

ADVENT



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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*.

"NEVER MIND, IT WON'T BE LONG."

Two sisters were taking the last look at the corpse of a loved father. The grief of one seemed almost beyond control, when the other said to her, "Never mind, sister, it won't be long."

Never mind, it won't be long,
Ere we join the conqueror's song;
These weeping days will soon be o'er,
So never mind, we'll reach the shore.

Never mind, though rough the way
That leads to realms of endless day;
The King of glory soon will come,
So never mind, we're nearing home.

Never mind, though sad your heart,
And with friends you're called to part;
The tearless world by faith appears;
So never mind, and dry your tears.

Never mind, the Saviour knows,
He feels for every weeper's woes:
He'll wipe the tears from every eye;
So never mind, that day is nigh.

—Crisis.

EXCHANGING WORLDS.

In popular phrase, death is the exchange of worlds. To speak of death in the plain terms in which the Scriptures speak of it, is not expressive of the current theology. So instead of saying a man is called to die, it is said, he is called to exchange worlds. This is the language of those who are called orthodox; it is the language also of Spiritualists. I have heard it from both, on funeral occasions.

A few days ago, I was at a funeral. The subject of discourse was, in part, the resurrection, founded on the conversation between Jesus and Martha, concerning the resurrection of her brother Lazarus, who had been dead four days, and whom Jesus was about to raise again to life. The common expression, "called to exchange worlds," used in so close connection with this narrative, as related in the sacred record, suggested the following queries in my mind: Had Lazarus exchanged worlds four days ago—a worse for a better? And was he about to exchange worlds again—a better for a worse? And why did he not, on his return from the other world, write an account of what he saw and heard and experienced there? Who would not give more for such a book, than for any book of travels in existence? To neglect to give an account so desirable to men, who have never seen the other world, seems almost like stupidity; and since Lazarus did not think of it, it seems strange that some Romish priest, or monk of the middle ages, has not supplied the deficiency. Perhaps they thought that he was in purgatory, during the four days, and did not get through to the other world.

But how silent are the Scriptures about exchanging worlds at death. Jesus said, "Lazarus is dead."

"Thy brother shall rise again." "Where have ye laid [not his mortal remains, but] him." "Take ye away the stone." And when they had taken away the stone from the place "where the dead was laid," he cried with a loud voice, "Lazarus, come forth." "And he that was dead came forth." Not the slightest hint that Lazarus, "the real man," was absent from the place where his body was. How strange!

But to me there is nothing strange in all this. If Lazarus was as dead as I was for weeks, while the breath was in me, when sick with typhoid fever, I do not wonder that he did not write a book of his experience, as soon as he revived. I had nothing to write; I presume he had nothing; since we are expressly told that he was dead, and we read that "the dead know not any thing;" hence, Lazarus, while he was dead, knew not any thing. But oh! this idea of a double entity. How naturally it leads to double-dealing, and evasion.

The minister told us repeatedly that death was the good man's friend. Of course, he quoted no Scripture to prove it. But in referring to 1 Cor. xv, for testimony for the resurrection, he read that the last enemy that should be destroyed, was death, and showed that the resurrection would achieve a victory over death and the grave. Is the good man's friend to be conquered and slain? Is not the resurrection rather the good man's friend, which slays his enemy, death, and delivers him from his power? Christ certainly is the Christian's friend, and he was manifested in the flesh, and made subject to death that "he might destroy him that had the power of death, that is, the devil, and deliver them [from death, by the resurrection] who through fear of death were all their lifetime subject to bondage." Which is our friend, the power that lays us in the grave, or the power that brings us forth to eternal life?

But here comes in the double entity again. Death takes the soul, the spirit—all that is worth recognizing as the real man—to Heaven, and Christ has the honor of coming after the body. Then it is said the "soul and body are re-united." The Bible has not given us that information.

But what I have said may seem to our friends to be severe. It may seem like ridicule; but I do not intend it. I do not feel like ridiculing. But I do wish our friends believed a better theory, one that is sustained by the Bible. But the force of early education makes them fear to venture on the express statements of the word of God. Besides this, it is quite a step from the popular to the unpopular side of the question. But all will know the truth, who are accounted worthy to exchange this world for the promised world to come.

R. F. COTTRELL.

SOMETIMES we hear sermons where the preacher's aim seems to be to make an impression; to present a discourse faultless in structure and delivery, and this main idea crowds out the gospel—not intentionally, but none the less really. We listened, a Sabbath ago, to two sermons from the lips of one of our able evangelical ministers, which, as addresses, were admirable, but as sermons, were failures; that is, if the object of preaching is to turn sinners unto Christ. Had there been in the congregation a person anxious to know the way of salvation, he could not have learned it from the preacher. There was nothing of Christ, nothing of sin or a Saviour.—Sel.

IS IT RIGHT TO BE RICH?

THIS is the title of a little pamphlet written by Lewis Tappan, New York, late Treasurer of the American Missionary Association, and he answers the inquiry emphatically, No. The pamphlet is certainly timely, for the fortunes made during the late war seem to have given to many of our citizens a stimulus to covetousness, which may ultimately bring commercial disaster in its train. In their haste to be rich, men invest beyond their means, and engage in speculations which, if unsuccessful, leave them bankrupt. And certainly the motives which prompt a desire of wealth will not bear the test of Scripture. They are generally of this kind, personal indulgence, to gratify pride, and, we fear, often to obviate the necessity of praying to our Father in Heaven "to give us day by day our daily bread." But let us give an extract from this admirable little pamphlet:

The Parable of the Talents teaches us that as all our blessings and possessions come from God, "we are accountable to him, and should so use them as to meet his approbation." And the Parable of the Ten Pieces of Money indicates "the gifts and opportunities of doing good with which he intrusts men." He says to all men—and all are his agents or attorneys—"OCCUPY TILL I COME;" that is, use what he intrusts to you, in a right manner. This manner is clearly indicated in the word of God, and is accompanied with repeated warnings and easily-understood directions. Stewardship evidently includes the employment of our time, as well as the use we are to make of our acquisitions of property; but my object is chiefly to discuss that part of our stewardship that relates to the latter. What, then, is the divine direction in respect to riches?

1. The Bible warns men against seeking to be rich. "Labor not to be rich." "Lay not up for yourselves treasures upon earth."

2. It shows us the danger of striving to be rich. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

3. It declares that it is almost impossible for a rich man to be a Christian. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." "A rich man shall hardly enter into the kingdom of Heaven."

4. It instructs us to pray against riches. "Give me neither poverty nor riches."

5. It avers that it is impossible to serve both God and riches. "Ye cannot serve God and Mammon."

6. It pronounces a woe upon the rich. "But woe unto you that are rich! for ye have received your consolation."

7. The Scripture asserts that covetousness is idolatry, and that the covetous and the idolater are excluded from Heaven. "For this ye know, that no . . . covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "Mortify, therefore, your members, which are upon the earth, . . . and covetousness, which is idolatry."

8. And it predicts the miserable end of men who persist in attempts to serve God and Mammon. "Go to, now, ye rich men! Weep and howl for your miseries that shall come upon you. Your riches are cor-

rupted, and your garments are moth-eaten. Your silver and gold is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

With these averments and Scripture quotations before us, we are prepared for the statement of some definite principles in regard to the acquisition and use of property.

1. We are to be diligent, unostentatious, hospitable, and ready to distribute.

2. We may use for ourselves and families such dwellings, clothing, food, help, recreation, etc., as are necessary for health, education, useful occupation, and ability to serve most effectually our Maker and our fellow-men.

3. We are to give, as the Lord prospers us, for the aid of the poor and the needy, the support of civil and religious institutions, the establishment and support of churches, schools, hospitals, asylums, etc., the circulation of Bibles, tracts, the spread of the Gospel and the conversion of men.

4. But we are not permitted to amass and hoard property, with the view of becoming or being esteemed rich. If the texts quoted do not show this, they do not seem to mean anything.

It will be asked, What constitutes wealth or riches? It may be defined as an abundance beyond what our employment or necessities, the necessities of those dependent upon us, require in the community where our lot is cast. Such an abundance is a SUPERFLUITY, which is another word for riches. It is against such selfish accumulation and such unreasonable possessions that our Saviour uttered the malediction, "Woe unto you that are rich."

If, then, the hoarding of riches or superfluous wealth be disobedience to the commands of our Lord, it is manifest that the pursuit of riches, or superfluous wealth, is also forbidden by him, and we may not therefore propose to ourselves, as a goal to be aimed at, either the possession or the pursuit of such wealth. We may labor for a support, for the maintenance of our families, for a reasonable provision for them in case of our death, and also for the means of doing good. Beyond this we are forbidden to go, and the Saviour assigns his reasons for the prohibition, reasons that evince a regard for our welfare, as well as for the honor of his cause and the good of mankind.

Does any one inquire whether it is meant that in itself it is unlawful to hold and manage a large estate; and if it is forbidden to a steward to control a large property in the interest of the proprietor? I answer—the chief object in view has been to show the unscripturalness of amassing and hoarding riches. With respect to the use of riches, acquired before a person comes to his right mind on the subject, it has been stated that a person thus circumstanced should, on learning his duty, relieve himself, as soon as he can discreetly and judiciously, of an incumbrance too heavy for a Christian to bear. And if a Christian finds himself possessed of riches, both he, and his steward acting on his behalf and under his authority, are, according to the doctrine of this tract, to be *rectus in curia* before the court of Heaven, by making such a disposition of superfluous wealth as will reduce the property committed to him to a sum that a Christian is justified in holding.

