

ADVENT



REVIEW

And Sabbath Herald.

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

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

HE LEADS US ON.

He leads us on
By paths we did not know;
Upward He leads us, though our steps be slow;
Though oft we faint and falter on the way,
Though storms and darkness oft obscure the day,
Yet when the clouds are gone
We know he leads us on.

He leads us on
Through all the unquiet years;
Past all our dreamland hopes and doubts and fears.
He guides our steps through all the tangled maze
Of sin, of sorrow, and o'erclouded days.
We know his will is done,
And still he leads us on.

And he, at last,
After the weary strife,
After the restless fever we call life,
After the dreariness, the aching pain,
The wayward struggles which have proved in vain,
After our toils are past,
Will give us rest at last.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER THREE—THE MILLENNIUM.

BY ELDER JAMES WHITE.

AND I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. Rev. xx, 4, 5.

The word millennium signifies a thousand years. And while there is a general agreement in relating the word to the period named in the text, all do not agree as to the character of the millennium.

The popular view of this subject is, that the world is to be converted, and that all men will become holy. This happy state of things, it is said, will continue one thousand years, during which time Christ will reign with his people spiritually. At the close of the millennium, Christ will come the second time, and the Judgment will take place.

The scriptural view of the subject is that the world will not change for the better, but, rather, for the worse, unto the end, and that the last days will be perilous, and like those of Noah and of Lot. Christ will come at the commencement of the one thousand years, and will raise the righteous dead, and change to immortality the righteous who shall be living, and reign personally with them one thousand years. At the close of the millennium the wicked dead will also be

raised, and receive their punishment in the second death.

Says John, "And I saw [not a converted world, but] thrones [of judgment] and they sat upon them, and judgment was given unto them." He then mentions that portion of the martyrs of Jesus who had been beheaded, and also the victors over the beast, his image, and his mark, representing all the righteous; and adds, "They lived [were raised to life] and reigned with Christ a thousand years. But the rest of the dead [the wicked] lived not again [were not raised from the dead] until the thousand years were finished."

The millennium of the Bible is to open with the revelation of the Son of God from Heaven, the destruction of the living wicked, the resurrection of the just, and the change to immortality of the living righteous. It is a period in which Christ will reign personally with the just of all ages who have suffered with him. 2 Tim. ii, 12. And this period is bounded at each end with a resurrection.

Christ plainly declares that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v, 28, 29. And Paul testifies "that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15. But it is left to the Revelator to place these resurrections one thousand years apart, at each end of the millennium.

In the further consideration of this subject we propose to examine those texts usually quoted to prove that the world will be converted, and enjoy a period of peace and universal holiness in this mortal state, and then bring forward those portions of sacred Scripture which prove that no such state of things can exist prior to the second coming of Christ and the Judgment. The principal texts relied upon to prove the world's conversion are the following:

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii, 8. As sufficient evidence that this text does not prove the conversion of the world, we quote the verse following it: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands, shall roll until it becomes a great mountain, and fills the whole earth. All the proof for the world's conversion, found in the above, is in quoting the text wrong. Here is the text as it reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. ii, 34, 35.

In this remarkable portion of prophecy, the following points are worthy of notice. First, the stone smote the image upon his feet, and brake the iron, clay, brass, silver and gold to pieces together. Here is destruction, not conversion. Second, they became like the chaff of the summer threshing-floors, and the wind carried

them away, that no place was found for them. And here is illustrated the removal of all earthly governments from the territory of the kingdom of the God of Heaven. Third, then the stone became a great mountain and filled the whole earth. In this prophecy the stone has nothing in common with the image. The image, a symbol of earthly governments, and all wicked men, is first removed, and then the stone fills the whole earth.

If it be said that dashing the heathen to pieces [Ps. ii, 9,] and the breaking of the image to pieces, [Dan. ii, 34,] mean the conversion of the world, then Paul's words, "The God of peace shall bruise Satan under your feet shortly," means the conversion of the devil.

3. A nation shall be born in a day. Here is another incorrect quotation. Isa. lxvi, 8, reads: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners; but evidently refers to the resurrection of the just.

4. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." But let it be borne in mind that this is under the third woe. When it is also said, "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. xi, 15, 18.

5. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." Matt. xxiv, 14.

The preaching of the gospel of the kingdom as a witness unto all nations, is the first sign of the end mentioned by our Lord in the twenty-fourth chapter of Matthew. And is this work nearly accomplished? Those who teach the world's conversion think the great work but just begun. They would have the gospel preached to all nations, every individual hear it, believe it, obey it, and all become holy by it. What then? The end? No, not until the world enjoys a sinless period of one thousand years. But our Lord says nothing of the conversion of the world, or any portion of the human family, in this verse. He simply declares,

(a) "And this gospel of the kingdom shall be preached in all the world,

(b) "For a witness unto all nations,

(c) "And then [not one thousand years after, but THEN] shall the end come."

6. They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah iv, 3. The same is in Isa. ii, 4.

No passage in the Bible is relied on with more confidence to prove a temporal millennium than this in Micah iv, and no one can be presented more plausibly in its favor. Yet the evidence against the construction given is very strong; so strong that the text would never have been used for that purpose, had the harmony of Scriptures been kept in view. The whole text as quoted for that doctrine is as follows: "But in the last days it shall come to pass, that the moun-

tain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever."

The expression in verse 4, "for the mouth of the Lord hath spoken it," is supposed to indicate that the state of things there described will surely come to pass; but by reading verse 5 we learn that the "many nations" are still speaking, and they confess that "all people will walk every one in the name of his god," which is quite inconsistent with the state they are anticipating. But the Lord speaks in verses 6, 7, as follows: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth even forever."

And thus it is made to appear that "in that day," when "many nations" are prophesying of peace and safety, the Lord's remnant people are driven out and afflicted. Therefore we judge that this is not a prediction which the Spirit of the Lord has made, but is one of those spoken of in Eze. xiii, 7: "Whereas ye say, The Lord saith it; albeit I have not spoken."

But we have more and very decisive testimony in regard to the state of the nations in the last days. Says the Lord by the prophet Joel: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel iii, 9-13.

This is very important testimony in this connection, as it is the exact opposite of what "many nations" are saying at that same time. They prophesy of peace. The Lord says, Prepare war. They say, Swords shall be beaten into ploughshares, and spears into pruning-hooks. The Lord says, Beat your ploughshares into swords, and your pruning-hooks into spears. This is a difference not to be lightly passed over. That this prophecy of Joel does refer to the last days, even to the closing scenes of this world's history, is evident from verse 13. "Put ye in the sickle, for the harvest is ripe," &c. Jesus himself says in Matt. xiii, 39: "The harvest is the end of the world." And all of verse 13 corresponds with Rev. xiv, 14-20, wherein the Lord Jesus is represented as coming to reap the harvest of the earth, and gathering the clusters of the vine of the earth, and casting them into the great winepress of the wrath of God.

Again, Joel's prophecy continues: "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel." Verses 14-16.

The chronology of this prophecy cannot be mistaken. It is the ushering in of the day of the Lord. It is when

the Lord's voice is heard from Heaven, shaking the heavens and the earth. Jeremiah speaks of the same time and event, and also speaks of the destiny of the nations of the earth, at that time. "Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." Jer. xxv, 30-32.

Instead of the nations' no more lifting up the sword against each other, in the last days, evil shall go forth from nation to nation, and the sword shall devour them.

