God. All things must be tested by their experience. They have been perfectly holy so long that there seems to be no chance for improvement. Like a chronic disease which will hardly yield to the best treatment, is a chronic holiness, obtained by thinking and not by doing the will of God by keeping his commandments. And their impressions stand in the way of their submission and obedience. According to their views, the Saviour should say to them in the end, Well thought, Well imagined, Well felt, or, Well said, instead of "Well done, good and faithful servant."

They have become so firm in their way of thinking, so filled with wild fancies and imaginations calculated to exalt themselves, and have taken so decided a stand,

not on the doctrine of Bible holiness, without which no man shall see the Lord, but upon *my holiness*, that to say I was wrong, and have learned better, is like "the giving up of the ghost," the surrender of life itself. And the Scriptures to them mean just what they will have them, to agree with their imaginations. If to maintain their own perfect holiness, and to be like the sinless angels, it becomes necessary for them to be the "children of the resurrection," they will profess to have attained to the first resurrection and eternal life.

If they think of humbling themselves by confessing wherein they have been wrong, Satan stands ready to tell them that that would be denying the Holy Spirit in the work it had done for them. He makes them think it is their fear of committing the awful sin against the Holy Spirit, and not their own spiritual pride that stands in the way of their frankly saying, I was wrong. If they could only see that while they were seeking God and the holiness he requires, Satan pushed them over the line that divides between lifeless formality and wild fanaticism, causing them to profess attainment to perfection which they had not reached, and putting themselves in a position of self-glorification, instead of glorifying God by their humility, then they could see that to confess their wrong would glorify God by humbling themselves, instead of being a sin against the Spirit.

You have learned something more of the *way* of holiness since you professed its attainment; and it will honor God instead of being a sin against him, to confess it. It will not kill you; it will do you good. Try it. To crucify self is not a sin. It does not spoil our enjoyment, but brings peace. Please read again the short article in REVIEW of Dec. 22, under the general heading of Practical Thoughts on Bible Subjects, and under the particular head of Humility and False Humility.

R. E. COTTRELL.

THE AUTHOR AND FINISHER OF FAITH.

In the eleventh chapter of Hebrews, the apostle Paul mentions a number of ancient worthies who were noted for their faith. Their life was exemplary before God, and they had their faith tested by the many trials and persecutions they suffered. These are the "great cloud of witnesses" referred to in chap. xii, 1. With these witnesses of the faith that is pleasing to God before us, we are exhorted to "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us." The laying aside every weight, means the same as "cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vii, 1.

The subject upon which the apostle is writing, is faith. Hence the besetting sin is the opposite of faith, or unbelief. All who are not really and truly the children of the Lord by faith, are, to a greater or less extent, laboring under the deceptive influence of unbelief. Here is Satan's stronghold on the human race. If he can make them doubt the truth of God in any way, he is quite sure to make them stumble, and fall into sin. But we are not left to run the race in our own strength. How thankful we should be to God for this. We are to look to Jesus, "the author and finisher of our faith."

But how is Jesus the author and finisher of faith? A few thoughts, we trust, will make this clear to every mind. We look back to Adam in the garden of Eden. He was pure and holy, and by obedience alone he might have retained his favor with God. In his holy state, he needed no faith in a Saviour, for he was unfallen; and, as long as he obeyed God, his right to the tree of life was secure, and no plan of salvation was necessary. But he sinned, and was driven from the garden under the sentence of death. He was now without hope. But Jesus looks upon man in pity. He offers to take the penalty upon himself, suffer in man's stead, and thus open a way for him to be redeemed. "God so loved the world that he gave his only begotten Son, that whosoever believeth [has faith] in him should not perish, but have everlasting life." John iii, 16. God gave a promise to man that a Saviour should be provided. He took hold of this promise by faith. Christ came into the world, suffered and died,

and thus verified the promise of the Father. He becomes the author of faith in that he is the great center of the plan of salvation, and the only one in whom man can hope.

But he is also the finisher of faith. We look down a little way in the future, and we see the Lord coming the "second time without sin unto salvation." He comes in all the glory of his Father with the holy angels. Loud and clear the last trump sounds throughout the earth. The graves of the sleeping saints are thrown open, and they spring forth to immortal life. The living righteous are not forgotten, but they are changed in a moment. They join the resurrected saints, and are all caught up together to meet their Lord in the air. Their

"Hope is changed to glad fruition,
Faith to sight and prayer to praise."

Jesus leads the mighty triumph on, and they all ascend to the city—the mansions he has prepared for them. He has finished their faith, and their measure of happiness is full, to remain to all eternity. O day of joy, speed on thy flight, that the sufferings of earth may soon be over!

Dear reader, probation lingers yet for a little season. Be diligent to make your calling and election sure before it is too late. "Earnestly contend for the faith which was once delivered unto the saints." If you pass through trials and afflictions, be patient, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." I. D. VAN HORN.

REPENTANCE.

THE prodigal returning to his father's house, and humbly petitioning for the lowest place, is a fair illustration of true penitence and sorrow for sin. He had tried the world and its vanities. He found from bitter experience, that among strangers, there were none to lift up the spirit howed down and oppressed; none that had a father's heart. He longed for the home of his youth, where he had in childhood received lessons of truth and wisdom. Against all these lessons he had rebelled. He had wasted in folly his father's treasures. His money was gone; his summer friends fled with his gold; famine stared him in the face; what could he do?

He could now meditate and reason correctly. His head was clear, although his heart was heavy. His poverty forbade him to drown his troubles in the intoxicating cup. Famine forbade him the exercise of gluttony. Coarse fare, and little of that, with hard work, sharpened his wits; and the influence of early training led him to look up to God for help. Now he is directed by Him whose love is greater than that of any earthly friend, to think of his sins against his kind father, and against God. He thinks of his sins. He has time now to think. There are no vile comrades around him now, to lead him astray. They have his money; it was all they wanted. He feels that he has abused dear friends, and has thrown himself away, by confiding in base associates, who cared only to rob and despoil him of his virtue and his life. But would his father accept him now?