But some one may inquire, seeing that many branches of manufactures can not be carried on without a large capital, whether Christians are required to abandon all such enterprises. The answer is, certainly not; but it is not necessary that a factory or any large concern should be carried on by an individual, inasmuch as several persons, of moderate means, by combining them, could furnish capital sufficient for almost any lawful business. The development of the industry of a people, and of the resources of a country may demand concentrated wealth, but co-operative wealth, like co-operative industry, is the safest and best, and most consistent with a republican government and with Christianity.

It may strike the reader that a "rich man," in the sense of the term used by our Lord and the apostle James, is only one who loves riches; who amasses and hoards money for selfish purposes, and who regards it

as absolutely his own. It is true that the guilt is chiefly in loving riches; but it is also believed to be true that every well-instructed Christian, who, aims at being rich, or who, by a too restricted distribution of his acquisitions, allows himself to be a rich man, shows by such a course that he in fact loves riches, and consequently comes under the condemnation of the Lord and the apostle.

A case has been suggested of a very liberal man, who is largely engaged in business, and gives freely to various objects of Christian benevolence; and it is asked, Is he not justified in wielding a large capital when he consecrates the profits of his business to such good objects? It will not do to censure such a man, and if they were numerous, there would be little necessity for the publication of this, or any similar tract. But even in such a case, casualties may occur that will show, thereafter, that a less amount of business and a still more generous disposition of money, might be for the good of the possessor, the welfare of his family, and the advantage of the community. Sudden death, an illegal will and testament, unforeseen inheritors of the property, and various other contingencies, may shed such light upon the subject as to convince men that the benevolent man alluded to had acted more wisely if he had been his own executor to a greater extent.—*Christian Press.*

THE FEAR OF MAN.

PERHAPS there is nothing that injures the usefulness of some Christians more than the fear of man. This feeling arises from pride, and a very foolish kind of pride at that. A person might do some great action—accomplish something in life—and should he feel proud over it, and look upon himself with complacency, although his conduct could not be justified on the principles of the Bible, which teach us to ever regard God as *all*—the fountain from whence we receive every good—yet he might seem to have some excuse for that kind of pride. But a person so fearful of his own reputation, or of what people will think of him, that he stands trembling in every limb, unable to take his stand for what he thinks right, or to do those things that reason and conscience teach him ought to be done, because others will not appreciate it, or he will not be so much thought of as he would be by remaining silent, cannot be excusable.

I feel more free to speak on this point, because I have been, perhaps, more faulty in this respect than others. That this springs from the root, pride, is apparent to every one who will give it a moment's reflection. Why should a person refrain from doing what conscience and his judgment say is right, because of the opinion of men, or because of what they will think of him? Just so far as he is influenced by such motives, so far self occupies too prominent a place, and God too low a place, in his affections. If God were uppermost, and self entirely secondary, whatever seemed to be duty, wherever an opportunity to do good presented itself, it would at once be acted upon, whatever man might think of us.

Oh, how deceitful the human heart! How wicked its hidden motives! It would seem that the pride which consists of complacency in thinking one has done some worthy action, is much more sensible than that which is afraid to do anything for fear one will lose the good opinion already possessed. I am satisfied that the usefulness of many persons among our people is much injured, and in some cases entirely destroyed, by this fear which hinders them from moving out earnestly and zealously to labor in the vineyard of the Master. This is all the worse because the very individuals who are thus affected are persons who might do good, could they throw off this burdensome fear, and move out free and strong-handed for God.

Our people have found it necessary, within a few years, to hold in check a numerous class of individuals who are not at all in danger of fearing anybody; who feel perfectly competent to teach others; and who, by their rash, unfeeling, self-important course, would disgust all sensible people. The fear of man is not their danger. Indeed, if such had a little more respect for the good opinion of others, it would be no injury to them. But there are other persons, of fine

feelings, who naturally shrink from prominence, but who might do good, and labor carefully and considerably for the good of souls, of whom Satan has taken advantage, and caused the fear of man to so press upon them that they scarcely dare to do anything. This, I verily believe, is the work of Satan. The very ones adapted by their natural carefulness and tenderness to do the most good, and have true views of things, Satan causes to be oppressed by the fear of man, as with a terrible nightmare, weakening, discouraging, and well-nigh destroying.

A class of individuals among us, who might do good in one sphere of usefulness or another, are entirely hindered, by this course, from moving out at all. They think they are the most unworthy of all; feel abashed in the presence of others, and so mean that they can scarcely hold up their heads; and thus make no show in the world, the unobserving and the self-conceited never once thinking that they could do anything; while really, by their true Christian experience, their conscientiousness, their fear of God, and their tenderness toward others' feelings, they are ten times better qualified to be useful than those whole-feeling, self-important characters who thus look down upon them.

There are in many churches individuals of this class, who, by their kindness, willingness to bear and forbear for the sake of peace, their readiness, by little acts of kindness, to make others happy at the sacrifice of their own ease and comfort, are preaching loudly, to those who observe them, the religion of the blessed Jesus, who was meek and lowly of heart. And yet Satan, by bringing this terrible fear of man upon them, is keeping them in a trembling, suffering, anxious state of mind, which more than half destroys their usefulness, and even wears heavily upon their health and strength. Why should not Satan be resisted in this direction, as well as in any other?

Again, some who have, in a measure, moved out in the pathway of usefulness, are much hindered, by this fear, from doing the good they might, could they shake it off. It makes a great difference with those laboring in public, as speakers, with what spirit they enter into it. The spirit they possess seems in a measure to be communicated to their hearers. An earnest man, laboring in the fear of God, believing with all his soul what he is saying, yet with humility, the fear of man entirely lost sight of, his whole soul swallowed up in his subject, the good of his hearers standing out distinctly to all observers, cannot but make a mighty impression upon his auditors. His spirit will be communicated to others. This is seen in every other theme as well as religion. All men who have ever moved the minds of people much, have been earnest men; themselves lost sight of in their subject.

But the timid man, shrinking under the fear of what this or that one will think or say; trembling lest what he is saying shall strike the ear of the audience unfavorably, what can he hope to effect? But little, indeed. How out of place such feelings in a minister of the gospel, declaring, as he does, those things that pertain to God, and commissioned by the sovereign Ruler of Heaven and earth; and, above all, how out of place in one who has a message to proclaim, involving the salvation, or eternal loss, of every one who hears it. With what earnestness and zeal should such a message be declared. Our earnestness in any direction should be proportionate to the importance of the interests involved. No doubt many souls will be lost in consequence of the fearfulness and timidity of those who preach the word of truth. An effort, then, should certainly be made to overcome it, if souls are in danger of being lost by it. "The fear of man bringeth a snare." "The fearful," as well as the unbelieving, and other classes, will have their part in the lake of fire.

I confess, as an individual, to very great spiritual loss on account of this besetment. Can it be overcome? Doubtless it can. The grace of God, if possessed in sufficient measure, can make up the lack in this respect as well as any other. The psalmist says, "I sought the Lord, and he heard me, and delivered me from all my fears." A blessed deliverance would this be, indeed; well worth making the effort for, and

seeking diligently the Lord's face. One who has been troubled much with this besetment, can believe the statement of John, the divine, that "fear hath torment." But few know how to pity the one who trembles under the fear of man. The self-confident man, with large self-esteem, knows not how to appreciate the feelings of such as are naturally timid and fearful. Looking with complacency upon everything he does; he is not prepared to sympathize with others whose every effort seems to them to be poor and unworthy, and to whom it seems a reality that others are thinking the same. Such reasons as these, however, ought not for a moment to stop him in the discharge of duty. It is no excuse.

Sometimes it happens in the experience of very eminent Christians, and courageous defenders of the faith, that the fear of man overcomes them. Peter's example is a very remarkable one. Peter, before the crucifixion, thought he could certainly bear everything for the Master's sake; even go to death. He was boastful of his strength and courage. He did not know himself. He was fully confident in his ability to bear anything for Jesus. But when he came into the high priest's house, surrounded by violent men, and the magnates of the nation, where the terrible power of darkness was brought to bear on poor Peter, and he saw his beloved Master in the hands of sinners, abused, spit upon, and all the hopes of the poor disciples seemed forever blasted; this was too much for poor Peter's faith. His courage sank within him. He basely denied his Master. We often think that we would not have done so; little realizing the pressure brought to bear upon him, and the circumstances under which he was placed. I much fear that very many of us would do no better; and often, I fear, under less temptation, do we just as really deny Christ as Peter did.

Peter needed converting. He went out and wept bitterly, truly repenting of his sin; and as he took low views of self, and realized his own weakness, and learned to trust in the right source for strength, what a difference do we see in him. He was hardly the same man some fifty days after this, when he could boldly stand up before the thousands of Jews assembled together, and boldly declare to them that they were the murderers of the Prince of Life. Would it not be blessed if those of us who are fearful could receive strength from the same source?

St. John makes it very plain where the antidote for this disease is to be obtained. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." "God is love, and he that dwelleth in love dwelleth in God, and God in him." "Herein is love made perfect, that we may have boldness in the day of Judgment." Here is the kind of boldness we want: That which springs from love to God. This is a very different article from the courage that springs from self-conceit, or confidence in our own powers. The one will quail as Peter's did, when brought into the house of Caiaphas. The other can talk just as boldly before thousands who are gnashing their teeth with rage and madness, as Peter did on the day of Pentecost, or Luther, before the Diet of Worms. People were astonished while the humble monk, in the presence of the great Emperor Charles, and the assembled dignitaries of the empire, the cardinals, archbishops, electors, dukes, and generals, when the next step seemed to be the burning stake, could say, "Here I stand; I cannot do otherwise. God help me. Amen." The moral grandeur of such courage is wonderful—self lost sight of—God everything.