No careful reader of the letter of Paul to the Thessalonians can be surprised to find a discrepancy between the declarations of the Lord and that of "many nations," in the last days. Paul says "The day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety; then sudden destruction cometh upon them." 1 Thess. v, 2, 3. How strikingly is this saying of Peace and safety, fulfilled in the preaching of the temporal millennium, the conversion of the world, and the prophecy of peace among the nations; while Scripture and facts combine to show that the world is sinking lower and lower, the wicked are waxing worse and worse, and the nations are making far greater preparations for war than at any former period. How evident that "the battle of the great day of God Almighty" is impending, and the people of the world are preparing the snare for their own sin, by prophesying peace, or singing the popular song of the "Good time coming," when destruction is ready to fall upon them.

7. All shall know the Lord, from the least to the greatest. Heb. viii, 11.

This is in the promise of the new covenant, and relates first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state, will be converted and come to the knowledge of God, the Scriptures do not teach.

This promise is made concerning those with whom the Lord makes the new covenant. Now, although every thing has been done that can possibly be done to ratify the covenant, or make it of force, yet we cannot say that it is actually made "with" any individual until that individual is brought into covenant relation with God. But when they are so brought into covenant relation with him, according to the promise, the law of God is written on their hearts: then they know God; for John says, "And hereby we do know that we know him, if we keep his commandments." 1 Jno. ii, 3. This, of course, cannot apply to the unconverted; and all who remain impenitent are not embraced in the promise.

8. The glory of the Lord shall fill the earth as the waters cover the sea.

There are three texts which speak of this, as follows:

"But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv, 21.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 9.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii, 14.

It is a great mistake to apply these texts to the temporal millennium, or to the earth in its present, sin-cursed state. Because of transgression, the Lord by his prophet says, "Therefore hath the curse devoured

the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. xxiv, 6. Peter says this prophecy will be fulfilled in the day of the Lord, which is the day of Judgment and perdition of ungodly men; in which the heavens shall pass away with a great noise, and the elements, and also the earth, melt with fervent heat. He then adds, Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 13. When the earth is renewed; when the curse is removed; when the ungodly have all perished in the day of Judgment, and none but the righteous are left to inherit the new earth, then will the glory of God fill the earth.

In Rev. v, 13, a prophecy is given as follows: "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." But this can never be fulfilled upon the earth in its present, sin-cursed state, with the ungodly dwelling upon it. They will continue to dwell upon it till the day of the Lord, for the Scriptures connect its destiny with theirs. The burning of the great day comes at once upon it and them.

(To be continued.)

THE SPIRIT OF SACRIFICE.

"Who is there even among you that would shut the doors for naught? Neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." Mal. i, 10.

The text expresses, in plainest terms, God's displeasure at selfishness in those connected with his work, and is applicable to any age, or people, or department of his work, where it may exist. The great plan for the salvation of lost man was founded upon a sacrifice of infinite value. No greater sacrifice could be made than the gift of the Son of God for our sins. And God designed that all who should be connected with his cause, should labor with the spirit of sacrifice. The plan was carried out in a good degree by patriarchs and prophets. And we see all Israel, on certain occasions, bringing their free-will offerings unto the Lord.

The apostles left all to follow Jesus. Their sacrifices were very great. Says Paul, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*" Acts xx, 33-35. The apostle sacrificed from choice, that he might save his brethren. To the church at Corinth he said, "And I will *very gladly* spend and be spent for you." 2 Cor. xii, 15. And thus they toiled, and suffered losses, and sacrificed, in their Master's cause. Most of them sealed their testimony with their blood, and they all rest in hope of a glorious recompense at the resurrection of the just.

Fifty millions of martyrs have since chosen to sacrifice life in their adherence to the cause of Jesus Christ. The reformers suffered and sacrificed. In fact, wherever there has existed a living church, in which there has been the spirit of truth and living holiness, there were seen men and women who have loved to sacrifice in the cause of Jesus Christ.

Men and women are now wanted who, from choice, can sacrifice time and means for the advancement of the cause of the Redeemer. Men and women are wanted who are as ready to wear out in the cause of God, as most men and women are in order to obtain the things of this life. The cause of our divine Lord languishes for want of such men and women. We want such a ministry. Those men who stand between the living and the dead must be qualified for their responsible position by the spirit of consecration, that they may, by the help of God, diffuse the same spirit throughout the entire membership.

Our institutions, so dear to us, such as the Publish-

ing Association, and the Health Institute, suffer for want of men and women who will sacrifice their time and their means, and will employ their precious strength, for Christ's sake, for the benefit of suffering humanity, and for the sake of precious souls.

Selfish persons should not touch the work of God. And until they are converted, and in them dwells the spirit of sacrifice, they will be almost sure to mar the work. In this case God is dishonored, and his cause bleeds. Separated from the special work of God, the condition of the selfish is bad enough; but when connected with it, the case of such persons is fearful.

We plead for the cause. Let the work of God be in the hands of its true friends. The man or woman who will not from choice sacrifice time, means, and strength, in the work of God, should have nothing to do with it. Those who feel that they should have as much money for their labors in connection with the cause of God, as they can obtain for labor in the service of the world, should not be suffered to handle the work of God. The cause of Christ in all its departments calls for sacrifice.

Has the spirit of sacrifice met the approbation of God in all past time? Much more will he approve of it in those who profess to believe the present to be the period of the last merciful message to sinners. Time is short. Seventh-day Adventists have a vast work to do, and but a brief period of time in which to labor. Brethren and sisters, in the language of the text we would inquire, "Who is there even among you that would shut the doors for naught?" Where are the men and women among us who will labor in the work of God for naught, or for part pay in this world, and trust in God for the balance in the world to come? We do not now inquire for that class of men and women who are below par in mental and physical strength, and for want of moral and mental culture, would make only second-class hands anywhere. No; the cause of our soon-coming Redeemer calls for number-one laborers. Men and women are wanted to labor in the several departments of the Seventh-day Adventist Publishing Association, who are physically, mentally, and morally, constituted to become efficient laborers, and in whose hearts is the real spirit of sacrifice. Again we quote the sacred inquiry, "Who is there even among you that would shut the doors for naught?" Men and women of good qualifications are also wanted at our Health Institute, in whose hearts is a desire to labor for suffering humanity and for Christ.

These institutions must ever be, in part, charitable institutions. And in order that they should accomplish the work God designed they should, they must be nourished by all friends, who are able to sacrifice, and they should be robbed and weakened by none. We have called upon those who hold the Lord's money to furnish it in establishing these institutions. Now we call on young men and young women, of the right stamp, to make a corresponding sacrifice in labor.

These institutions, so pure and benevolent in their character, must not be burdened with the indolent, the stingy, and the selfish. They have no need of those who are anxious for high wages, and for an easy task. Yet there have both men and women filled responsible places in these institutions who were a living curse to them. Some have been selfish, caring more for their own interests than for the prosperity of the institutions with which they were connected. Others have loved their ease, and have been paid for labor which they never performed. And some others have lacked ability to properly act the important part assigned them. And all have lacked the spirit of sacrifice which the work, and the time in which we live, demand.

Some have the idea that persons who are so short of physical or mental strength, or both, that they cannot well act a part in the busy world anywhere else, can do well at the Publishing Department, or at the Health Institute. Such persons generally expect full pay, when their labor is worth about half price. We call for number-one laborers, who can, from choice, work for part pay in this life, and joyfully expect the balance in the next. We must see self-sacrificing, care-taking men and women at these institutions, whose hearts and interest shall be in the work.

"Neither do ye kindle fire on mine altar for naught."