It was doubtful; but there is no other resort. He thinks of his father's happy home, and the peace and plenty there. His servants even are happy and well cared for. Oh! could he only have a servant's place, it were a happy, a privileged place. He yet loved his father; he would risk a return. But how would his father receive him, after all his sins? He well knew his father's virtue. He felt no desire to justify himself; but with the full confession of his sins and folly upon his lips, he hastened home.

Well it was for him, that his sense of guilt led him to make thorough work. Had he now concluded to justify his course, and deny his criminal associations, and to cover up his crime, by saying something smooth and self-pleasing, no father's arms would have been spread to receive him; no fatted calf would have been served up for his refreshment, no music would have honored his return. But the first expression of this exile was, "Father, I have sinned against Heaven and in thy sight." He gets down lower still. He is not

even worthy to be called a son. But this is not so low as he will sink himself. He will be not a son, but as a hired servant.

Thus confessing, he honors his father, and does deference to principles of truth. His father is more than pleased; he is delighted. Had his son returned in splendor, but covered with sin and iniquity, unconfessed, unrepented of, his father, he would not have seen, nor would his father's house have been to him a pleasant home. But he would have turned from it in pain. Now he is in deep sorrow, but painful as repentance is to him, it is his only passport to his father's mansion, and to his hospitality and favor. And so highly does it recommend him, that it is doubtful if his elder brother is more beloved, especially after he becomes envious of the attentions the prodigal receives.

By this we learn that true repentance consists in a clear and vivid sense of our sinfulness and lost condition, with a disposition to return to him against whom we have sinned, with full confessions, and an abasement of soul, and willingness to take the lowest place in our father's house. JOSEPH CLARKE.

REPORT FROM BRO. HUTCHINS.

SINCE my last report, I have spent one Sabbath with the church in Sutton. I believe all the brethren and sisters present were encouraged and strengthened in this meeting, to press forward for victory. I visited what I was able the few days I remained here. Though our brethren are few in number in this place and somewhat scattered, it is their privilege to continue to grow in grace, and in a knowledge of the truth. They may, and should, exert a saving influence on those with whom they associate, and with whom they deal in worldly matters. A sacred regard for our promises with all, "good works," and "well-doing," tell favorably for the religion of the Bible, for the cause of God, and the truth we profess to believe and obey.

Jan. 16 and 17, Bro. A. C. Bourdeau attended meeting with us in Wolcott. He preached three discourses. I spoke once. The good Spirit was present to assist in the presentation of the truth, and to melt the hearts of those who heard, in tenderness. Bro. B.'s remarks were calculated to awaken our minds to a more vivid sense of the time in which we live, and to lead us to seek a preparation of heart, to stand in the day of the Lord which hasteth greatly. His visit with his companion at our house was agreeable. Praise the Lord for union with, and love for, his saints.

Having had a desire for some time to visit the brethren in this section, I arranged with Bro. B. to be with him here on the 23d and 24th. The meeting being held at Roxbury on the Sabbath, instead of Braintree, as we expected, together with being delayed on our way there on sixth-day, rendered it necessary, if we attended the meeting, that we should drive some seventeen miles Sabbath morning. This distance we drove in about three hours, which brought us to the mountain-home of Bro. E. P. Cram. The presence of the dear brethren and sisters, with the good word spoken, cheered our hearts, and bade us take courage in the Christian warfare. Pilgrims, let us hasten on. The reward of eternal life is near. The King of glory soon will come.

Last Sabbath, Bro. Evans spoke in the forenoon on the subject of faith. In the p. m., I spoke on suffering with Christ, from 2 Tim. ii, 12. Deep conviction seemed to rest upon the minds of the people, while in the hearts of the brethren and sisters, new desires appeared to be kindled to suffer with Christ here, if they could reign with him hereafter. At the close of the meeting, four arose, expressing a determination to keep the Bible Sabbath, whose attention had been called to the subject, under the labors of Bro. Evans, within the past few weeks, and four, or more, arose, requesting an interest in the prayers of God's people.

On first-day, we both spoke with freedom. Bro. E. labored to show the friends the importance of accepting the truth and walking in the light while it shines upon their pathway. I followed with a discourse from the words, "How shall we escape, if we neglect so great salvation?" If, simply to neglect salvation, we incur the displeasure of God, and finally lose Heaven, what must be the doom of such as spend a life of open re-

billion against the Most High, who fight against his cause, and turn many from the truth? How will they escape? As I spoke on this point, the fate of the poor sinner seemed terrible; but the reward of the righteous, desirable above the power of language to express. And this may be ours on condition of faith and obedience.

Our visit in this section with the brethren, and the friends inquiring the way to Zion, has been pleasant and, we hope, profitable. May none of these be turned from the right way, but may they all follow Jesus, till glory shall complete the work which grace has begun. A. S. HUTCHINS.

Braintree, Vt., Feb. 2, 1869.

MEETINGS IN WISCONSIN.

At the time of my last report, I was laboring in the town of Fayette, Lafayette Co., Wis. and not Fayette Co., as given in my last report. I continued my labors in the Ethrage school-house, five weeks, between Darlington and Fayette, a section of country that has had the bad influence of having a large interest raised, then left to die out. Some I found had kept two Sabbaths. Many had been convinced but had lost all interest and confidence in the work, never to be interested again, as we all know who have ever labored in such a field. Yet having commenced labor, and finding some fractional interest, I continued laboring, hoping, with the blessing of the Lord, to save a few. There were four families of Sabbath-keepers there who seem to be much strengthened and encouraged by the truths which they heard. Another family took their stand upon the truth, and commenced keeping the Sabbath. Two other families we think will also do so. May the Lord grant them wisdom and power to do so, is my prayer.