This is what we fearful ones need. "Perfect love casteth out fear." "Fear hath torment." This love bringeth "the peace which passeth all understanding." What a good trade it would be to exchange the fear of man for this glorious "peace." May God grant that this conversion which Peter experienced may be wrought for us. I know of none who need it more than the writer. GEO. I. BUTLER.

WHATSOEVER we bestow, let it be given with a cheerful countenance; a man must not give with his hand and deny with his heart.

HOME.

ALL through the Scripture, Heaven is spoken of in this strain, "Thou art my *hiding place*." "He will hide me in his *pavilion*." Home is a place that we can run into and be safe, or in which we can enjoy ourselves: thus a *pavilion* is spoken of, a place of rest and joy.

Again in Psalm xc, God is said to be our everlasting "*dwelling-place*," and in Corinthians we have the word "*at home with the Lord*."

Why do we long for this rest? From what does this aching void arise in our hearts? From the fact that we are not "*at home*." Our members are here on the earth, while our life is hid with Christ in God; our real existence is hidden with God. The blessedness of being saved is, that we lose altogether our connection with earth, we get life with Jesus, secure, because none can touch the life of Christ. We are translated out of the power of darkness into the kingdom of God's dear Son. "We walk by faith, not by sight."

It is remarkable how that verse comes in, 2 Cor. v, 6, 8. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body and to be *at home with the Lord*." We do not walk as others around us who must see everything before they believe, who must grasp everything by their senses, and must touch, taste, and handle. Therefore the apostle says twice, "we are *confident*."

What gives this strong, unbroken confidence? Just this one fact, that "we walk by faith, not by sight." We speak of things we have never realized by our senses. We have never seen the Lord, we have never witnessed anything of glory. Have we ever been in a place like Heaven, so that we can form any idea of its beauty? No, we know nothing except by faith, "We walk by faith, not by sight." "Therefore we are always confident, and willing rather to be absent from the body, and to be *at home with the Lord*."

"*At home with the Lord*." Blessed, blessed thought! We are inseparable from Christ; our life is hid with him in God, because he died for us on the cross. He linked himself on with us in our sins, he bore the judgment instead of us, he endured God's wrath upon the tree, and in the resurrection we are united to him, for we are members of his body, of his flesh, and of his bones. We are inseparable from Christ—he cannot part with us for a moment, for, were he doing so, he would lose some of the joy of his heart.

We are now with him by faith, and soon we shall in reality be "forever with the Lord," an eternal word which runs on and on, "forever with the Lord."

Let us remember Jesus in his death on the cross, bearing our innumerable sins, then taking us into union with himself in the resurrection, and so let us be separate from the world. Let us remember his death "till he come." Wherever we are, let nothing make us forget it.

There is nothing to faith between the cross of Jesus and his coming again.

We are one with him, and soon, very soon, we shall be like him, changed into his image on the resurrection morning, when indeed with one voice we shall shout, "Forever with the Lord."—*British Herald*.

WHAT IS THAT TO THEE? FOLLOW THOU ME.
JOHN XXI, 22.

THESE words of our dear Saviour have been much in my mind of late; and though uttered hundreds of years ago by him who suffered such unsurpassed agony in Gethsemane's garden, and poured out his soul unto death on Calvary's mountain, yet with characteristic and thrilling sweetness they came to me this morning. The perils of the last days thicken around us on every hand. And some with pity, some with scorn, assail those who are waiting and watching for their Master's return, and derisively ask, "Where is the promise of his coming?" But oh! how little does the heart imbued with love for Jesus care for these things. Saith the Saviour, "What is that to thee? follow thou me."

How pleasant and easy the broad road looks; and in it are so many of our dear ones. Can we, must we, part from them if they will not go with us? As

their mirthfulness and gayety, and, it may be, entreaties, reach us, we are nearly bewildered, but again, clear, rich, and full, with deeper meaning, come my Saviour's words, "What is that to thee? follow thou me."

Instead of *following*, how many times have I halted amid the busy scenes of life with my mind filled with thoughts of other things, or mentally exclaiming, Not by *this* road; it is so rough I never can endure it. But if I cannot trust Him to lead me as he sees best, surely he never will lead me beside the still waters.

Oh! how we would love to follow the Saviour if he would walk in the way we love to go. But this is not the way in which Enoch walked with God; neither can we walk with Jesus now. How we look about us for an easier, better way; there are so many professed Christians who seem to have found it. What would become of us did not the Saviour's words of solemn, yet mild reproof, again reach us, "What is that to thee? follow thou me."

Ah! yes. Here is the work for me to do; and how great a work it is. A hasty spirit, impatient words, pride, self-will, and how much that I cannot see as others can; all these must be overcome. Almost appalled, I ask myself is there time for all this ere the Master calleth to the reckoning? Certainly not, unless I hasten, and continue diligent to the task of overcoming, and then with earnest entreaty ask God for Jesus' sake to help me to prepare to enter the city. I feel I will do this; will try to walk more closely in the footsteps of my Saviour, and keep near to him, lest the darkness that is covering the earth and people, gather around me, and I wander so far from the strait and narrow way that his words cannot reach me, and I at last be found in the broad road, and receive the wages of sin, which is death.

MARY MARTIN.

Blakeville, N. H.

ARE WE READY?

Oh! what a solemn question, and how carefully and prayerfully ought we to examine ourselves, and be sure that we are ready. "Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke xii, 40.

If there were no danger of our being unprepared, this solemn admonition would never have been given. But our Saviour saw the danger to which we would be exposed, and gave us this warning that we might be without excuse. And if we do not heed the warning, the fault is ours, and the dreadful realities of the second death will be our portion.

Of what vital importance, then, that we should be ready, lest coming suddenly he find us sleeping. Mark xiii, 36. But what must we do to be ready? We have the answer in the words of our Saviour, for he who warned us against this danger has not left us without a rule by which to test ourselves: "If thou wilt enter into life, keep the commandments." "Go and sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come and follow me." Matt. xix, 17, 21. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi, 36.

We do know that the second advent of our Saviour is near, but the day and hour we know not, neither does it make any difference whether it is at even, or at midnight, at the cockcrow, or in the morning, if we are only ready. But in order to be ready we must first realize what manner of creatures we are. We must enter into a close examination of self, remembering that those who stand upon the sea of glass are without fault, neither will guile be found in their mouths. Rev. xiv, 5. Then if we, full of sin and pollution, must be perfect before we can stand with the redeemed, it is time we commenced the work in earnest. We must be prepared before Christ comes, for it will be too late then to make preparation. Oh! how important, then, that we make proper use of every moment; that we seek the Lord with a whole heart; that we draw nearer to Jesus from day to day, and with earnest prayer and supplication implore God to give us strength to overcome, that we may be found of him without spot and blameless when he shall appear.

A. D. BEERS.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 28, 1869.

J. N. ANDREWS, EDITOR.

VALUE OF PRAYER.

WHEN we are in deep mental distress, Satan tells us that it is no use to pray. He makes us to feel the heavy clouds of thick darkness, and then almost forces upon our minds the idea that prayer is of no use. It seems to us that our prayers do not penetrate the darkness. They seem to be utterly shut out by it from the ear of God. We pray, but we cannot shake off the heaviness, and deep gloom and distress, that are upon us. Indeed, prayer seems sometimes to deepen and intensify the dark cloud of distressing gloom. We gain no evidence that our prayer is heard, but we do become still more sensible that our way is shrouded in dense darkness.

Is it of any use to pray under such circumstances? Most assuredly it is. All the powers of darkness have come out to withstand us. The mighty force of the evil angels is brought to bear upon us. Unless we can cope with them in our own strength, we must have strength from the angels of God. Surely the time of Satan's fierce assault is, of all times, that one in which we most need to seek God. But is it of any use to pray when this dreadful gloom and horror of darkness thus overshadows us? Let the case of the disciples in the garden answer. Never, probably, did greater darkness and gloom come upon mortal man, than that which came upon them, in the garden, while Christ was praying in agony. They even slept from sorrow. So irresistible was its power, that they were utterly benumbed and stupefied by it. Even our Lord felt its terrible weight of oppression, as he prayed in agony, till his sweat was as it were great drops of blood. But our Lord thought it of some use to pray under such circumstances. He prayed himself; using in his agony, again and again, the same words of submissive entreaty. Nor did he simply pray himself; with most earnest entreaty he besought the disciples to pray also. He admonished them that they must do this, or be taken by the snare of the tempter. Luke xxii, 40-46. Had they heeded our Lord's words of solemn entreaty and admonition they would not have been left to deny him. Peter would not have denied his Lord with an oath, and cursed and swore, had he spent that hour of thick darkness and gloom in prayer, instead of in sleep. Nor would all the disciples have forsaken their Lord and fled, leaving him alone in the hands of his enemies, had they spent that season of darkness in earnest prayer to God. It was of the utmost importance that they should thus pray. It seemed indeed useless, and even impossible. The benumbing power of the devil was upon them. But they should have prayed. Perhaps no relief to their feelings would have been granted. But in the most important thing of all, God would have helped them. They would have had strength to resist the devil. They would have been saved from shameful desertion and apostasy. Let their case be a warning to us. It is of use to pray when Satan almost paralyzes our minds. Nay, we must then pray, or we shall surely enter into temptation.