That spirit that leads men and women to ask a price for everything they do for the Lord is displeasing in his sight. He freely gave his Son for us. He has sent holy angels to keep and to instruct. He has sent down his Spirit to comfort and to teach. And he has in reserve the inestimable gift of eternal life for all who will obey and believe. For those who hope to be saved by grace, to ask pay for every errand they do for their gracious Lord, is a sin of no small magnitude.

"I have no pleasure in you, saith the Lord of hosts. Neither will I accept an offering at your hand." In these words God expresses his displeasure, and even indignation, at the course of those stingy, selfish, ease-loving ones, who must have pay for everything they do in his cause. This spirit will creep into the ministry, unless great care is taken. Every department of the work must be guarded, lest this sin, so displeasing to God, shall call down his frown, and the precious work of God be marred and hindered in its progress. Systematic Benevolence, established and carried out by our people, secures a good support to all our acting preachers. Treasuries have been well filled, and money has been paid out to our preachers with a liberal hand. Young preachers, with small families, if any, have received more than their wants have demanded, and several among us, who entered the ministry from five to ten years since, find themselves in possession of property, probably more than if they had been engaged in any other business. Some of our ministers have money at interest, and this very money fell into their hands because of the over-liberal pay they received for their services.

The Seventh-day Adventist Publishing Association is paying ten per cent interest on several thousands. These ministers, as well as others of our brethren, who have money at interest, are invited to let the Association have the use of a few hundred each, without interest. Almost everything connected with the Association needs revolutionizing. When we appealed to our people to give of their means to constitute a publishing capital, our appeal was on the ground that the Association would be able to furnish publications cheap, and give thousands of dollars' worth annually. But for the want of a spirit of sacrifice, and because of a spirit of selfishness, the Association has only been able to hold its own without giving publications to the amount of a dollar a year. The wages have kept climbing up, for a few years past, and there were so many leaks in the business, for want of attention and proper care, that there was nothing left from a paying business to show for the use of thirty-two thousand capital. Those who have cheerfully donated this sum to establish a publishing interest, have right to expect an increase annually of the property equal to ten per cent, which would constitute the handsome sum of three thousand two hundred dollars, or that the Association should give, for circulation, that value in books. But during the past year, the Association gave no books, and added nothing to the value of the property.

Is it not high time to call for young men and women of good physical and mental strength, good habits, and sanctified hearts, who will love to sacrifice for the good of the Association, and for the cause generally? We are in earnest in this matter. Changes have been made. More will be made when practicable. We feel assured that the Lord is with us. The spiritual atmosphere is improved, and the work is moving cheerfully and to advantage. We close by saying that we shall be glad to hear from those who feel an interest in this article.

JAMES WHITE.

WANTED.

The Publishing Association is paying interest at the rate of ten per cent on several thousands. Much of this is from brethren who do not need the interest on their money. But we do not feel like asking them to give the Association the use of all the money they have in it. What we wish in the case is, to be able to pay these a part, and they each give the use of from one to five hundred dollars. Then we would have others lend the Association from one to five hundred dollars each, without interest, so as to enable us to pay all hired money.

The Association is also in want of \$10,000 to put into large editions of several new works of 400 pages each, and also several smaller ones which we design to revise and re-print.

Brethren are offering the Association money at seven and at ten per cent. They can do better. They can lend it to the Lord without requiring of him pay in this world, in hope of the highest interest at the resurrection of the just.

With the Scriptures before us, it is all that we can do, to justify the taking of usury under any circumstances. To require usury of the poor is cruel and sinful. But to require usury of the Lord for money employed in any department of his work connected with the last message, is abominable.

JAMES WHITE.

WHO ARE TIME-SETTERS?

The Seventh-day Adventists, as a people, have never set a definite time for the consummation of all things earthly; nor have they failed to make their position known to the world. And yet the world would have them suffer the reproach of the passing of the predicted time, and tantalize them with the same.

Time has frequently been set for the coming of the Lord, or, as many say, the end of the world. Now the question, "Who sets these times for so great and important an event to come?" may be answered. The no-sabbath or first-day Adventists frankly admit that they have set the time and failed in their predictions, and again set the time, and again failed. Now while the professed Christians, as well as non-professors, are eagerly seeking to shoulder the failures above mentioned upon the Seventh-day Adventists, they themselves are setting time as well as the first-day Adventists. In an article under the caption, "The Mystery of the Sun," now going the rounds in the secular papers, I notice some very remarkable statements concerning the condition of, and changes now taking place in, the sun, which are said by scientific men to be the precursors of a great solar magnetic storm, about to visit this planet.

The writer, after having noted some of the latest and most important discoveries of the solar system, says: "Meantime we shall watch with anxious interest for the great magnetic storm of 1870." "Perhaps," he says, "the growing solar chromosphere, bursting its bonds, will write on the dial-plate of eternity the warning which, reflected in magnetic sympathy on the flashing wires girdling the world, will bring about the consummation of all things."

We here notice at least one prediction of the coming end. But whatever these things may or may not indicate, we, with our high profession, should be prepared for the coming of that great event at any day.

ALBERT D. RUST.

RELIGION IN BUSINESS.

The North British Review says:—"The pressing need of our faith is not simply faithful evangelists to proclaim its doctrines, but legions of men consecrating their worldly vocations, witnessing to that truth on which much skepticism prevails, that Christianity, so received as to become an integral part of a man, is omnipotent to keep him from the evil, not by taking him out of the world, but by making him victorious over it. He is a most worthy disciple of Christ, who, like Palissy, or Buxton, or Budgett, or Perthes, exhibits religion as 'the right use of a man's whole self'—as the one thing which gives dignity and nobility to what is in itself sordid and earthly—as the main-spring of earnest and successful strivings after loftier ends and a purer life—as the power outside of and within man, which, lifting up conduct in the individual, raises the community—and not as a state of mind mystical, and in active life unattainable, high up among things intangible, separated from contact with work-a-day life, appropriate to Sabbath days and special hours, to leisure, old age, and death-beds. Every man who is 'diligent in business, serving the Lord,' is a sermon brimful of the energies of life and truth, a witness to the comprehensiveness and adaptability of Christ's religion, a preacher of righteousness in scenes where none can preach so effectively or so well."—*Sol.*

NEVER make money at the expense of your reputation.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 30, 1869.

J. N. ANDREWS, EDITOR.

THE ORDER OF EVENTS IN THE JUDGMENT.

NUMBER FOUR.

God the Father is in his own right the Supreme Judge of men and of angels. He purposes to bring all mankind into Judgment. Yet this work is only done in part by himself in person. It is by Jesus Christ that God is to perform the larger part of this immense work. The following proposition is worthy of serious consideration:

1. God the Father opens the Judgment in person, then crowns his Son king, and commits the Judgment to him.

Dan. vii, 9-14: "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake, I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The Ancient of Days represents God the Father. That one like the Son of Man, who comes to the Ancient of Days, is none other than our Lord Jesus Christ; Matt. xxvi, 64; Mark xiv, 61, 62. It is, therefore, not the Son, but the Father who sits in Judgment as described in this vision. Those who stand in his presence either to minister, or to wait, are not men, but angels. This is a very important fact. Every student of the Bible is aware that the book of Revelation is a wonderful counterpart to the book of Daniel. This very phraseology respecting those in the presence of the Ancient of Days, is made use of in the Revelation, and with the evident design of showing who are the persons intended by Daniel.

Thus John says: "And I beheld, and I heard the voice of MANY ANGELS round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. v, 11.