I returned to Cassville, Grant Co., on the 5th of January, and commenced a protracted meeting with the Waterloo church, the ninth, and have continued two weeks. The meetings closed last night, Jan. 24, with our Quarterly Meeting. In the two weeks I preached twenty-two sermons to large and very attentive congregations.

One Elder Darnell, a local preacher of the Freewill Baptist faith, desired to preach a sermon on the Sabbath question to convince us that we were under no obligation to keep the seventh day according to the fourth commandment, but that we were under obligation to keep the first day because the law of the land required it, and which was the only reason he offered, accordingly we had neither precept nor example in the Bible for it, which I had just been showing the people was the case according to the Bible, and that all the authority there was for Sunday keeping was the commandments of men. He preached in the Advent meeting-house, at 3 p. m., and I reviewed him in the evening. The Lord giving me great liberty in the move which brought quite a number to a decision on the Sabbath question, so that on the following Sabbath, eighteen were baptized and thirty-two received into the church, making this church now number one hundred and nine members, besides quite a number of others that have just commenced keeping the Sabbath who we expect will unite with the church at the next Quarterly Meeting. During the session of this meeting we re-organized on s. b. book, having about three-fourths of the member's names upon it. The figures now foot up over \$400.00 for the year 1869. The church and individual friends of the cause furnish the meeting-house with a communion service and furniture which cost \$49.00.

We had a very interesting ordinance meeting, evening after the Sabbath. That evening the brethren who once thought the house was too large, had the happy privilege of standing up to give seats to their neighbors who came in to hear about the coming of the day of the Lord. It was a very solemn and interesting time. Almost all who came to these meetings were convicted before they left. All candid persons who attended these meetings, are almost sure to be converted to the truth. May the Lord still bless this church, and make it like a city on a hill, whose light cannot be hid, that each one of its members may let their light so shine before men that they may see their good works and be constrained by the power of the light they see in

us to obey God, keep his commandments, be sanctified through the truth, and saved in his kingdom.

Next Sabbath and first-day, I attend the Quarterly Meeting at Sand Prairie on my way to the Sugar Grove meeting.

Dear brethren, though I feel care-worn, yet I never felt more hopeful and encouraged than now; nor have I ever felt and seen my own weakness as now. Never before have I seen with such clearness the great importance of my having daily a new conversion and consecration to his work as now. Pray for me that I may be a faithful minister, approved of God, one who need not be ashamed, rightly dividing the word.

I. SANBORN.

Cassville, Jan. 25, 1869.

REPORT FROM BRO. MATTESON.

I AM holding meetings now in the east part of the town of Alaedon. It is two weeks since I commenced. The interest is good. House crowded every night. Congregation varies from 120 to 150. There is a Methodist class here, numbering 40. Most of them have favored the meetings; but a small faction have opposed very bitterly. They have class-meeting every Thursday evening and Sunday forenoon. I have attended every one, and invited the people to come. At first they had a happy time, shouting and shaking hands because the first-day Sabbath was so much blessed by the Lord. But as we reasoned with them in the synagogue, their happiness pretty soon turned into anger. So much so that the class-leader declared before all the people, that he would have nothing more to do with such proceedings. He is now keeping the Sabbath.

Yesterday, two of their preachers came. Last night, they preached against us very violently. They gave out a class-meeting after preaching. I suppose there was more than 150 people in the house. I invited all to stay till after class-meeting, and I would review the discourse. All stayed. The lovers of Methodism got excited. Preacher said I had no right to do such a thing. The young people commenced hooting at him. Men and women stamped the floor and clapped their hands. Some of the faction went out doors and cried, Let us go to another house. Let us go. God bless the little flock. Glory. Hallelujah. Then a Methodist woman in the house got the power. She shouted, Glory to God. Jesus is here. Immediately a spirit of shouting seemed to come over me too, and I cried, above her voice, Amen. Jesus is here. Do n't leave. If Jesus is here, why do n't you stay? This kindled a shouting in the other side of the house too, and soon the attention was drawn away from the woman, and she came out of her power. The preacher did not know whether to stay or go. When he heard me shout, he got so happy that, although he had just been trying to make out in his sermon that we were thieves and robbers, now he turned round and shook my hand violently, and we had a friendly talk together, right in the midst of the row.

The Methodist faction cleared out, and in three minutes the house was perfectly quiet, and the people listened attentively all through the review. By the grace of God, I will stay here till this battle is fought through.

On the Sabbath, we had the Spirit of the Lord with us in rich measure. Twenty have commenced to keep the Sabbath. About forty attended the prayer-meeting. Unbelievers are under conviction. Our hearts have been made glad in the Lord. In trying to water others, I have myself been watered.

We have started a Bible Class with eighteen scholars. Many more we trust will yet embrace the truth. Pray for us that the Lord may direct and bless abundantly.

LATER. The interest in this place is still increasing. People come from far and near to hear. And although the house is densely crowded, and one quarter of the congregation has to stand up, yet perfect order and quietness prevail throughout the meeting. Many are moved, and their better feelings wrought upon. Last Sabbath, the Spirit of the Lord was present with much power. Several started for the first time in their lives to serve the Lord. Old and young wept over their sins.

The Judgment appeared to us very near. We felt the awful, and yet cheering, presence of holy angels. Twelve more have started to obey the truth. To the Lord be all the praise.

It is now three weeks since I commenced the meetings. Thirty names are on the list of our Bible Class. This promises well. The members take much interest. We have also started a Sabbath School. Pray for us, that the Lord may direct and bless in this work.