OUR NEED OF THE SAVIOUR.

EVERYTHING shows that we are by nature fallen beings, and that we have by our acts greatly sinned against God. Sin has taken away innocence from our race. It has brought guilt upon us. It has defiled our consciences. It has planted within us a disposition to do wrong.

Can such beings ever enter the heavenly Jerusalem? Can we associate with the angels of God and not have them shrink from our society? Can we even enter the presence of the eternal King, and behold his face and be approved in his sight?

The Son of God has undertaken to work in us this mighty transformation. It is a costly work to himself.

It is an infinitely important work to us. Some will have that great work fully wrought for them. Why not we be of that number? Jesus invites every one. He will not force any. He proposes to take guilt from our consciences. He will take away also our disposition to love evil and to do it. He will, when the work of his grace is perfected, restore our lost innocence.

This kind of a Saviour is just the kind that we need. He is the Physician of souls. If we will use his remedies, our disease may be cured. Come to him, sick souls. He asks no fee at your hands. He only insists, as a pre-requisite, that you feel your need of him to that extent that you surrender yourself without reserve into his hands. And he will never forsake your case, if you will only obey his directions. Sinful, perishing fellow-man, accept the services of this great Physician.

WHY MEN NEGLECT TO COME TO CHRIST.

THE grand reason with some is, that they are self-righteous. They do not need such a Physician. They are good enough already. He is just the help that other people need; their case is altogether different. Perhaps they have not committed a sin, no, not even a fault for twenty or even forty years. Such persons have much to say of holiness, but they always bring self forward as the prominent object for us to admire, and leave Jesus in the back ground. They suppose, indeed, that he dwells in their hearts. Alas for the mistake! They are so full of self that there is no room in the temple of their hearts for Christ. They have no poverty of spirit, for they are rich and increased with goods, and have need of nothing. Self-righteousness is one of the worst forms of backsliding. Other wanderers from God may be recovered. But these probably can never be reached. They have that self-sufficiency which prevents their ever seeking Christ as the Saviour of sinful men.

Other men are hindered from coming to Christ by the fact that they must, in doing it, make an eternal surrender of their sins, and an unreserved surrender of themselves to God. The cross of Christ looks to them very humiliating and very painful. The pleasures of sin seem to them very desirable. They would be very glad of Christ if they could take the world and the more respectable of their sins along with them. In fact they think that sometime, but not to-day, they will certainly yield all to him. So procrastination steals their time till the Spirit of God leaves them, and death closes the scene.

BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

THE DEAD CANNOT PRAISE THE LORD.

SUCH is indeed a necessary conclusion from those texts which tell us that knowledge and thought cease—as well they may—when life is extinct. We may well say with Hezekiah, "The grave [*i. e.*, sheol, the place containing all the dead] cannot praise Thee, [for there is no knowledge in sheol. Eccl. ix, 10.] Death cannot celebrate thee; [for in death there is no remembrance of God; Ps. vi, 5.] They that go down into the pit, cannot hope for thy truth. *The living, the living, he shall praise thee, as I do this day; the father to the children shall make known thy truth.*" Isa. xxxviii, 18, 19.

These are excellent reasons for believing that the dead are not now engaged in the praise and worship of God. The psalmist presents this, however, in express language: Ps. cxv, 17, 18: "The dead praise not the Lord, neither any that go down into silence. But we will bless the Lord from this time forth and forevermore. Praise the Lord."

But does not this mean the wicked dead? And are not the righteous dead to praise God? In fact, does not the "we" who are to praise him henceforth, mean the righteous?

There is no sense in such a position. 1. The wicked living do not praise God. The wicked dead, if in the flames of hell, will not do more toward his praise than in their lifetime. 2. The testimony does not discriminate relative to the righteous and wicked in death. They

all go to sheol, the place of darkness and silence, where there is no knowledge. 3. Finally, the "we" who continue his praise, while the dead sleep in silence, are the living. See Hezekiah's language quoted above. Also see the same "we" as distinguished from those who are asleep, in 1 Thess. iv, 15, 17.

"EVEN SO THEM ALSO WHICH SLEEP IN JESUS WILL GOD BRING WITH HIM." 1 THESS. IV, 14.

Does not this passage prove that the righteous dead are already with Christ? Such is the interpretation quite often given this text. According to this view, our Lord brings back from Heaven to earth, all those that sleep in him, when he, himself, returns. If this be the true meaning of the Holy Spirit, it is important that we understand it. Let us inquire into this subject.

1. Who are those that God brings with Jesus?

Answer. Those "which sleep in Jesus."

2. Where do they sleep in Jesus?

Two answers are returned. (1) In the dust of the earth. (2) In Paradise, or Heaven. If the first answer be correct, then it is evident that Jesus does not bring the sleeping saints from Heaven to earth, for they are here asleep in its dust. But if the second answer is correct, then it appears that the saints are with Christ from their death to their resurrection, but they are fast asleep! Our friends who call us soul-sleepers, because we believe that the whole man falls asleep, are proved out of their own mouths, to be the best entitled to this name; for they have the disembodied, immortal soul, fast asleep in the midst of Paradise. This view of saints asleep in the third Heaven, will hardly answer; but if we abandon it, and acknowledge that they sleep in the dust of the earth, then we cannot very well retain the doctrine that Jesus brings the sleeping ones to earth when he comes.

3. What do the words "even so" in this text designate?

The manner of doing this very work.

4. How do they designate the manner of this work? Simply by declaring that it shall be wrought in the same manner as that of the example given.

5. What does he make use of to illustrate this bringing of the sleeping ones?

THE RESURRECTION OF JESUS. Thus he says: "For if we believe that Jesus *died* and *rose* again, EVEN SO them also which sleep in Jesus, will God bring with him." (1) The work shall be done for the saints just as it was for Jesus. They shall be resurrected. (2) It is as certain to take place as it is that that has taken place.

6. But is there any place where Paul speaks in this very manner concerning the resurrection of Christ?

There is. See Heb. xiii, 25. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep," etc.

7. Who is it that brings the sleeping ones?

It is God, the Father, who does it by our Lord Jesus Christ.

8. Where does he bring them from?

From the same place that he brought the Lord Jesus, *i. e.*, from the dead.

9. Where does he bring them to?

Either from Heaven to earth, or from earth to Heaven.

10. But which of the two is it?

If he brings them to earth, he must come himself, otherwise he would not *bring*, but *send* them.

11. When Jesus comes the second time, does the Father come also, or does he remain in Heaven and send his Son after the saints?

(1) There is no text which represents God the Father as coming to our earth at the second coming of Jesus the Son of Man. (2) He comes in the Father's glory with all the holy angels, but the Father is not with him. (3) The testimony is explicit that God the Father is to *SEND* his Son, the very language used also with reference to the first advent. Acts iii, 20, 26; John iii, 17, 34; Gal. iv, 4; 1 John iv, 9, 10. The Father therefore remains in Heaven when the Son, being sent by him, returns to our earth to bring the saints.

12. How then does God the Father bring the sleeping saints by Jesus?

He *sends* Jesus after them to bring them to himself. Jesus descends to our earth, where he finds them sleep-

ing in the silent dust. Dan. xii, 2; Isa. xxvi, 19; Job vii, 21. He wakes them with his voice. Job xiv, 12-15; John v, 28, 29. They stand up upon their feet an exceeding great army. Eze. xxxvii, 10. The angels of God being all present, he says to them, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. l, 5. And the angels thus commissioned, gather together his elect from the four corners of the earth. Matt. xxiv, 31. The saints are thus caught up to meet their Lord in the air, and so to be forever with him. This is the gathering together of the saints to Christ. 1 Thess. iv, 16-18; 2 Thess. ii, 1. Our Lord having met his saints in mid air, and received them unto himself, now bears them to the mansions which he has prepared for them in the Father's house according to the promise in John xiv, 1-3. And thus our Lord presents his people to his Father, unblamable in holiness. And thus God the Father brings to his own presence, with his beloved Son, all those redeemed by his blood. 2 Cor. iv, 14.

13. But did not Paul believe that the sleeping saints should reach the Father first?

No indeed. He expressly says that the living, *i. e.*, the translated saints, should "be caught up together with them," *i. e.*, the resurrected saints, "to meet the Lord in the air." So far from giving the idea that the sleeping saints shall reach the presence of the Father first, he stops to prove that the living ones shall not get there first! Thus he says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Thess. iv, 15.

The word "prevent" in the time that our translation was made signified, "go before," or to anticipate; a sense which it everywhere has in our common English Bibles. It thus exactly expresses the Greek word *ὑποβάλλω*, of which it is here a translation, and which signifies "to come or be before." And so the Bible Union renders the passage, "Shall not precede those who fall asleep." Sawyer's version renders it, "Shall not anticipate those that have fallen asleep." Macknight renders it, "Shall not anticipate them who are asleep." Whiting renders the sentence, "Shall not outstrip those who are sleeping." Paul even thought it necessary to say that the living should not enter glory in advance of those who were asleep. The whole company of the redeemed shall be made perfect together. And God the Father shall receive them as the purchase of the Redeemer's blood.

THE CLOSING MESSAGES—NO. 7.