Daniel describes the opening scene of the final Judgment. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of Man presents himself to receive the dominion of the world. Here he is crowned King of kings, and Lord of lords. But men are not present to witness this part of the Judgment, or to behold the coronation of Christ. It is the Father and the Son and the holy angels who compose this grand assembly. Our Lord cannot act as judge, so long as he ministers as high priest to make intercession for them that come to God through him. Heb. vii, 24, 25. Nor can he act as judge until he is clothed with kingly power; for it is by virtue of his authority as king that he pronounces the decision of the Judgment. Matt. xxv, 34, 40. The coronation of our Lord at the Judgment-seat of his Father marks the termination of his priesthood, and invests him with that sovereign authority by which he shall judge the world.

2. The Ancient of Days does not hold the session of

the Judgment, described in Dan. vii, upon this earth.

Those who think this session of Judgment by the Father is to transpire upon our earth, understand that the "ten thousand time ten thousand" who stand before him, are the vast multitude of the human family, standing at his bar for judgment. But as this vision represents the Son as coming to the Father when he is thus seated in Judgment, it follows that if the Father is already upon this earth judging its inhabitants when the Son of God comes the second time, then the Father does not send his Son to the earth, but he comes first, and then the Son comes and joins him. Yet Peter said of the Father concerning Christ's second advent: "He shall send Jesus Christ." Acts iii, 20.

It would also follow that instead of the Son of Man coming to gather his saints from the four quarters of the earth, he comes to find all mankind gathered at his Father's bar. But we do know that when the Saviour comes he shall send his angels with a great sound of a trumpet, and shall gather his elect from the four winds, even from the uttermost parts of the earth. Matt. xxiv, 31; Mark xiii, 27; 2 Thess. ii, 1.

But should this difficulty be avoided by adopting the truth that those who stand before the Ancient of Days are angels, as those certainly must be who minister unto him, it follows that our Lord in coming back to our earth thus preceded by his Father and the holy angels, comes unattended and alone. But this cannot be true; for when Jesus comes again it will be with all the holy angels. Matt. xxv, 31; xvi, 27; 2 Thess. i, 7, 8.

Again, the Saviour is crowned king at the Judgment-seat of the Father. But that Judgment-seat cannot be upon our earth, else the Saviour would have to return to this earth to be crowned; whereas he receives his kingdom while absent, and returns as King of kings, sitting upon the throne of his glory. Luke xix, 11, 12, 15; Matt. xxv, 31; 2 Tim. iv, 1; Rev. xix, 11-16.

It is certain, therefore, that the Judgment scene described in Dan. vii does not transpire upon our earth. Indeed, were it true that immediately preceding the descent of the Saviour to our earth, God the Father should himself descend in his own infinite majesty, and summon mankind to his bar, and enter into Judgment with them, the subsequent advent of Jesus would hardly be taken notice of at all by men. But such is not the truth in the case. Matt. xxiv, 29-31; xxv, 31, 32; Mark xiii, 26, 27; Luke xxi, 25-27, 36; 1 Thess. iv, 14-18; 2 Thess. i, 7-10.

3. This session of the Judgment by the Ancient of Days precedes the advent of Christ to our earth.

When our Lord comes again he is a king seated upon his own throne. Matt. xxv, 31; Luke xix, 11, 12, 15; Rev. xix, 11-16. But the tribunal of the Father is the very time and place where his coronation occurs. Dan. vii, 7-14. It must then precede his advent.

When he comes the second time it is "in the glory of his Father." Matt. xvi, 27; Mark viii, 38; Luke ix, 26; 2 Thess. i, 7, 8. But it is when the Father sits in Judgment that he gives this glory to his Son. Dan. vii, 14. Indeed, the very majesty of the Father as displayed at this tribunal, will attend the Son when he is revealed in flaming fire to take vengeance on his enemies. 2 Thess. i, 7-10; Ps. l, 8-6; Matt. xxiv, 30, 31; Matt. xxv, 31. We are certain, therefore, that the revelation of Christ in his infinite glory is subsequent to that tribunal at which that glory is given to him.

On this occasion the Father is judge in person, and the Son presents himself to receive the kingdom. But when the Son of Man comes to our earth, having received the kingdom, he acts as judge himself. 2 Tim. iv, 1. But it is evident that our Lord's work as judge is at a later point of time than that Judgment scene at which the Father presides. We are certain, therefore, that the tribunal of Dan. vii, 9-14, precedes the descent of our Lord from Heaven. 1 Thess. iv, 14-18.

4. The coming of the Son of Man to the Ancient of Days, is not the same event as his second advent to our world.

This has been proved already in the examination of other points. Thus it has been shown from the coronation of Christ, that the second advent must be at a

later time than the Saviour's act of coming to his Father in Dan. vii, 13, 14, to receive the kingdom. Again, to make this the second advent, we must have God the Father and the host of his angels here upon our earth when the Saviour comes again. But this, as has been shown, involves the contradiction of the plainest facts. We cannot, therefore, doubt that the coming of Jesus to the Ancient of Days as he sits in Judgment, is an event preceding his second advent to our earth.

5. The coming of the Ancient of Days, in this vision of Daniel's, is not to this world, but to the place of this Judgment scene. With regard to the place of this tribunal we will speak hereafter. We have already proved that this session of the Judgment precedes the second advent, and that it is not held upon our earth. This fact establishes the truthfulness of this proposition.

6. The destruction of the little horn does not take place at the time when the Ancient of Days sits in Judgment, but at a point still later when the Son of Man descends in flaming-fire.

We have proved that when our Lord comes to this earth the second time, he comes as king, and must therefore come from the tribunal of his Father; for at that tribunal the kingdom is given to him. But the Man of Sin, or little horn, is destroyed by the brightness of Christ's coming. 2 Thess. ii, 8; i, 7-10. Whence it follows that the destruction of the little horn is not at the Father's Judgment-seat, but at the advent of his Son, at a still later point of time. But were it true that the Judgment scene of Dan. vii is opened by the personal revelation of God the Father to the inhabitants of our earth, we may be sure that there would be no Man of Sin left to be destroyed afterward by the brightness of the coming of our Lord Jesus Christ.

We have already proved that the destruction of this wicked power is when Christ comes to our earth; and that he does not thus come till he has first attended in person this tribunal of his Father. And to this statement agree the words of verse 11: "I beheld THEN because of the voice of the great words which the horn spake: I beheld even TILL the beast was slain, and his body destroyed, and given to the burning flame." It appears that even while this grand tribunal was in session, the attention of the prophet was called by the Spirit of God to the great words which the horn was speaking. "I beheld THEN because of the voice of the great words which the horn spake." But Daniel does not represent his destruction as coming at once even then. He says: "I beheld even TILL the beast was slain, and his body destroyed, and given to the burning flame." The period of time covered by this "till" is thus filled up: The Son of God comes to his Father's judgment-seat and receives the dominion, and the glory, and the kingdom; then descends to our earth in flaming fire, like that which comes forth from before his Father, and by the brightness of his advent destroys the little horn. 2 Thess. i; ii. It is when our Lord thus comes, that this wicked power is given to the burning flame.

And this is really the very point marked in verses 21 and 22 for the termination of the war against the saints. "I beheld, and the same horn made war with the saints, and prevailed against them: until the Ancient of Days came, and JUDGMENT WAS GIVEN TO THE SAINTS OF THE MOST HIGH, and the time came that the saints possessed the kingdom." But, even while the Most High sits in Judgment to determine the cases of his saints, the little horn is, according to verse 11, uttering great words against God. When, however, the saints have passed the test of this examination, and are counted worthy of the kingdom of God, their Lord, being crowned king, returns to gather them to himself. It is at this very point of time, the advent of the Lord Jesus, that judgment is given to the saints of the Most High, as is proved by comparing 1 Cor. vi, 2, 3, with 1 Cor. iv, 5. And thus we have marked again the advent of Christ as the point of time for the destruction of this wicked power.