There are urgent calls for preaching from six or seven different places right in the immediate vicinity.

JOHN MATTESON.

Mason, Ingham Co., Mich., Feb. 8, 1869.

REPORT FROM BRO. A. C. BOURDEAU.

FROM Johnson, Vt., Jan. 15, in company with Bro. and Sr. Loveland, and others, we went to Wolcott. We spent Sabbath night at Bro. Bruce's. Sr. B. has been very sick, nigh unto death. During her long illness, of more than five months, she has had but a few calls from those of like faith, and while we were welcomed by the entire family, the words of our Saviour came forcibly to my mind, "I was sick, and ye visited me."

Sabbath, found a goodly number of brethren and sisters at the meeting-house. Spoke with usual freedom in the morning, from Mal. iii, 1-3; and in the afternoon, from Zeph. iii, 9. Several responded to the truth with good, spirited testimonies. Sunday, at 10 A. M., held an interesting social meeting; at 11 o'clock had liberty in preaching, and in the afternoon Bro. A. S. Hutchins spoke to edification from Isa. i, 18.

It would be well for the cause in Wolcott if, besides their Sabbath meetings, a weekly prayer-meeting was established by the Sabbath-keepers there. May the church in Wolcott take new courage, and endeavor to manifest as much life and activity, at least in the work and service of God, as they do in temporal matters.

On Wednesday, the 20th inst., held two meetings at Stowe. Preached twice. The responses from the brethren and sisters were very cheering. We were glad to see in this church a decided improvement in trying to live out the principles of health reform. Hope they will persevere in their efforts to come up on all points of truth. While union exists in their midst they will have more strength, and it will be easier for them to accomplish this great work.

The 21st, we drove forty-three miles, to Braintree. The next day, in company with Bro. Evans, we went five miles west of the village, where Bro. E. has recently given twenty discourses in a new field, partly in Braintree, and partly in Roxbury. Four have embraced the Sabbath, and others are investigating. The brethren had arranged to have our meetings held in this place.

Sabbath morning, the 23d, while I was preaching, Bro. and Sr. Hutchins arrived, unexpectedly to us. The friends were cheered by their presence. We held six preaching meetings in two days. Bro. H. was enabled to speak twice. I occupied the rest of the time. The meetings were well attended, and the interest to hear on the truth holds good. Bro. Hutchins will spend another Sabbath with the friends here; and Bro. Evans will hold meetings in this place every Sunday, as long as the interest will demand it.

Yesterday (Monday), we held a business meeting with the church, with good success. May these brethren and sisters strive to keep near the Lord, and to dwell together in unity, that they may have a salutary influence upon others, and by their course win some to love, and humbly receive the truth.

A. C. BOURDEAU.

Roxbury, Vt., Jan. 26, 1869.

QUARTERLY MEETINGS IN MINNESOTA.

THE last two series of Quarterly Meetings in this State I have mostly attended. The first of these commenced the first Sabbath in August, last, at Pleasant Grove. It was a meeting of much more interest than any previously held in that place. Some came in on the Sabbath, not with us in sentiment, which caused some interest; and on first-day many such came in.

This called forth a discourse on the perpetuity and perfection of the law of God, which led one intelligent sister, who had been the wife of an Advent preacher, to embrace the Sabbath. Others also were then convicted; two of whom have since embraced the same truths.

One week from that time was Quarterly Meeting at Greenwood Prairie. It seemed to be a meeting of some interest to the church on the Sabbath, but not so much so on first-day.

Three weeks after this, I attended the Quarterly Meeting at Deerfield, which evidently lacked spiritual life until the closing discourse on first-day, on the subjects of watchfulness and prayer, when the clouds of darkness broke somewhat away. There were a large share of young people who were lingering and doubting. This doubtless caused the darkness which was there felt.

The next week at Mapleton. The spirit of truth was evidently there to convict unbelievers; and if all Sabbath-keepers there had been possessed of the right spirit, there doubtless would have been a good work, and some accession to their numbers. The church at Bass Lake, whose appointment was then at Mapleton, has been, with some exception, rent asunder by tattling, if not by slander, till there seems to be no hope of their restoration.

At Brush Creek, those who have not been long in the truth had been neglectful in regard to growing in it even if they grow in grace. I gave them four discourses, and trust there was some improvement in this respect. One Baptist sister who had heard some before, came ten miles and remained both days. She, with her husband, has kept the Sabbath ever since.

The next week, the last week in September, I attended the meeting at Jo Daviess. This is a young church organized last June, but it seems to be trying to learn of the Master. We had great freedom in holding up the truth before them.

STEPHEN PIERCE.

SINNERS MAY YET OBTAIN MERCY.

It is often remarked by those who seem disposed to oppose almost every position taken by Seventh-day Adventists, that if it is a fact, that Christ changed his place of ministration in 1844, from the holy to the most holy place of the heavenly sanctuary, sinners cannot obtain mercy since that time.

That such a conclusion should be drawn by them from such premises, seems very inconsistent; for they contend that Christ, as High Priest, entered eighteen hundred years ago to that part of the New-Testament sanctuary, which they themselves regard as the most holy place, and that salvation has been free to all since the time of his entrance there. How then can they contend, that if Christ entered the most holy place in 1844, salvation is not free to anybody since the time of his entrance there.

The particular point of difference about which they contend so much, is not the place of his present ministration, but the point of time at which he commenced upon that work.

Now, if it was a fact that he entered the most holy place at the time of his ascension to Heaven, and therefore sinners can be saved in 1869, we fail to see why sinners cannot be saved in 1869 if he entered there in 1844.

They believe Christ is now in the most holy place. We believe he is now in the most holy place. And how they can think that our position shuts the door of mercy to every one, and that their position leaves the door of mercy open to every one, is indeed strange.