BUT in a previous chain of prophecy of Revelation, this same time-message is brought in, and the time of its fulfillment clearly defined. Any one who will compare the angel of ch. x, with that of ch. xiv, 6, 7, will see that their messages, though differing in phraseology, are identical. The hour of God's Judgment come, and the oath that there should be time no longer, are two expressions of the same fact. Neither of these indicates the close of probation; for there are evidences to the contrary immediately following in both chapters. The message of the "third angel" is certainly addressed to men on probation, and the finishing of the "mystery of God" "in the days of the voice of the seventh angel" who has not begun to sound, when it is declared that time shall be no longer, shows that the gospel, which is the mystery of God, has not yet completed its work. The hour of Judgment and the finishing of the mystery relate to the same work—the closing work of our High Priest in Heaven, in cleansing the sanctuary, and the preparation of a people on earth, during the same period, to meet him, when the work is accomplished, coming in the clouds of heaven, with power and great glory. Hence these messages signify the ending of prophetic time, especially the great period of the 2300 days.

The angel of ch. x refers us to the prophets for authority. Says he, "As he hath declared to his servants the prophets." Daniel is the prophet that gives us the prophetic periods; and his prophecy was sealed up to the time of the end. But the angel who utters the oath on prophetic time has in his hand a little

book, doubtless containing his text, and it is OPEN. This book was not to be opened till "the time of the end;" and this was not reached till the cessation of the martyrdom of the church by the desolating and blasphemous power of the Roman popedom. Dan. xi, 35.

Now where is the point of time when it is openly manifested to the world that the sealed book is opened? At what precise point of time should the time-message be given? We answer definitely, Between Aug. 11, 1840, and the end of the 2300 days, Oct. 22, 1844; and we will briefly give our reasons, asking the reader to thoroughly investigate this important point.

Let it be particularly noticed that the time-message of Rev. x, is given at the close of the sounding of the sixth trumpet, and when the seventh angel is about to begin to sound. Now when did the sixth trumpet end?

As early as 1838, Eld. J. Litch made and published a calculation on the periods of time of the sounding of the fifth and sixth trumpets of Rev. ix; taking as a basis that a day in symbolic prophecy represents a literal year—the view then and now held by Adventists, and by expositors generally. Should his calculation prove correct, the independence of the Turkish Empire would cease Aug. 11, 1840. As the Advent doctrine was then already attracting considerable notice, this, it was seen, would be a good test of this theory of interpretation. It was consequently watched with interest. And what was the result? Time proved the calculation correct; for on that very day the independence of the Turkish Sultan was voluntarily surrendered to the allied Christian powers of Europe. (For particulars see a ten-cent pamphlet published at the Review and Herald office, entitled *The Sounding of the Seven Trumpets*.)

Thus it was demonstrated, by the previous calculation fulfilled, that the prophetic numbers were understood and correctly computed—that the sealed book was unsealed. Light had been gradually arising on the subject of the prophetic periods for some years previous to 1844. But at this date, 1840, these calculations were demonstrated, confidence increased, and the time-message was indeed proclaimed with a loud voice. It was most assuredly the right time for the proclamation of the ending of prophetic time to be made, and, from that time to the end of the 2300 days in 1844, it had a most clear and striking fulfillment. The promised announcement was verified by fulfillment. The time-message was fulfilled, and the world will not hear the like again.

That which follows in the chapter is a lucid description of our great disappointment at the close of the 2300 days, and the revelation of the fact that we have still a work to do, namely, to proclaim the last message—that of the "third angel." Rev. xiv, 9-12. John, the receiver of the Revelation from Jesus Christ, is a representative of the church or people of God to whom the Revelation is made; and in this chapter he must, of course, represent that portion of them who should hear and believe this special proclamation. The eating of the little book, which was so sweet to his taste, represents the relish with which believers feasted on the contents of that book of prophetic numbers, which had been sealed up, but now was opened. The preaching of definite time gave the greatest offense to unbelievers; but it was our food and drink. The expectation of the Lord's coming at the end of the period made it most sweet to our taste. But the period closed and brought a bitter disappointment—as soon as we had eaten it all up, our stomach was bitter. That which was our sweetest morsel before, "sweeter than honey or the honeycomb," now was the cause of our greatest bitterness. Oh! had we not been so positive on definite time! But we had; and God's word was verified by it, though it made us sad. Many apostatized whose hearts were not deep enough in the work, and our sadness increased. It seemed for a while that there was nothing more that we could do, only to wait for the coming of the Lord; but soon a faithful few began to hear a voice saying, "Thou must prophesy again before many peoples, and nations, and tongues, and kings."

What means this? Your work is not done. The

2300 days do not reach to the coming of the Lord, but to the commencement of the work of cleansing the sanctuary by the heavenly High Priest, a work to be done prior to his leaving his mediatorial office before the throne, and coming to earth to reward his people. The hour of his Judgment is indeed come; and this Judgment is the solemn and important work of blotting out the sins of the people of God, which is their acquittal, a work which must be consummated between the Father and the Son in the most holy place of the "temple of God in Heaven"—"the true sanctuary"—before the latter lays aside his priestly attire, clothes himself with the "garments of vengeance," and is "revealed from Heaven in flaming fire, taking vengeance on them that know not God."

R. F. COTTBELL.

THE NEW TESTAMENT OF 2 COR. III, 6, CONTAINS THE LETTER THAT KILLETH AND THE SPIRIT THAT GIVETH LIFE.

THOSE who claim the abolition of the law, always quote this chapter as proof of their position. In my discussion at Richland, this chapter came up for investigation. A question asked by my opponent gave me some light upon this chapter that I had not before seen. Let us read a portion of it:

"Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." Verses 3-9.

In verse 3, the expression, "written not in tables of stone, but in fleshly tables of the heart," manifestly refers to the promise in the new covenant where God says, "I will put my law in their inward parts, and write it in their hearts." Jer. xxxi, 33. Once this law was written on tables of stone; but in the new covenant it is written on tables of the heart. In verse 6, Paul says, God "hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." Here the letter that killeth is manifestly that which was written on tables of stone, namely, the ten commandments. Indeed, this is generally admitted, and even argued, by our opponents, for they think that they can make a point on that.

Eld. J. K. Cornell asked me this question, "If the old law, here called the letter that killeth, is binding in the gospel dispensation, who are its ministers? for Paul says that God has not made us ministers of that."

His idea was, that if the law has no one to administer it, it can be of no force, and hence not binding. Well, let us look at that verse again. "Who also hath made us able ministers of the new testament [covenant]; not of the letter, but of the spirit." Letter of what? Answer: *Of the new testament*, for this is what Paul is talking of. The thing here called the letter, belongs to, and is a part of, the new testament. There is no possibility of evading this fact. The thing is too plain to be misunderstood. "Who also hath made us able ministers of the new testament; not of the letter [of the new testament], but of the spirit [of the new testament]; for the letter [of the new testament] killeth, but the spirit [of the new testament] giveth life."

Then in the new testament, or covenant, there are two important points, first, the letter that killeth, and, second, the spirit that giveth life. God has not made us ministers of the first, the letter that kills, but of the second, the spirit that gives life. This is the very point that Paul has in his mind, and is arguing in this

chapter. Hence he goes on to say, "But if the ministration of death . . . was glorious, . . . how shall not the ministration of the spirit be rather glorious; for if the ministration of condemnation be glory, much more doth the ministration of righteousness [that is, pardon, forgiveness,] exceed in glory." Paul is here comparing the glory of the gospel ministry with the glory of the ministry in the former dispensation. Under the old covenant, if a man violated the law of God, if he killed, and stole, &c., the penalty was death, and the ministers of that dispensation were commissioned to put him to death. Here was the ministration of death. But if a man was found guilty of these crimes, and heartily repented, and begged for mercy and pardon, were they authorized to grant him this? No; this was no part of their ministry. He died without mercy. Heb. x, 28. But how is it with the gospel ministry under the new covenant? God's law is the same now that it was then; and the penalty for the violation of that law by killing, or stealing, &c., is death.

Now as God's ministers see persons committing these crimes, and thus violating God's law, are they commissioned to go about and put them to death, and thus act as ministers of the letter that killeth? No; God has given them no such commission as that. Then what is their ministry? Answer: They are to go about and offer pardon, forgiveness, and life, to those who realize that they are sinners, condemned to death. Thus the gospel preacher becomes simply a minister of the spirit that giveth life, but not of the letter, for that killeth.

How striking, then, and how forcible Paul's comparison between the gospel ministry and the ministry of the old dispensation. That was simply the ministration of condemnation and death. And yet it had much glory connected with it. This is the ministration of mercy, of pardon, and of life. Then how much more glorious is this ministration than that!

But will not the transgressors of God's law be punished because he has not commissioned us to administer that punishment? Certainly they will; but God himself will administer that punishment. "Vengeance is mine; I will repay, saith the Lord." Rom. xii, 19.

D. M. CANRIGHT.

Washington, Iowa, Sept. 11.

ANCIENT ISRAEL.

WHAT a comment upon the weakness of human nature is the history of God's covenant people. Established in Canaan after a long experience of good and evil fortune, intended to impress upon their minds the importance of correct and pure morality, and the proper mode of worship, we find, after all their advantages, a strange tendency to plunge downward into idolatry and vice. At one time the nation seem all engaged in the practice of goodness and virtue, and the smile of Heaven seems to immediately reward their good conduct. In a few years, being lifted up with prosperity, they forget God, neglect his Sabbath, his law, and worship, fall into idolatry, and sink, it would seem, into ruin. Again a merciful God calls them back to him; offers them his favor on condition of repentance. Being in trouble, God's calls are heard, and again the nation is re-instated in the favor of God, and prosperity follows, and with it a recurrence of the same troubles.