7. The destruction of the little horn is not the same event as the taking away of his dominion. Compare verses 11 and 26. The one follows after the sitting of the Ancient of Days in Judgment; but the other precedes it by a certain space of time. Yet, if we read

the chapter without strict attention, we would be very likely to conclude that not the little horn alone, but each of the first three beasts had their dominion taken away at the Judgment. See verses 11, 12, 26. This, however, cannot be. For the dominion of the first beast was taken away by the second, though his life was spared; and so of each one to the last. But the little horn has a special dominion over the saints for "a time and times and the dividing of time," or 1260 prophetic days (see verse 25; Rev. xii, 6, 14), which is taken away at the end of that period. There remains even then a space of time to "the end," during which, his dominion is consumed and destroyed. He wars against the saints, however, and prevails until the judgment is given to the saints at the advent of Christ (1 Cor. iv, 5; vi, 2, 3; Rev. xx, 4), when he is given to the burning flames. Verse 11; 2 Thess. ii, 8.

8. The coronation of Christ at the Judgment-seat of the Father is the same event as the standing up of Michael. Compare Dan. vii, 13, 14; xii, 1. For Michael is Christ, and his standing up is his beginning to reign. Michael is the name borne by our Lord as the ruler of the angelic host. It signifies, "He who is like God." See Dr. A. Clarke on Dan. x, 13, and Jude 9. This must be our Lord. See Heb. i, 3. He is called the archangel. Jude 9. This term signifies prince of angels, or chief of the angelic host. See Dr. A. Clarke on Jude 9; also Barnes' notes on the same; also Watson's Theological Dictionary. But this is the very office of our divine Lord. Heb. i. Michael is the great prince that standeth for the children of God. Also he is called our prince. See Dan. x, 21; xii, 1. But this can be no other than Christ. Acts v, 31.

The standing up of Michael is his assumption of kingly power. See the use of this term in Dan. xi, 2, 3, 4, 7, 20, 21. But it is Jesus who takes the throne of the kingdom, and not an angel. Dan. vii, 13, 14; Ps. ii, 6-12. Our Lord receives his dominion at his Father's judgment-seat. Dan. vii. A great time of trouble follows, at which Christ delivers every one found written in the book. This is a plain reference to the examination of the books shown in the previous vision. Compare Dan. xii, 1; vii, 9, 10. This shows that the judgment scene, of Dan. vii, relates to the righteous, and that it precedes their final deliverance at the advent of Christ. The thrones of Dan. vii, 9, will be noticed hereafter.

THE SEVENTH-DAY ADVENTISTS OF EUROPE.

THE readers of the REVIEW have some knowledge of the fact that there are in Europe some fifty Sabbath-keepers who are also waiting for the revelation of the Son of God in the clouds of heaven. These are principally found in the Cantons of Switzerland, though a few reside elsewhere. We have reason to believe that these brethren and sisters are persons of real piety and moral worth. They are manifestly people of intelligence, who are able to give the reasons for their faith and hope. We cannot take any credit to ourselves for being instrumental in raising up this company of commandment-keepers. Eld. M. B. Czechowski, a Seventh-day Adventist minister, a native of Poland in Europe, and formerly a Roman Catholic priest, went to Europe several years since, under the auspices of the various bodies of first-day Adventists. His sympathy was somewhat withdrawn from the S. D. Advent people in consequence of some unfortunate circumstances which arose some little time before his departure to Europe. The most of the trouble was caused by mutual misunderstanding. We have no severe censure to place on Eld. C., nor do we wholly exonerate ourselves from blame. We should have taken greater pains to explain things that were misunderstood by him, and should have had greater interest in this noble-hearted man. Yet we were not wholly without reason for being perplexed at his course of action, and for finally leaving him to do whatever he pleased, without attempting to influence him.

Eld. M. B. C. felt deeply for Europe. We do not doubt that the Spirit of God was impressing his mind. But as he found that we were not ready to send him to the Old World so soon as he thought it duty to go

(for we thought the time had not come for him to do this), he sought aid from the first-day Adventists. This was extended to him by them, and by their aid he went to Europe. In sympathy, he was with them; in doctrine, he was mainly with the Seventh-day Adventists. But we supposed that he had given up the observance of the seventh day. It was, therefore, much to our surprise that we learned, some two or three years since, that Eld. C. was not only adhering to the Sabbath himself, but that he had raised up a body of Sabbath-keepers in Switzerland.

About two years ago these brethren opened communication with us by letter. The last spring we invited Bro. Albert Vuilleumier, elder of the church, to attend our General Conference, pledging ourselves to meet the expense. As he could not come, the Swiss brethren made choice of Bro. James Ertzenberger to come in his stead. He arrived at Battle Creek June 15. He was able to converse fluently in German and in French, but wholly unable to speak English. We have become very deeply interested in this dear brother. He has given the best of evidence that he is a man of God. He has attended all our camp-meetings west of the State of New York, and thus many have had an opportunity to form some acquaintance with him. We are certain that he will ever be held in affectionate remembrance by all who have become acquainted with him. He has made great progress in learning the English language. It seemed very necessary that he should remain in this country long enough for this, that he might prepare himself to translate our works into German and French.

We regard the circumstances of this case as a wonderful call to us from the Providence of God to send the present truth to Europe. We cannot refrain from acknowledging our backwardness in this work. But it is in our power to redeem the past, by discharging our duty for time to come.

We learn that the office of publication established by Eld. M. B. C., in Switzerland, or, more properly speaking, the building which he erected on a lot of land purchased by him near Lake Neuchatel, is mortgaged for nearly all it is worth. This must be paid up, or the property will pass into the hands of worldly men, the first of next January. Eld. C., from financial embarrassment, has suspended the publication of his paper, and is in Hungary. His family are still occupying a part of this building. We think this property, which serves as printing office, chapel, and dwelling-house for Eld. C.'s family, should not be lost. We have had no hand in raising the means which purchased it; but as it is mortgaged for very nearly its full value, and is, we suppose, certain to be lost if we do not redeem it, we think we may, under these circumstances, honorably take hold of the matter. We do not wish to take what does not belong to us; but if we can clear this office from debt, so that the Swiss brethren can own it themselves, it seems very important to do so. As it will cost very nearly its full value to do it, we do not see that others can complain of us in so doing, especially as they do not see fit to engage in this redemption themselves. Here, then, is the need of some \$1500 or \$2000 in gold.

And we have one other matter of this kind to set before our people. Bro. A. Vuilleumier, and his brother Edward, are watchmakers of high repute for the excellence of their work. In consequence of the recent failure of a bank in England, they have met with such heavy losses as to involve all their property, and that of some other of the Swiss brethren who were bondsmen for them. In this time of pecuniary distress, they ask us to aid them in the following manner. They do not wish anything as a donation. But they ask us to advance them means, and let them have time to pay in their excellent watches. We think they should have help. Those who are willing thus to aid these worthy brethren, may send means to this Office, and we will take care to forward the same, and also to have the watches sent to this Office.

We are happy to present, in the Conference Department, a brief communication from Bro. Ertzenberger. It will be seen that he has made much progress in learning our language. We hope that Bro. E. may speak to us often through the REVIEW.

Book and Tract Department.

Cast thy bread upon the waters; for thou shalt find it after many days.

EDITED BY ELDER JAMES WHITE.

GOOD BOOKS.