When we succeed in showing them the inconsistency of their conclusion, and that our position gives the same chance for salvation since 1844, that their's would if it was true, their next conclusion is, that if Christ changed his place of ministration in 1844 from the holy to the most holy place, and if sinners can be saved since he entered the most holy place, they could not have been saved during his ministration in the holy place, before his entrance into the most holy.

In reply to this, we would ask them if their position

be true that Jesus entered the most holy place at the time of his ascension to Heaven, which was more than four thousand years after the creation of man, how can any body be saved who lived during that long period of time before Christ entered upon the office of priest in any respect, and before he was raised from the dead for our justification, and before he had even shed his blood for the remission of sins? Their argument on this point would prove that not one person who died before Christ's ascension can be saved.

If they would only admit the true position, that our salvation depends not so much on the particular point of time at which Christ entered upon the office of high priest, as upon our faith in the work which he performs, while occupying that position, their absurdities would be many less, and their understanding of the truth much better than at the present time.

W. H. BLAISDELL.

A TIMELY REBUKE.

The London *Saturday Review*, which is certainly—whatever else may be said of it—one of the ablest and most thoughtful of the English journals, has these reflections:

"In the United States we see the influence of money in its worst and most unblushing form. Of all the dangers to which the great democracy is exposed, none is so conspicuous, and none so generally recognized by all thinking men, as the danger of downright pecuniary corruption. An effort is being made in England to bring to justice men who are accused—rightly or wrongly—of having defrauded the shareholders of a great financial company. Whatever the result, no one doubts that the case will be fully investigated, and that the Judges will do their duty without fear or favor. But in New York the leaders of commerce appear to be above the law. They use their power without restraint or concealment for transactions in shares which fairly astonish the enterprising British financier, and when an appeal is made to the law in consequence of a quarrel between the conspirators, it turns out that each of them has a judge in his pay, and is able to drag the machinery of justice through the dirt of the most unblushing corruption. Certainly no spectacle has been exhibited in England half so demoralizing to the public mind as the whole course of the rival manipulators of the great Erie Railroad. Money has doubtless great influence upon the British Parliament, but at least it does not influence members in the repulsive form of direct bribery. The taxation of the country is doubtless determined in a great measure by rich men; but at least we are not told here that more than half the revenue escapes through mysterious leaks between the contributor and the national exchequer, and we are entirely free from such mysterious but powerful agencies as the notorious "whiskey ring." The influence of money in England acts through what, by comparison at least, may be called legitimate channels; and we are not disgraced by paying one set of taxes to the public and another to the plunderers of the public revenue. The wealthy classes may be powerful, but they have not the power to mould tariffs with an exclusive view to their own pockets."

It is lawful, says the Latin proverb, to learn from an enemy, and though the *Saturday Review* is not a special friend of this country, we may acknowledge the truth of this statement, even if it were made in an unfriendly spirit. We may not only acknowledge its truth, but confess that it is not the half of it. Unhappily, in the largest and most influential city of the country, both commercial and political affairs are rotten from core to skin. There is not only the hidden gangrene, but the hideous and disgusting corruption which there is no attempt to hide, but there is not honesty enough left even to be ashamed of it. From primary meetings to national elections is an unbroken chain of bargains, of buying of votes and selling of legislation. Laws are made, not for the public welfare, but to subserve private interests, and are bought by the purchase of members at so much a head, either in money or office. The rule is universal, with only here and there a few honorable exceptions of individual men. The "Ring" is King, and Legislatures are only its ministers, to give a legal sanction to whatever legislation it chooses to be paid for, at such a price as the interest in question warrants. Office is sought and accepted, whether legislative or executive, not with any purpose of faithfully discharging its duties at a fixed emolument, but for what can be made out of it by wholesale

theft or plundering the public. The Bench is no better. The man who goes before a Judge elected by popular vote, in the hope of a just judgment according to the merits of his case in law or equity, is a fool. The Judge is bought by money, or interest, or political considerations, and he who cannot count one or the other on his side, will, if he has ordinary common sense, keep out of court and save his costs.

From the corner grocer who sells fusil oil for whisky, peach leaves for tea, chicory for coffee, or marble-dust in four parts to four of sugar, up to the millionaire in Wall street who waters stock, makes a corner on Erie or a corner in pork—and the category covers the greater part of them—all are knaves alike, great rascals or small rascals, according to their opportunity. At the Bar men reach distinction who, fifty years ago, would not have been permitted to practice in any court, and because of that bad eminence and influence it gives them among thieves and pimps, and other beastly elements of society, are raised to Chairmanships in State party committees and command the nominations to the highest offices. It is only among the old-fashioned lawyers of a past generation or the few young men who cling to the old traditions that that high sense of professional honor which once distinguished the legal calling is clung to and held as more precious than all fee or reward. The greed of gain has eaten out all purity; honor is a romantic notion, and honesty a weakness which only fools believe in or practice.

This is not an agreeable picture; but who can say that it is not a true one? True, that is, of the dominant influences that govern society in New York, that shape its ends and mould its various public relations. There would be little hope for us, as a people, if we did not see and acknowledge that this is a true statement of the case there, and that contagion is showing itself in other places. * * * * Never before in this country has there been such a destitution of public morality, or any such well-grounded reason for fearing that we may not be able to get back to a healthy state without serious convulsions. New York, as the metropolis, sets the example to the rest of the country, and has long done so on a large scale in her municipal affairs and local politics what is done on a smaller scale, and, as yet, with less boldness, in some other sections. And in New York the reaction seems likely to first show itself. "When these Yankees,"—said one foreigner to another in the silent crowd that awaited around the San Francisco jail the bringing forth of the first criminal to be hanged by order of the Vigilance Committee,—“when these Yankees take a "Bible in one hand and a musket in the other they "are the Devil." They are getting their Bibles and their muskets ready in New York.