As we read the history of this highly-favored people, with what interest we approach the time of their final rejection of God. How we cling to the mild and prosperous reign of good Hezekiah, who seemed to stay the impending wrath of God, and we mourn that they had not all, with him, fully returned to God. What a pleasing employment it is to think of the passover he held, which surpassed all previous passovers in its interest and spiritual power. How we wish that this good king could have transmitted his good qualities to his posterity. But, alas! it was not so. Then just before Israel made the final terrible leap into idolatry and sin, arose good Josiah, whose name is still sweeter than Hezekiah's, and the passover held by him a greater revival of hope, but followed by a more hopeless apostasy. Here we must pause, as we witness the almost complete ruin of this beloved people.

JOS. CLARKE.

WHY WAS NOT THIS KNOWN BEFORE?

WHENEVER the truth upon the Sabbath question is made clear from the Scriptures, and all the inferences and assumptions entirely demolished, till nothing more can be said by the opposer of the truth, as a last resort we are treated to the foregoing question. This question implies, if it has any force at all, that all that is worth knowing has already been found out; a very palpable absurdity.

In all ages, however, the same course has been pursued. Christ was complained of for not following the traditions of the elders. Paul was thought to be "a setter forth of strange gods." But especially was this seen in the reformation. When Luther began to deal those mighty blows which resulted in the humiliation of the Papacy, its adherents began at once to cry out, Innovation! And Doctor Eck, his greatest antagonist, in their celebrated discussion at Leipsic used the following language in reference to Luther: "I am surprised at the humility and modesty with which the reverend doctor undertakes to oppose alone so many illustrious fathers, and pretends to know more than the sovereign pontiffs, the councils, the doctors, and the universities! It would be surprising, no doubt, if God had hidden the truth from so many saints and martyrs until the advent of the reverend father." *History of Reformation*, Vol. II, page 59, and yet Luther was contending for the faith of the early church, for the justification by faith so plainly demonstrated by St. Paul.

So of the reformation in Switzerland. Sebastian Meyer, one of the reformers there, refuted the hackneyed charge "that the disciples of the gospel [meaning the reformers], teach a new doctrine and that the old is right." "To have been a thousand years wrong," said he, "will not make us right for one single hour; or else pagans should have kept their creed." Vol. II, page 427. These were brave and sensible words, surely. This same objection would keep the pagan idolaters from ever becoming Christians, for they have a very ancient faith.

In this extract we see that this very objection which is so often urged against the truth of God for this age, was a common argument, if it is worthy of such a designation, in the days of the reformation. The enemies of the truth in those times could use this to bolster up indulgences, image worship, and all the popish assumptions; and Protestants look back with wonder now that such an argument could have had any force, it seems so clear that Luther and his fellow-laborers were right in taking their stand upon the Bible, and the Bible alone. But then it was very different. Thousands were blinded by the antiquity of those errors advocated by Eck, and others, and it seemed very preposterous that a humble monk, like Luther, should dispute doctrines held for centuries, by the doctors, the colleges, and all the great men of the earth. "Why was not this known before?" could be asked then, with much more propriety than now, after we have learned how many errors are ancient and venerable, and that there is no safe position but the Protestant platform, The Bible and the Bible alone. Let us still take this position, till every tradition of man has given place to God's eternal truth.

GEO. I. BUTLER.

REPORT FROM CALIFORNIA.

OUR tent-meetings in Healdsburg closed last night, after a stay of fourteen weeks, during which we labored hard, meeting much prejudice and opposition. But we felt as though we had moved in the opening of Providence, and could not leave until we had raised a company of believers. We leave twenty or more keeping the Sabbath. Four new ones arose for the truth last Sabbath. The Lord was with us. And yesterday (Sunday), Systematic Benevolence was organized, amounting to about \$200 a year.

One thing that detained us here longer than we anticipated, and which could not be avoided without injuring the cause, was a discussion on the Sabbath question, between Bro. Loughborough and Eld. McCorkle, which came off in this place, the 6th, 7th and 8th inst., and by which a good victory was gained for the truth; the believers were strengthened, and a favorable impression was made on the candid.

Wife and I remain here over another Sabbath, while Bro. Loughborough and the rest of our family, go to Sebastopol, Sonoma Co., where we will make our next effort with the tent.

For the past eight months our labors have been wearing. We have met a great deal of opposition, and have labored five months with the tent. Two months more of tent labor are before us, after which we intend to organize the companies that have been raised on the truth.

As we look over the past, we see that God's special providence has opened the way before us in every place, and that every effort has told for the furtherance of the truth.

I am now suffering from the effects of a bad cold. The morning fogs, and difference in the temperature are such, that the liability to take cold is greater, I think, than it is East. The curse is felt everywhere, yet we would not overlook God's benefits.

Pray for us.

D. T. BOURDEAU.

Healdsburg, Cal., Sept. 13, 1869.

P. S. Our permanent P. O. address, is Santa Rosa, Sonoma Co., Cal. But our friends may write us to Sebastopol, Sonoma Co., Cal., for the next six weeks.

D. T. B.

MEETINGS IN WISCONSIN.

SINCE my last report I have labored two weeks at Victory, in Vernon Co. Eleven were baptized, and fifteen are keeping the Sabbath. The most of them had been influenced to keep the Sabbath by the consistent, persevering efforts of Sr. Messersmith, who, though an invalid, keeps just as busy as her health will permit in circulating tracts, and trying to win souls to Christ. If all the rest of those who are now keeping the Sabbath with her will be as faithful and diligent as she has been, the Lord will convert many of their neighbors.

After Eld. Walker's arguments against the Sabbath had failed, he, with Eld. Busby, who was my opponent here in Grant Co., two years ago, assailed my character with slanderous and base falsehoods to stop the ears of the people. I immediately wrote to Green, Rock, and Grant counties, the only three places in which I have ever lived in this State, and received the signatures of one hundred and forty-six of my old neighbors, some of them being acquainted with me for more than twenty-five years, all of them stating that they knew nothing whatever against my moral character. I let the most influential men in different neighborhoods in Vernon Co. read those letters, and I read them to others, which perfectly counteracted the influence and object of these falsehoods.

There are several good openings in that county, which I hope to be able to fill late this fall, and on this account I took pains to get those letters, and notice this matter in this report. As these Elders have both learned by experience that they have no arguments that will sustain their man-made fables, they stoop to slander.

I arrived home, at Waterloo, Grant Co., Sept. 1. Found my family well, for which we thank the Lord; but found the church here in the lukewarm and back-slidden state described in Rev. iii, 14-22. Seeing that something must be done to arouse them from this awful condition, one week ago last Sabbath I spoke of the importance of God's appointed fast; Joel i, 14; Last Sabbath, the day of our Quarterly Meeting, was appointed to be a day of fasting, and weeping, mourning and confessing before the Lord. The meeting commenced at 9 A. M. and lasted till half past four, with one-half hour's intermission. It was a very solemn time to most of the church, as nearly all joined in the fast, and tried to seek God with all their hearts. Those who did not, may expect soon to find themselves much farther from God than they are now, and the next thing will be open rebellion against God and his truth. But I do hope that they may turn and seek God with all their hearts, and so recover themselves from the snare of the devil.

Yesterday, after a sermon on Luke xii, 32-41, dwelling largely on the words, "Sell that ye have and give alms," seventy dollars were subscribed to the mission-

ary society, and one hundred and five dollars toward lifting a debt contracted by building the meeting-house. So our effort here to seek God with all our hearts has not been in vain.

At the close of our fast meeting, an elder and two deacons were ordained. Bro. Jahiel Ganiard, elder, and Brn. Francis Elwell and Solomon Warden, deacons. May the Lord help these men to be humble and meek, small in their own eyes, that Jesus may lead them, and qualify them to take good care of his work here in Waterloo.

The Lord willing, I will start to the State meeting next first-day morning. I will write to the friends in Lacrosse Co., and let them know when I will be there, as soon as I can decide on the exact time.

I. SANBORN.

Waterloo, Wis., Sept. 13, 1869.

REPORT FROM BRO. STRATTON.

My last report was from Iowa. I was then holding meetings in Bluffton, at the stone school-house. I remained three weeks. When I left, four were keeping the Sabbath, and others were convinced in relation to their duty, but were neglecting. Hope the Lord will give them strength to obey him in all things.

July 14, left for Chicago. Here I tarried over Sabbath and first-day. Had a meeting at Bro. James Adams' house. Ten Sabbath-keepers came together, and we had a very interesting meeting. Unexpectedly to me, the subject of baptism was introduced, and six of the brethren and sisters wished to receive the ordinance. Accordingly on first-day we assembled on the shores of Lake Michigan, and baptized in its rolling waves, after which we met at Bro. Adams', and ten brethren and sisters covenanted together to keep God's commandments and the faith of Jesus, and sustain Sabbath and weekly prayer-meetings, and attend to the ordinances. The Lord made it a heavenly place.

July 25, met with Brn. Cornell and Rodman in tent-meeting at Chelsea. Found the meeting progressing well, with deep interest and an increase of numbers.

July 31, met with the church at Westbrook, Maine, and held two meetings. Found the most of them holding on with good courage. Visited some of the brethren and sisters at Brunswick and Topsham.

Aug. 6, arrived home after being gone about three months. On the Sabbath met with the church in Cornville. Found the most of them decided to go through to the kingdom.

Aug. 12, met with Bro. Howard in Monthly Meeting at Athens. This was a meeting of deep interest. The people of God were strengthened for the battle. One brother who had become discouraged under great opposition, by the help of the Lord, recovered himself from the snare of the devil, and has taken hold of the work again in good earnest. Four were baptized.