THE world is full of books. Many of them are worthless, and not a few are injurious upon the minds and morals of the readers. This is a reading age. The people will have books. The press is a mighty power to elevate or to sink. But good religious books are comparatively scarce. Books for the time, or those treating upon present truth and present duty, compared with the many books of our day, are as the drop of water to the ocean.

Much is being done with books. The publications upon Spiritualism have found their way among all classes, and are doing their terrible work. Infidel books have ruined thousands. And should not Christians also be active in the circulation of good books? Seventh-day Adventists, above all others, should engage in the circulation of our publications with a will to work and to sacrifice.

God is preparing the way before us. The people are ready, and many are anxious, to read our publications. The people must have books. Who will unite with us in saying, By the grace of God, the people shall have our publications? They should be circulated judiciously. It is no use to cast pearls before swine. From our publishing house we can survey the entire field, and are best prepared to control, in a great degree, the matter of book circulation. Our preachers are situated to do the work next best. Then next come the rank and file of the churches everywhere. They can purchase at lowest figures, and circulate as they please. We do not invite those who have not sufficient interest in the circulation of our publications to purchase them, even if they have to earn the money to pay for them by labor, to assist in the work of circulation. None such need to ask for tracts. Let those who have money to spare, or energy to earn it, engage in this work. The Lord's poor can have books for their own reading, free. And when the Lord calls them to circulate our publications, he will give them money to purchase them.

We call upon those who have the Lord's money, to donate to the tract fund liberally, and, also to purchase largely to circulate themselves to those who will candidly read. Our churches, especially in villages and cities should form missionary societies, and engage in searching out the sincere, and furnishing them with our publications. There is work enough to do. Oh! for a heart to engage in it cheerfully, and pursue it fervently and patiently.

The *Advent-Christian Times* for Nov. 16, 1869, says:

"Last week brought us an order from a brother in a Western State to print for him one thousand copies of 'Adventism,' which he wished to put into circulation in the section where he resides. This looks like earnest work. Such liberal sowing must result in some fruit to life eternal."

"One brother a few months since ordered 20,000 tracts for circulation in Chicago. The Missionary Society there have also circulated 20,000 of one tract, besides others. And for a brother in New York we printed 20,000 copies of the same. We want more such men, who will "sow beside all waters."

That is what we want. And we believe God will raise up brethren and sisters in all parts of the field who will delight in this work of sacrifice.

The express brought us a neat little box the other day, charges prepaid. We opened and found lying beneath the following note, twelve dollars in five-cent pieces.

"Bro. White: Inclosed in this box, which I express to you at this date, please find twelve dollars.

"This money I received of the brethren and sisters of the Clyde church, and at the Clinton Junction Camp-meeting. It has been given me, mostly in five-cent pieces, with the understanding that I should forward it to you, to aid you in the good work of distributing books; in other words, to be appropriated to the Tract Fund.

G. W. COLCORD.

"Coletta, Ill., Nov. 17, 1869."

Bro. M. B. Cyphers, formerly of Skowhegan, Me.,

now of Greenville, Mich., wishing to express his gratitude to God for health and worldly prosperity, does, as well as says:

"Inclosed, please find money order for fifteen dollars, as a thank offering to the Lord, to be used as you and Bro. Andrews may think will best glorify God."

The receipts for the book-fund during the last week have been \$87.95. The value of the books given the week past is \$24.89. Brethren, let this good work move forward.

THE CLOSING MESSAGES.—NO. 16.

THE second evidence that a moral fall has come upon the nominal churches of our land and the world, which we will mention, following the great advent proclamation of 1844, is the advent of what is called spirit manifestations; which we might denominate, (considering the great number possessed of foul spirits in the days of the first advent of Christ,) the second advent of the devil and his angels. The first of these modern spirit-rappings were heard in 1847; just after the public mind had been called to examine the evidences of the second coming of Christ at hand.

We shall not investigate the grand doctrine of Spiritualism, in these papers, in order to show its falsity in the light of the Bible, but will simply say that it is self-evident to every thoughtful believer in the Scriptures, that Spiritualism is a monstrous evil; because it has made and developed an astonishing amount of infidelity in the churches, as well as in the world. Its progress has been unprecedented and unparalleled by any movement affecting the faith or the infidelity of the people, since the world began. In the short space of a score of years its converts are numbered by millions; and all these are infidels, rejecting the great truths revealed in the Bible. Such a tremendous evil could not suddenly burst upon our world, but by God's permissive providence; and his providence would not permit it without a cause. That cause must be departure from God and rejection of his truth. It must be "because they received not the love of the truth, that they might be saved." "And for this cause," we read, "God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Now what great truth had been before the people, and had been rejected by the mass of the churches professing Christianity, just before the strong delusion of Spiritualism burst forth like a flood of pent-up waters, carrying away thousands upon thousands of professed Christians into open infidelity? It was the thrilling truth, made indisputably clear from the prophecies of the Scriptures, that the second advent of Jesus Christ was at hand. Light on the prophecies was increasing. Prophecies fulfilled and fulfilling gave overwhelming testimony to the truth of divine revelation, so that the evidences of the truth of the Bible were stronger than ever before, when suddenly the greatest outburst of infidelity occurs right in the heart of Christendom—in the field of the greatest prophetic light and truth. What is the cause? Truth has been rejected. The churches rejected the clearly-expressed doctrine of the personal advent of Christ, and chose to have in its stead a *spiritual* coming and reign, something not taught in the Scriptures, and lo! the restraining influences of the Spirit of God are withdrawn, and the demon Spiritualism comes up, and, as if in mockery, seems to say, Behold the spiritual coming and reign which ye desired!—the millennium without Christ, which ye have chosen!

And yet the churches which have laid the foundation and opened the way for Spiritualism, look, with a calmness amounting to indifference, at the rising tide of infidelity in their very midst, and, of the two, would prefer Spiritualism to Adventism. Now Adventism is what the Bible expressly and plainly teaches, and Spiritualism is the greatest infidel raid against that holy book that was ever put in motion. And the fact that God has permitted this strong delusion to come upon the churches and they are destitute of armor to oppose it, nay, are in every respect well prepared to receive it, is a sad evidence of their fallen condition

morally, and goes to show that the proclamation of the fall of Babylon in 1844, just before the rise of Spiritualism, was from Heaven and not of men. The churches professing Christianity have so far departed from the faith, "giving head to seducing spirits and doctrines of devils," and in addition to this, have rejected the increasing light upon the prophecies, which is increasing evidence of the truth of revelation, that God has given them over to the strong delusion of the devil, and infidelity is sweeping them away as a flood.

But God has a chosen remnant there, as in the days of Elijah the prophet, that have not bowed the knee to the power of apostasy, and a voice from him will yet call them forth and thus save them from the awful doom that is coming upon Babylon. 1 Kings xix, 9-18; Rom. xi, 2-5; Rev. xviii, 4.

R. F. COTTRELL.

MAINE STATE CONFERENCE.

THIRD ANNUAL SESSION.

THE third annual session of the Maine Conference of Seventh-day Adventists was held at Norridgewock, Oct. 7, 1869. The meeting was called to order by the President, and prayer offered; after which the Conference elected a Secretary *pro tem*. It was then voted that Elders J. H. Waggoner and M. E. Cornell be invited to participate in the business of this Conference.

Voted, That all brethren present, who are in good standing with their respective churches, be invited to take part in the discussion of business.

Minutes of the last annual meeting were then read by the Secretary.

Ministers and Licentiatees belonging to the Conference present, were, Brn. L. L. Howard, J. B. Goodrich, Chas. Stratton, Abram Barnes, W. W. Putnam, and W. H. Blaisdell.