Shall we take warning in time? Or are we to go through another ordeal of civil convulsion and of blood? The work of purification is enormous, but it must be begun and persevered in or the whole political fabric which it has cost so much to rear will tumble into ruins. Party names and party interests are less than dust in the balance where the stake is the welfare of a whole people and the existence of a republican form of government. We are in greater danger of destruction now from the want of morality and any sense of honor in our public affairs than we have ever been from foreign or domestic enemies, and our only salvation is in that private virtue of the people which, when they see the danger, may apply the remedy.—*Chicago Tribune.*

Conference Department.

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

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

From Sr. Stiles.

DEAR BRETHREN AND SISTERS: I had been striving for some time to realize a perceptible growth in grace, but found it hard advancing; and when I read what a brother said a few weeks past in the REVIEW, about having a system, I eagerly seized the idea, and acted upon it, and have been so strengthened and blessed in it that I am convinced that God is pleased with order, even in secret worship. If our design and determination is to have all our thoughts and actions to the glory of God, it will be a pleasure to review them several times in the course of the day, especially if we have done some good work, or spoken some good word; and if some evil has been done, the sooner we repent the better.

Oh! when shall we be perfect enough to keep the "acceptable fast," to loose the bands of wickedness, to undo heavy burdens, to deal our bread to the hungry, and to bring the poor that are cast out to our

homes? &c. The promises look so precious to me this morning, I feel that I will keep the fast that the Lord will accept.

"Then shall thy light break forth as the morning, and thy health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am." Oh! to live so near to the Lord as this, would be a fullness of enjoyment that would compensate for all the sorrows and perils of the "narrow way." Let us hold fast the "cord." It will surely hold, but we must hold it with both hands. We cannot carry our treasures in one, and hold safely to the cord with the other; but if we have been good stewards, our earthly treasures with our hearts will have passed before us to the beautiful land.

We have been scattering books and papers lately, and are surprised to find those who have formerly been prejudiced, take them gladly, and say they are not afraid to investigate. One commenced to keep the Sabbath with the new year. It is a noticeable fact that the newly converted find just what they need in Spiritual Gifts and Life Incidents, and prize them highly.

It is quite sickly here this winter, which has moved the minds of the people, reminding them of their mortality, and causing them to feel the need of a well-ordered life, and a religion that will carry them over the dark valley. We humbly and earnestly pray the Lord of the harvest to send forth more laborers into his harvest, and to send one here as soon as agreeable to his holy will. Some desire baptism.

M. P. STILES.

Cedar Springs, Mich., Feb. 2, 1869.

Sr. S. E. GIBSON writes from Minn.: I see in our REVIEW of Jan. 19, that the duty of writing to the letter department is enjoined upon the believers in present truth. I have often thought I would tell the readers of our paper my hopes and fears and determinations, for I have often been greatly cheered and strengthened by reading their epistles. I thank God to-day that he did incline my heart to obey him, and turn from keeping the traditions of men to the commandments of God. I determined to walk out in the light as far as it shone upon my pathway, and I feel that God has blessed me in so doing.

It is my determination, God being my helper, to so live that I may be numbered among his remnant people. We read that if we acknowledge God in all our ways he will direct our paths; and also that with every temptation he will make a way of escape. What precious promises! Why may we not claim them as ours?

"Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of our Father which is in Heaven." Shall I be left out? Will any that are trying to keep God's commandments, and the faith of Jesus? God help us to be right in his sight! How plainly that passage shows that we must watch as well as pray; that we have duties to do to God, to each other, and to ourselves. May the Lord strengthen us each to do our every duty in his love and fear.

From Bro. Bartholomew.

To all to whom it may concern, I wish to say through the REVIEW, that for some time back I have borne the name of a Seventh-day Adventist; but I have been a disgrace to the cause and dishonored my profession in my life, and deal with my fellow-men, and I wish to say to all, that by the assisting grace of God I intend to start anew; and wherein I have wronged any one in word or deed, or by my influence, I am sorry and as far as is in my power I will make satisfaction, and where I am owing I will turn out any thing I have to pay up, or as fast as I can get money I will pay, and restore. I believe that time is short and I want to make thorough work, and get right that I may stand with the redeemed on Mount Zion at last. Yours in hope.

DANIEL W. BARTHOLOMEW.

Otsego, Mich., Feb. 9, 1869.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, at the residence of Bro. L. Lowry, in Mannsville, N. Y., Dec. 13, 1868, Orson, son of Silas (deceased,) and Calista Lowry, aged 2 years, 8 months, and 10 days. For about twenty days, little Orson suffered under the cruel power of disease. Warm hearts and kind hands administered to his wants; yet the enemy was permitted to prevail. As we loved him in life, so in death.

"How vain is all beneath the skies,
How transient every earthly bliss."

Sermon by the writer.

C. O. TAYLOR.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 16, 1869.

HAVING been engaged most of the past week on the new Hymn Book, we have not had time to prepare the usual article on Daniel. Shall endeavor to resume the subject next week. The Hymn Book is progressing quite rapidly, and in a manner which we think will give general satisfaction.

Testimony No. 17 will be ready for mailing in a few days. It contains 196 pages of most valuable matter. There are two pieces of touching poetry on the cover, worth to any Christian reader the cost of the book. Price of the book, post paid, 25 cents. Let the orders come in, and let the edition go out to the churches east, west, north, and south. J. W.

The General Conference Missionary Funds are low. We have quite a number of able and faithful missionaries in the field—two in California, two in Maine, and several in other States. These must be sustained. Brethren who have offerings for the Lord should remember the cause of Missions as well as the Book and Benevolent funds. Come, brethren, bring your offerings, as well as your tithes, into the Lord's store-house. JAMES WHITE.