We now have the tent pitched at Livermore Falls. Brn. Howard and Goodrich are giving a course of lectures, with a good degree of interest. Pray for us, that we may have success in the Lord.

CHAS. STRATTON.

NOTE FROM MISSOURI.

BRN. Blanchard and Bliss write from Arvilla, Mo., Sept. 10, and report some progress in the work of the Lord in southwest Missouri. There were a few Sabbath-keepers in that section, and quite an interest among the people outside to hear. Meetings were appointed and held, and a warm opposition commenced by Methodist ministers. The old threadbare story about ascension robes was revived, but being promptly met by the statements in "Life Incidents," open opposition soon ceased. Their report says:

"Our meetings have continued up to the present date almost every evening. We have been favored with good weather for meetings, and we feel that the Lord has abundantly blessed our efforts. Some fourteen or fifteen have commenced keeping the Sabbath, and many more are convinced of the truth, some of whom we hope will decide to obey God, rather than man. The farmers are so busy putting in their wheat,

that we probably will discontinue our meetings for a week, but we feel that our work is not done yet in this place. We have invitations to other vicinities, but where to go we cannot tell; we hope to be guided by the Lord. There are some thirty-five Sabbath-keepers in this vicinity at present. We expect a church will be organized soon. In the meantime we ask the prayers of all God's people in behalf of his cause in this part of the State."

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 Brn. Merritt and Bliss.

THIS is one of the richest and most beautiful portions of our country. Perhaps no part promises better for advancement in wealth and intelligence. As yet but little has been done here to diffuse a knowledge of present truth. But two or three churches have been established. We ardently hope to see the light that has dawned upon us, increase and shine abroad. Last spring Bro. C. H. Bliss and myself went to the village of Rochester and held about twenty meetings. A few commenced keeping the Sabbath. Others in that vicinity are interested, and we hope the truth will be so recommended by those that have embraced it, that they may be led to keep all God's commandments. We hope to hold some meetings in the vicinity of Rochester this fall. May the Lord bless his cause there.

In July, we went to a neighborhood about seven miles east of Paxton to hold meetings. We held, in all, about fifty meetings in that vicinity. Many were anxious to hear. Some gladly embraced the truth. Others are investigating. Six were baptized. We cannot say how many are keeping the Sabbath, but enough have come out to make us hope to see a flourishing church there. Bro. Bliss will be with them this winter.

Aug. 28, 29, attended a quarterly meeting with the church at Gridley. These, we think, were profitable meetings, but there was not so much freedom, so much of that melting spirit, and willingness to lay all upon the altar manifested as we like to see at such meetings. Some of the brethren have recently left there, which leaves but a small church.

Sept. 4, 5, attended the quarterly meeting at Princeville. Had a good meeting. This is the first meeting of the kind we have held in the absence of Bro. Blanchard. We miss him much. Two were baptized during this meeting, and five joined our number.

We feel like working for the Master. The cause is precious to us. We desire to see it advanced in this part of the field. We would be glad to have an experienced man come into Central Illinois to help us.

B. F. MERRITT,
C. H. BLISS.

Princeville, Ill., Sept. 15, 1869.

From Bro. Milk.

DEAR BRETHREN AND SISTERS: Bro. Andrews makes many good remarks on "Economy" in a recent number of the REVIEW, which perhaps we would do well to read again, and profit by them. But there is another point of economy which I want to call the attention of the brethren and sisters to. It is in regard to preparing food for camp-meetings. Many, no doubt, attend these meetings who are poor, and think they will be able to buy but little food while at the meeting, consequently they will work hard to prepare enough to last through the meeting. Bread, cakes, pies, &c., in abundance, are prepared. But at the end of three or four days, much of this is spoiled, and has to be thrown away. This we saw in clearing the ground after the camp-meeting at Owosso. Potatoes, loaves of bread, cakes, pies, &c., to the amount of several dollars' worth, were strewn on the ground, and we tried to burn up the mouldy piles, that others might

not behold the poor economy of God's professed people.

Let me say to those preparing for future camp-meetings: Profit by our experience. Take only what will keep good one or two days. Let your hearts, (and not your trunks and satchels,) be loaded down with the necessities of the cause, instead of the necessaries of this life. Then you may expect the blessing of God to follow you, and the meeting to not be in vain. By thus doing, you will save your time and strength you would spend in needlessly preparing food before, and the perplexity in caring for it while at the meeting. Thus you will economize both temporally and spiritually.

D. W. MILK.

Chesaning, Aug. 27.

SISTER B. G. ALLEN of Middletown, R. I., sends an interesting sketch of her religious experience forty years since; how she was led to renounce the follies of the world and turn to the Lord; still later, of her reception of the Advent doctrine in 1843; and lastly, how she was led to embrace the present truth. She closes by saying, "I love God, and his word, and his children."

BRO. W. W. STEBBINS writes from Raymond, Pa., Sept. 10, and reports an encouraging meeting of the brethren at Thorn Bottom, Aug. 14 and 15. The ordinances were celebrated, the church quickened, one was received, and, in the language of the writer, it was a "profitable meeting."

BRO. WM. MERRY writes from Tenhassen, Aug. 29, and reports some spiritual prosperity of the cause in that section. He says: "We have good spiritual meetings, and all enjoy themselves very much. I think the Lord has located me where I can do some good."

SISTER RALSTON writes: The Lord has been very good to me in sparing my life until this time. When I realize what slow progress I am making in divine things, I am led to exclaim, Shall I ever be an overcomer? shall I ever stand on Mount Zion with the redeemed? Oh, that my life may be such that I can feel the evidence daily that I am a child of God! The REVIEW still comes to me, and I hail its weekly visits with delight. It is meat in due season. I should be very lonely without it; it comes next to my Bible.

P. A. CARLISLE writes from Mecosta Co., Mich.: The REVIEW is a paper that I dearly love, and its teachings I have tried to live out, but I feel as though I have wandered a long time in the wilderness. For over a year the REVIEW has been all the preacher I have had. My prayer is, that I may be forgiven of my wanderings and backslidings from God. I ask the prayers of Christian people.

Obituary Notices.

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

DIED, at his home in Memphis, the 18th inst., Seward H. Chillson, aged 19 years, the beloved son of George W., and Charissa Chillson, after an illness of two weeks. He died in hope of a glorious resurrection. His example in life, had been one of uprightness; in death, a glorious preparation for the passage of the "dark valley." May his early death be a warning to his young associates.
S. A. BARBOUR.

DIED, in West Union, Steuben Co., N. Y., Aug. 29, 1869, Horace Hopkins, aged 70 years. This beloved brother has been a pioneer in the cause. Was a believer in the second coming of Christ in 1843 and 4. Embraced the third angel's message in 1851, under the labors of Brn. Andrews and Edson. At the funeral a brief discourse was given by Sister Lindsay; text, 1 Cor. xv. 48. We greatly miss the society and example of this aged brother, noted for his strict honesty in deal and stability of character. He died in the glorious hope of a home in the new earth.
WILLARD W. STEBBINS.

DIED, in Pike township, Potter Co., Pa., June 24, 1869, Sister Melissa C. Darrow, wife of Stephen Darrow, in the thirty-fifth year of her age. She leaves a kind husband and one child to mourn her loss. The funeral sermon was preached by Sister Sarah A. H. Lindsey, from Job xiv. 14.
WILLARD W. STEBBINS.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 28, 1869.

The Brevity of Life.

A TRAIN of cars under swift motion, as is that on which I now write, is a very feeble illustration of the swiftness with which our earthly course is being run. Swiftly we haste to its close. We never lose time in this race. Every day, every hour, every minute, counts. Our course is onward with never-varying swiftness. Time flies, death hastens to meet us, and the inevitable Judgment is right before us. A little moment, and we stand before God. Our life, which is only a hand breadth, is accomplished, and the decision of eternity is made. What shall that be with each of us?

The Creation of Light.

THE first act of creation was to call into existence, in a chaotic state, the heavens and the earth, *i. e.*, our earth and the worlds above us. The second great creative act was to give existence to light. How either of these acts could be wrought is altogether above our comprehension. When the first act was wrought it was profound darkness. That act marked the beginning of the first day. From that point till the creation of the light was the night which formed the first or dark part of the first day, the creation of light marked the first morning. And observe how much like morning now, this first morning was. Light and darkness were mingled, *i. e.*, it was twilight. Then God divided the light from the darkness, and it became perfect day. Is it not likely that God thus lighted up one side of the globe, and then caused this to successively light every part of the earth, by the revolution of the earth on its axis?

How God Swears by Himself.

DEUT. xxxii, 40: "For I lift up my hand to Heaven, and say, *I live forever.*"

Here the Almighty is represented as swearing by himself. And this great fact that he lives forever, he uses with which to designate himself. Surely, in this he must be unlike all created beings. They cannot be creatures who possess, by virtue of their own existence, an undying nature. If they live forever, it is because he wills it. And he determines this question by putting them upon probation, and giving them a chance to form characters. If the characters which they form please him, he gives to them his own undying nature. If they fail to form such a character, he takes from them the life which he gave them. To live forever is the prerogative of the eternal God. Others shall live thus, or not, as he wills concerning them.

The Creation of all Things Celebrated by the Glorified Saints.