Credentials and reports of delegates were then called for and read before the Conference, showing the following churches to be represented: Topsham, Norridgewock, Woodstock, Athens, Cornville, Canaan, Hartland, China, Portland, Falmouth, and North Jay. Brn. J. H. Waggoner, J. B. Goodrich, and M. E. Cornell were then made choice of by the Conference to act as a Committee on Nomination.

Voted, That the Chair be empowered to appoint an Auditing Committee of six lay members, to assist in settling with ministers.

The following brethren were then appointed: Isaac Fellows, Wm. Morton, Henry Atwood, Snow Halsburg, Stockbridge Howland, and Joseph Carlton.

Adjourned to the call of the Chair.

SECOND SESSION.

Prayer by J. B. Goodrich.

The Committee on Nomination presented the names of the following brethren, who were unanimously elected as officers of the Conference for the ensuing year: Geo. W. Barker, *President*; Wm. H. Blaisdell, *Secretary*; Wm. J. Haynes, *Treasurer*; Asa B. Atwood and J. C. Choate to act with the President as Executive Committee.

J. H. Waggoner, J. B. Goodrich, and M. E. Cornell, were appointed a Committee on Resolutions.

The church in North Jay was received into the Conference.

The Auditing Committee then brought in their report.

The reports of the Secretary and Treasurer were then called for, which showed the standing of the Conference as follows: number of churches, 12; number of church members added during the year, 29; number of losses, 12; gained, 17; present number, 247; and 27 have commenced to keep the Sabbath, not united with the church. Amount of s. b. pledged to the Conference, \$1030.83. Paid out to ministers, \$824.05. Paid for Blanks, Postage, &c., \$10.94. Balance due, \$195.84.

The following resolutions were unanimously adopted:

Resolved, That we are in favor of the organization of a New England Conference; and we hereby authorize our Executive Committee to report us in any convention that may be called for that purpose, and to merge this Conference into such N. E. Conference when it is organized.

Resolved, That we believe it to be our duty to confess before God our inconsistency in acknowledging the Testimonies to the Church, and neglecting them in our lives; and especially in regard to the health reform; and we earnestly request all of our brethren and sisters to make this a matter of conscience, and so act as to turn away the frown of God from his people, and take away the reproach which rests upon his cause in consequence of our professing a truth which we disregard in practice.

Resolved, That we also acknowledge our great wrong in disregarding the instructions of the Testimonies on the subject of purity of life and thought, and the warning given of the dangers surrounding us by reason of the licentious tendencies of the age; and we will try to humble ourselves with those who have been more immediately afflicted with the development of this evil in their midst. And we humbly ask God to give us grace to realize and feel our responsibilities as husbands and wives, and especially as parents, to guard our children from the snares which the enemy is laying for their destruction.

Voted, That W. J. Haynes adjust the accounts of the Conference.

Voted, That the proceedings of this Conference be forwarded to the REVIEW AND HERALD for publication.

Adjourned *sine die*.

L. L. HOWARD, *President*.

CHARLES STRATTON, *Secretary pro tem*.

REPORT FROM BRO. CANRIGHT.

My last report was from Richland, about four weeks ago. From there I went to Sigourney, and labored two weeks to set things in order. Partially organized. Fifteen joined at the time. Others will come in soon. Baptized four. Tobacco, I believe, has been entirely abandoned by all here. Since the Conference, we have organized s. b. amounting to \$198.00. I see no reason now why this little company should not prosper. There is as good interest outside as ever. We have a good attendance at our public meetings, and have many warm friends whom we yet hope for.

The camp-meeting was a very pleasant and, I think, profitable season to me. I felt new courage and zeal to labor on, hoping for the end soon. We deeply sympathize with the worn servants of God in their hard labors and many trials. My most earnest desire was and is, that we may have faith and courage to hold out to the end. Satan is not dead yet, nor is the battle won.

From the camp-meeting I returned to Sigourney, and held a four days' debate with Eld. W. G. Springer, Disciple, the one whom Snook reviewed. Eld. Higgins, lately from Ohio, was with him to assist, and Eld. Cornell of Brighton to post him on my position; also, about a dozen other ministers. The Sabbath was the question. Eld. S. made many admissions fatal to his theory, which his friends do not admit. He admitted, 1. That the seventh day was set apart to a holy use in Eden; 2. That it was a memorial of creation; 3. That there were two laws in the Old Testament; 4. That the ten commandments was a law by itself; 5. That it was *perpetual* in a certain sense; 6. That it was *established* by faith. It was amusing indeed to see him try to show that we were not obliged to obey a law that was *established* and *perpetual*! Matt. v, was a terrible thorn to him, on which he took a different position at almost every speech. Rom. iii, 31, he first said applied to the law of Christ. This was so manifestly false that he turned square around and said it was the ten commandments! He dreaded this chapter very much, as well he might. His main argument he founded on Acts xv and 2 Cor. iii. These of course were easily met. His efforts for the first-day Sabbath, or "Lord's day," as he called it, were simply amusing, the old story poorly told. When out of everything else to say, he attempted to introduce the visions, but was stopped by the moderators, of whom we had a good board. This hurt him much.

Eld. S.'s forte was, not in strong or sound arguments, but in turning everything into ridicule, and in getting up a laugh. But this did not avail him, and, so far as I could learn, all admitted that he utterly failed to meet my positions. We think the impression will be good on the people.

Sabbath after the debate, I enjoyed a very happy season with the friends there. The Lord met with us

and encouraged our hearts. Oct. 17, I came to Monroe by earnest invitation to see about giving a course of lectures. Think it is a good opening. Have to wait till next week for a hall to be prepared. Came to Knoxville, 16 miles, to spend the Sabbath. Am feeling quite well once more. My address will now be Monroe, Iowa.

Since the above was in type we have received the following in addition from Bro. C:

I have been here about three weeks. Everything has been very quiet. The ministers say nothing publicly. They stay away and keep all away they can. Few or no stories have been circulated about us here as is usual. In short, I have had a very quiet time. The weather has been bad for the past week or more, so that with other things my congregation has not been large—about sixty usually. On account of failure of wheat, &c., every body feels very poor here this winter; hence I do not sell many books, nor get many names for the REVIEW. But I think a good, encouraging work will be done here. Yesterday we had our first Sabbath meeting. Several good testimonies were borne to the truth, and by a rising vote twenty-five decided in favor of the truth. We hope for a few more yet. Shall remain here some time yet, and open a field near by if possible. Evidently God is blessing the efforts of the friends here in circulating tracts before I came. Bro. Johnson, who was fifteen years a Methodist class-leader, and a prominent member of that church, has come out heartily on the whole truth. Others here also are well-informed, stable citizens.

We also have good, encouraging news from the little company at Sigourney. We feel of good courage in the Lord and his truth.

D. M. CANRIGHT.

Monroe, Iowa, Nov. 21, 1869.

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.

Letter from Bro. Ertzenberger.

By the providence of God, I have the great privilege to meet you, my dear friends, brethren and sisters. I have also had the great pleasure to speak to you, not only at Battle Creek, but also at several camp-meetings, as in Ohio, Michigan, Wisconsin, Minnesota, and Iowa. Although in my broken English, I think you understood me.

I spoke to you of my joy to see you, and to meet you. I never expected this in coming here. I was desirous to make acquaintance with you, but all this was more than I could expect. I spoke to you of my happiness among you. I spoke to you of my thankfulness for your love and sympathy shown to me, etc. I spoke to you of the mission in Europe (Switzerland). I brought you the Christian love and friendship, and the salutations, from our brethren and sisters in Switzerland. You were glad to hear of them, and I was rejoiced with you. To-day I am constrained to speak, through this good paper, to you.