Those who have received the Book Fund report should see that the fund we commenced to raise at the Wright camp-meeting for the circulation of Life Incidents, and other works, is not the same as the fund we commenced to raise, January, 1868, to circulate Spiritual Gifts, and similar works. The first fund is in the hands of the Publishing Association, the other is in my hands.

The money received for the first fund has been once receipted in REVIEW, and should not be receipted again in the Book Fund report. The money pledged and paid since the Wright camp-meeting to assist me in circulating such works as Life Incidents, Law and Gospel, God's Memorial, is acknowledged in the report. JAMES WHITE.

Some are drawing back from the figures suggested in my report of Book Fund, while most of the brethren are expressing entire satisfaction. Of course, all shall have this matter their own way. But those friends of the cause who are wealthy, and feel anxious to swell the Book Fund, so that we shall be able to furnish the books, pamphlets, and tracts to suitable persons to circulate, and yet have not the ready cash at their command, can have all the time necessary to dispose of real estate or personal property. We shall not change their figures because of the want of ready cash. But if any are too poor, or too covetous to assist in this work, we shall be glad to put their figures very low. God loves the cheerful giver. He accepts freewill offerings. We hope all the friends of the cause will be represented in the corrected edition of the Book Fund report which we wish to issue in a few weeks. JAMES WHITE.

Our preachers, east and west, should interest themselves in the circulation of books. They should interest the brethren in their duty, and assist them in forwarding tangible help. Then these ministers should send in their orders for books to give when they cannot sell them. JAMES WHITE.

Note from Brn. Howard and Putnam.

THE work goes well. Those who have started seem to be willing and obedient, and cheerfully take up their cross. It is good to see old men sixty-four or five years old taking up their cross. Two among our number are of that age, and three others are more than fifty. They seem very earnest to be saved. A number of middle-aged persons give promise of being useful in the work of present truth. We have sharp opposition

from the Methodist minister in charge, but in the midst of it all the work goes steadily on. Pray for us, dear brethren, that we may have wisdom to do our last work faithfully, that when the Master cometh he may say, Well done.

Your brethren in the Lord.

L. L. HOWARD.
WM. W. PUTNAM.

An Excellent Article.

I HAVE rarely read so good an article on the subject of our stewardship as that in the REVIEW for Dec. 1, entitled, "Giving." Do not fail to give this article a careful perusal. If the ideas are new and strange to you, read them over till you drink in their spirit. Then devote your life to carrying them into practice. It is in my opinion a good exposition of Paul's words of exhortation that we present ourselves a living sacrifice to God. Rom. xii. Do not pass this article without giving it a careful perusal. J. N. A.

Note from Bro. Cottrell.

MY labors for the past five weeks have been divided between two places, consequently I have not got along so rapidly into the burden of the work. Now we are in the important, deciding time. Three or four have embraced the Sabbath, and others are deeply interested. My congregations are yet good, though some have drawn off. I hope yet to have something to report from this vicinity that will be cheering to the lovers of truth. Pray for me and for the interests of the cause here. R. F. COTTRELL.

Cottage, Catt. Co., N. Y., Feb. 11, 1869.

Mortality Among the Bees.

THE nearer we approach the end, the more visible the effects of the curse appear. All things that we look upon seem to be affected. A great mortality among the bees has occurred here such as was never known in our country before. They commenced dying early last season, and have continued until most men have lost all that they had—one farmer losing to the amount of 30 or 40 stands. They have quite an amount of honey, and it is said that it is not fit for use. A nephew of mine told me that the honey that was left in his stands could not be eaten at all; that it did not taste like honey. Some men who were in the bee culture say that a honeydew fell last summer, and that killed the bees in his neighborhood. Some call it hee cholera. WM. COTTRELL.

Greene Co., Ohio.

Monthly Meeting at Exeter, R. I.

SABBATH evening, a few of us met for a social meeting. Twelve bore testimony. We had a profitable season. Met Sabbath morning again for social meeting, and brethren from different churches came in. Our meetings were very interesting. Met again first-day at the school-house. The house was well filled. The time was well taken up in bearing testimony to the goodness of the Lord, and in speaking of their determination to live more consecrated lives than ever before.

This monthly gathering has proved a blessing thus far. I hope that each brother and sister will not forget the determination made there. May the Lord help us all to keep his commandments, that we may have right to the tree of life, and enter in through the gates into the city. C. L. SWEET.

Slocumville, Jan. 26, 1869.

BRO. E. B. SAUNDERS writes from East Otto, N. Y.: The Lord is at work here and some precious souls are falling in love with present truth. May his name be glorified.

Gal. v, 18.

"But if ye be led of the Spirit, ye are not under the law."

The reverse of this declaration is, If ye be *not* led of the Spirit, ye *are* under the law.

Appointments.

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

THE next Quarterly Meeting for the Mt. Pleasant church and vicinity, will be held at Mt. Pleasant, Iowa, Sabbath and first-day, March 6 and 7. The help of Bro. Butler, Bro. Mitchell, or any other brother, would be very acceptable, and is earnestly desired. A. A. FAIRFIELD.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows: Mt. Pleasant, Sabbath and Sunday, March 6 and 7; Brighton, 13 and 14. We hope there will be a general attendance. GEO. I. BUTLER.

THE next Monthly Meeting in the Northern District in Maine, will be held with the church in Cornville, March 13 and 14, commencing Sabbath evening. Come, one and all, that can, in this vicinity. Come to work, that we may see reformation. CHAS. STRATTON.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

A FARM FOR SALE—Twelve miles from Battle Creek City. A rare chance for purchasers. Farm belongs to a widowed sister and must be sold. For particulars Address A. A. DODGE, Battle Creek, Mich.