WHEN John listened to the song of the twenty-four elders, who had been redeemed from the earth, as their own words testify (Rev. v, 11), he heard them use this most expressive language: "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Now it is certain from this scripture that the great facts of creation can never become obsolete, and that they never lose their importance. Not only do we gather this from the fact that the elders in their glorified state make mention of the work of creation, but much more from the manner in which that mention is made. For they place the worship of God upon the ground that he is the Creator of all things. And thus it appears that to all eternity this great fact is to be kept in the memory of the people of God, as constituting the grand difference between themselves and the great Being they are to worship. The Sabbath is that institution whereby this great truth is kept in memory. And hence it is that this divine memorial of the Creator never ceases to be observed. For as the great

facts of creation lie at the foundation of the worship offered to him that sits upon the throne, so that institution which embodies these facts is to be in perpetual remembrance. And so it will be in the New Earth, that "from one Sabbath to another shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 23.

And why should we be unwilling to acknowledge God as our Creator? Or if we acknowledge him by our profession of faith, why should we be unwilling to make that faith good by obedience to that institution which he ordained for that purpose?

Minnesota Camp-meeting.

By comparing REVIEW No. 11 with No 12, it will be seen that two different appointments have been given for the Minnesota Camp-meeting, but we presume it will be sufficiently understood that the latter, by the General Conference Committee, annuls the former, as by this arrangement, the presence of Bro. and Sr. White and Bro. Andrews will be secured at all the Western meetings. W. C. G.

THE P. O. address of Eld. D. M. Canright, is now Washington, Iowa.

Richland, Iowa.

Our meetings here closed yesterday, Sunday, Sept. 19, the same as they began, in a rain storm. We spent five weeks here. I was quite unwell during the whole time. Only spoke eight times. Other things seemed to be against us; yet our labor we trust has not been altogether in vain. About twenty or twenty-five have embraced the Sabbath. They seem to be substantial, reliable persons. They are mostly in whole families—are farmers. They will have Sabbath meetings. We shall visit them again as soon as we can. I now go to Sigourney till the Camp-meeting. Bro. Butler goes home a few days. We are thankful to God that a little has been accomplished by the preaching of his truth this season. About sixty have embraced the truth, we think. We are of good courage to work on, still hoping to have the blessing of God, and win some souls for his kingdom. Pray for us. D. M. CANRIGHT.

"Where Did it Come From?"

THE following interesting experiment may aid those who find an objection to the resurrection of the body that has died and decayed, in supposing that the particles have been absorbed by the vegetation afterwards grown on the spot where they were buried. It shows, also, how little we understand the way God moves in performing his wonders. I copy it from the *American Agriculturist* of April, 1862, p. 105:

"Two hundred pounds of earth were dried in an oven and weighed, and afterwards put into a large earthen vessel, and a willow tree weighing five pounds planted therein. During five years the tree was watered with pure rain, or distilled water, and to prevent any additions of earth or dust, the vessel was covered with a metal plate, perforated with holes so small as to admit air only. At the end of five years the tree was found to weigh 169½ lbs. The annual crops of fallen leaves were not taken into account. The earth was then taken and weighed, as at first, and had lost only two ounces. Whence was derived the 164 pounds of woody fiber, bark, roots &c.? They must have come from the atmosphere, and the rain water, through the medium of the leaves, roots, and bark."

H. C. MILLER.

The Hour of Trial.

COLONEL ETHAN ALLEN, of Vermont, openly rejected the Christian religion, and wrote several works against it. But how little faith he possessed in his own principles when put to the test, will be seen from a fact related by Dr. Dwight: While the Colonel was engaged in reading some of his own writings to a friend, a message was brought that his daughter was at the point of death. His wife, a pious woman, had instructed her child in the truths of the Bible. When the father

appeared at the bedside, the daughter affectionately looked at him and said, "Father, I am about to die: shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" On hearing this question, the Colonel was much distressed, and, after a pause, replied, "BELIEVE IN WHAT YOUR MOTHER HAS TAUGHT YOU."

Rest your hope, reader, on Christ; seek for the grace of the Holy Spirit; live to love and serve God on earth, and you may calmly wait for that hour of TRIAL which will come to all.—*Sci.*

THIS *Proof-Sheet*, a monthly magazine issued by Collins & M'Leester, type-founders, at Philadelphia, has the following remarks concerning "Irreligion in China:"

"M. HUC states the population of the Chinese Empire to be 300,000,000; and estimates the number of Christians to be 800,000. The Christian religion is persecuted in China, not on account of its creed, but because the government supposes that those nations who take so much trouble to introduce Christianity into China do so with a view to the ultimate overthrow of its political character. The Chinese, indeed, are materialists, and care little or nothing for creeds or systems. Beyond a few superstitious observances—relics, perhaps, of a forgotten religious belief—and the mere forms of official worship, there seems to be little of religion in China.

"The Emperor Tao-kou-ang, some time before his accession to the throne, addressed to the people a proclamation, in which he passed in review all the religions known in the empire—Christianity included—and came at last to the conclusion that they were all false, and that one would do well to despise them altogether.

"In Tartary and Thibet, on the contrary, the mass of the people seem sincerely attached to the worship of Buddha; and many of the Lamas are devout and self-sacrificing. The younger sons all become Lamas.

"Whatever of moral religion exists in China is due to the works of Confucius; but this, according to M. Huc, is much more theoretical than practical. His teachings, intended for the learned, appear to have destroyed the ancient religion, without giving anything to supply its place with the masses; or, indeed, leaving any religious faith (in any class) upon which his *perfection theory* can be grafted."

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD TO which the money received pays,—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. Dea J M Mills 36-10, F Burnham 35-14, H Lockwood 35-1, D A Robinson 36-1, Caroline Butler 35-1, Abel Tuttle 36-1, H Hitchcock in full of acct, J Marress 35-12, M D Williams 36-14, Mrs R Johnson 36-12, Geo R Stillman 36-12, John Lindsay 35-10, Miss M Burdick 36-12, Miss E Harris 36-12, Emma Stillman 36-12, Mrs A Smith 34-4, Mrs W A Chesha 36-12, E Cass 35-12, J S Schoonmaker 35-12, Sarah L Elliott 36-12, Eli Johnson 35-1, P M Starr 36-14, W Debsell 36-14.

\$2.00 each. V B Gaskill 36-17, D Newcomb 36-3, W S Moon 37-1, L C Slawson 36-12, H Edson 36-9, D Arnold 37-1, Nancy M King 36-12, Mrs A F Moore 36-12, Mary C Hodges 35-22, Henry Hitchcock 36-12, Hannah M Cox 36-12, Wm White 35-12, Mrs S H Vedder 36-14, A T Oxtley 37-1, Mary Ricker 36-1, L Hanes 36-16, J S Mills 35-1, Mrs M Farr 35-5, C Chapman 36-10, Phebe Mills 36-5, R K Teft 36-12, G A Thomas 36-4, W H Ball 36-7, R Childs 36-1, J P Sanders 36-1, Jessie Barrows 35-12, J W Hastings 35-14, M A Clement 36-1, F T Wales 37-3, M N Cross 35-17, P L Cross 37-1, H P Symonds 35-1, M O Kendall 35-12, J G Brown 37-1, M E Mowry 36-1, E Spencer 37-5, W W Stebbins 36-1, L Green 35-14, Isadore Green 36-20, J L Green 36-11, Job Spencer 36-22, S Burlington 36-12, C W Lindsay 36-1, Mrs H Beecher 36-13, L R Chapel 38-1, G Thew 36-11, A G Smith 37-1, Robt Voorhes 36-1, Sibyl Whitney 36-13, Helen Brigham 36-1, Fanny Hall 36-14, M Brown 36-11, M E Trowbridge 36-19, W Treadwell 37-5, N C Walsworth 36-11, C B Preston 37-1.

Miscellaneous. Mrs S A Whalen 50c 35-14, J Noyes \$4.00 37-1, J S Miller 2.40 34-14, W H Wild 4.00 35-1, Wm Brown 3.00 36-1, H A Weston 3.00 37-1, E Sage 3.00 35-18, J N Wilkinson 3.00 34-1, J R Deering 2.50 35-18, B F Wilkinson 3.00 36-1, Tra Abbey 3.00 33-13, Edson Dow 4.00 36-9, L S Bristol 3.00 36-9, P Taber 5.00 36-1, T F Cottrell 4.00 37-1, F H Richer 4.00 35-1, A F Prange 3.00 36-17, I Whitford 4.00 36-1, B Barret 1.50 in full of acct.

Books Sent by Mail.

A T Oxtley \$3.00, C Davis 44c, G N Sappington 50c, Eliza Lindsay 1.00 Lydia M Locke 4.00, A A Farnsworth 60c, Mrs F Longmate 1.25, Wm Penniman 50c, J Wakeling 50c, L M Squires 75c, Hiram Witter 1.30, S J Johnson 25c, H Daniels 22c, Williamson Covert 65c, Eliza Griffith 22c, Susan H Vedder 27c, J Medley 50c, J N Loughborough 9.00.

General Conference Missionary Fund.

New York Conference \$500.00, church at Dartmouth 12.00, church at Kensington, Conn., 20.00, Mary P Shaw 10.00, H W Kollogg 50.00, Mary Andrews 7.50, E P Kellogg 10.00, Jason Brundage 10.00, Eliza Griffith 1.00 J H Thompson 80c.

Cash Received on Account.

R. F. Cottrell \$50.00.

Michigan Conference Fund.

Church at Orleans, Mich., \$33.26.

Foreign Missionary Fund.

Jason Brundage \$5.00, A A Lockwood 5.00. Benevolent Fund. Jason Brundage \$5.00.