WANTED.—A single man to do farm work. Address LATHROP DREW, South Putney, Steuben Co., N. Y.

WANTED.—A man by the month or year to work on a farm. Single man preferred. Address GEO. T. LAY, Allegan, Allegan Co., Mich.

FOR SALE.—A house and two lots in Battle Creek, small barn, plenty of fruit, good location. Price \$2500.00; \$1000 or \$1200.00 down. Address A. GRAHAM, Battle Creek, Mich.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

J. B. IRISH. E. L. Beecher's Instructor has been mailed regularly. Who is it? Some one, writing from Woodstock, Me., sends two dollars for Review, and twenty-five cents for Instructor, without giving any name. There was also, in the same letter, twenty-five cents for Instructor to be sent to A. E. Billings, West Sumner, Me.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Geo Garvin 33-1, J M Lowrie 34-8, J R Carson 35-5, J W Driver 34-8, W R More 34-8, L Wyatt 35-8, E C Boaz 32-1, J Booth 35-8, B Morely 35-8, J S Button 35-8, Mrs P Button 35-8, S Smith 35-8, E Kramer 34-1, C Jenson 34-1, B F Hicks 33-21, J Gainard 34-9, M Dugan 33-16, J Gainard 35-5, A Bassett 34-9, J Button 35-9, A Pond 35-9, H H Risk 3-9, S B McLaughlin 33-1, A Bradford 35-9, Mary Bradford 35-9, H Olmstead 34-5, A B Warren 34-1, H B Town 35-9, J A Gainard 32-13.

\$2.00 each. E F Reynolds 35-18, M J Shattuck 35-1, L Lowrie 35-1, L M Fish 35-1, J Jacobson 33-24, Mrs C J Doty 35-1, H M Myers 35-8, M Densmore 35-1, F M Ede 34-14, M Marquart 33-19, C Frantz 36-1, W Hornaday 35-1, W Hastings 35-1, N T Furman 34-1, A B Biant 35-1, H Bowen 35-7, G Booth 35-1, Harriet White 35-1, I Cornell 35-1, W J Wilson 35-1, Martha A White 35-1, Ellen Lee 35-8, Mrs A Grimes 35-1, S H Macroft 35-1, A D Smith 35-1, W M Elwell 35-1, A Olmstead 35-9, M Phinney 35-9, H Darling 35-9, H P Wakefield 35-1, A McAllister 35-1, J Blossier 35-9, O F Guilford 35-1, A Buel 36-1, H Atwood 34-20, Mrs H Johnson 35-1, E Doty 34-7, A Avery 34-18, Parmelia Alvord 35-1, J Blossier 35-9, E P Sanborn 34-11, D McAlpine 35-1, F Nichols 35-1, E A Dike 34-13, M H Bates 35-1, E O Fish 35-1.

Miscellaneous. J Francisco \$2.25 35-12, Mrs M E Crumb 5.00 34-1, Mrs S Lockwood 50c 33-8, A B Rust 2.50 33-8, C B Knight 75c 34-21, Mrs D Van Dorn 1.60 33-8, T L Waters 3.40, 35-19, S W Randall 4.00 37-1, J T Jones 50c 34-8, N A Lord 57c 34-9, W Dawson 1.50 34-20, S Ray 75c 34-21, J S Mathews 50c 34-1, C Hudson 3.00 34-1, W Camp 5.00 37-1, M D Birmingham 1.50 33-9, M Dams 2.20 33-1, L B Perkins 1.50 33-1, G Gredtenburg 4.00 35-8.

Books Sent by Mail.

H G Washburn \$2.00, A B Rust 30c, W H Slown 1.24, F Palmer 47c, J W Powers 20c, E E Ede 50c, M Marquart 1.00, J B Irish 50c, A G Carter 44c, M A Hayward 2.00, J C Sutton 60c, A W Smith 7.10, S A H Lindsay 50c, J Robinson 1.25, S W Randall 50c, E O Boaz 30c, C A Osgood 60c, W Goddard 1.12, L A Bramhall 45c, P Z Kime 20c, W Lawson 1.00, N A Lord 2.43, G Keagle 50c, I G Soule 10c, T Barrett 25c, M J Steward 1.53, M P Stone 50c, J Matteson 1.66, S H W Lawrence 24c, E P Crane 1.00, O D Washburn 35c, F F Hicks 6.36, H W Lawrence 35c, Emma Titus 1.37, G W Bartlett 25c, C M Shepard 10c, H G Buxton 4.00, Wm Hill 4.00, D C Elmer 15c, E E Sturges 22c, A F Rathbun 1.35, L E Rathbun 1.35, Isaac Russell 2.20, J Stables 1.45, S Bartlett 1.45, M J Shattuck 1.45, John Wilson 1.50, Geo R Garvin 1.60, E Magee 1.55, H P Wakefield 4.00, M Simmons 1.80, A B Warren 4.00.

Cash Received on Account.

J B Ingalls for I Sanborn \$9.40, I Sanborn 34.80, N Fuller 1.75.
Receipts for Benevolent Fund.
L B Hoyt \$5.00, C A Osgood 1.00, D C Elmer 1.50.
For California Mission.
John S Smith \$1.00, H Bowen & wife 8.00.
Michigan Conference Fund.
Church at Burlington \$66.00, Church at Bushnell 50.00, Jas A Strong 1.00, Church at Jackson 68.00, Church at Bunkerhill 10.00.
Received on Book and Tract Fund.
A G Carter \$1.12, Nathan Blood 50c, O F Guilford 2.00, Mrs P Alvord 1.50, Maria R Bates 25c.

Books Sent by Express.
John Matteson, Mason, Mich., \$19.13, M E Cornell, Washington, O, wa, 55.28.