You know, my beloved brethren and sisters, that, when we are connected one with another in the true Christian love, then our joys and sorrows are common, as it is written in 1 Cor. xii, 26. Now I cannot have the many joys which I have had among you for myself alone, nor the many blessings which I have received since coming among you. I was greatly rejoiced, and richly blessed. I have also seen your Christian love and sympathy which you have manifested for the brethren and sisters in Switzerland. I have written to them of all this. I have sent them your love and your salutations.

I received a letter from the elder of the church at home, Bro. Albert Vuilleumier. They are greatly rejoiced because of all this. Their hearts are lifted up to God in gratitude, who united their hearts with yours in the same faith, in the same spirit, and in the same love.

I am charged to express to you, in the name of the whole church there, their heartfelt Christian esteem and friendship, their warm gratitude for all that you have shown and manifested to me, and for them. They send you again their hearty salutations, and pray you to remember them in your prayers. They do the same for you.

I can, and I must, also tell you, that although they have recently had great trials, as Bro. A. V. wrote me, God has sustained them till now. The enemy, although endeavoring to destroy the good work there, was defeated, not by men, but by the Almighty God. This good work goes still forward. God be blessed! Oh! he has been very good to us. He is still good to us. Let us be faithful. Let us love him because he has loved us first. Let us go forward in repenting and overcoming. Let us draw nearer to him. Let us live in him. Let us be ready for his glorious coming.

Many of our dear brethren and sisters were desirous to know how long I shall stay here. I could not give a definite answer. Our dear Brn. White and Andrews told me that it would be good for me to stay here till the next General Conference. I wrote to the elder, and to the deacons, of the church in Switzerland. They answered me, that they were glad to hear that the dear brethren had the same views; and I therefore can remain longer here.

May God help me in learning English, and in studying the present truth. Pray for me, that I may return prepared as a true servant of God, able to lead many to him.

Yours thankfully,

JAMES ERTZENBERGER.

Battle Creek, Mich., Nov. 22, 1869.

From Sr. Ordway.

DEAR BRETHREN AND SISTERS: I never realized the great responsibility that rests upon me as a Seventh-day Adventist as I have within a few weeks past. I have been trying to live out the truth for three years, but I have not seen the fruits that I could wish. I find, by searching my own heart, that I lack the zeal of a true and faithful laborer.

I feel like covenanting anew with God, that I may be among the faithful. I want to meet with loved ones that have long slumbered in the tomb. I want to be willing to endure with the remnant, and have on the whole armor, that I may withstand all the fiery darts of the evil one.

Yours striving to be an overcomer,

C. ORDWAY.

Rickland Co., Ohio.

From Sr. Elmer.

DEAR BRETHREN AND SISTERS; I wish to acknowledge the goodness of the Lord to me since attending the N. E. Camp-meeting. For six months previous to this, I had been in a discouraged state of mind, with but little hope of ever getting through to the kingdom. I had been for seventeen years a devoted lover of the testimonies of Sr. White. They were a great source of help and comfort to me. But when I received Testimony No. 17, I was passing through trials of a peculiar nature, and while I read the many pointed, personal testimonies, I felt that I was guilty in many respects. I could see so much sin, and so little good, that I had done in my life, that my spirit nearly sank within me. I laid the Testimonies all aside, and for months scarcely looked into one of them, for fear I should read something that would condemn me. The thought that I had let cases among the worthy poor and needy in our midst pass by without doing more for them (especially one lovely orphan who now sleeps in the grave), was piercing to me, almost beyond endurance. I felt that I needed a new conversion. When I saw the appointment for the N. E. Camp-meeting, I was glad, for I thought that if I should attend, it might be a benefit to me; and I am happy to say that, although it was not a time of excitement and great rejoicing with me, yet hope revived, and courage and peace of mind came to my troubled soul. I did not rely alone on the efforts of others, although I greatly prized them. I tried to consecrate myself to the Lord anew, and with fasting and prayer return to him. I feel like daily consecrat-

ing myself to the Lord. I have much to do to get ready for what is coming upon the earth, and but little time to do it in; yet I am greatly encouraged as I have the sweet evidence of His assisting grace. I feel incapable of praising him enough for what he is doing for me. "Oh! give thanks unto the Lord; call upon his name: make known his deeds among the people." Ps. cv, 1. "Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Ps. cvii, 8.

DELLAH C. ELMER.
Franklin Co., Mass.

From Sr. Gorton.

DEAR BRETHREN AND SISTERS: I believe that in answer to prayer, my Heavenly Father has enabled me to see myself as he sees me. And oh! with anguish of heart, I find that this stubborn will of mine is not yet fully brought into subjection to the will of God. Feeling almost like giving up in despair, I exclaimed, Can I ever overcome all my sins? Realizing my unfaithfulness I scarcely dared to hope in the mercies of my Saviour.

In this state of mind I went to our Minnesota Camp-meeting. While listening to the testimonies of those dear, faithful servants of God, and seeing their careworn faces, I could in some degree realize the sacrifice they were making, that they might lead poor sinners to Jesus. Counting not their own lives dear to them, but forsaking all for Christ's sake, they have traveled from State to State, and suffered and toiled to save those for whom our dear Saviour died. God grant that their crowns may be starry ones in the kingdom of his dear Son.

What half-hearted religion is mine, if content to say, They are doing well, let them toil on for their Master, while I look idly on, or place, from week to week, a few cents or dimes in the s. b. fund, or send a few dollars now and then for books or papers to selfishly send to some dear friend, and appease conscience by saying, I have done all with my one poor talent I can do. Oh, my soul cries out for shame! I will not mock my Maker thus, but will arise and go to my Father and tell him I am not worthy to be called his child, so often have I sinned against him. If he will only make me one of his servants I will consecrate my life to his service, and I will try to keep so near his side that I may daily know his will concerning me, and then by his grace assisting me, I will cheerfully obey. Yes; now my God is reconciled; his pardoning voice I seem to hear. If I am faithful, he will grant me a crown of life. Praise be to his dear name.

SARAH GORTON.

Greenwood Prairie, Minn.

Care of Our Children.

Do not let us neglect our children. If we do not see that they are supplied with spiritual food, Satan will feed them with envy, lust, and pride. He will see that the passions, especially the grosser ones, are fully nourished, and he will spare no pains to sever our influence from those whom God has given us.

But, we ask, how shall we reach our children, particularly if we have not watched them from the cradle to know that they are kept from every secret sin?

If in our heart there burns a desire to be pure in the sight of holy angels and our great High Priest; if, like our Saviour, we would, although tempted, be without sin, and would, in the earnestness of our souls, have our children innocent before God; if we really hate sin and love righteousness; if we walk with God; circumstances and occasions above our control, will occur by which the Spirit will operate, and our prayers be answered.

Let us exercise more faith, and, when we discover their sins, let us not be angry with them, and scold and lose our self-possession, thus separating ourselves farther from them, but let us draw them closer to us, and explain to them the nature of sin, the power of our great adversary, and the sure victory that Christ can give them.

HARRIET S. ZOLLER.

Marquette Co., Wis.

How sweet to work all day for God, and then lie down at night beneath his smile.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 30, 1869.

A Few Words Concerning a Great Sin.

ONE of the most shocking, and yet one of the most prevalent sins of this generation, is the murder of unborn infants.

The Pure in Heart.

HOW EXPRESSIVE is this short sentence. How clearly does it set forth what God requires. Inward purity can alone please God.

Help Wanted.

SHALL we aid the brethren in Switzerland? We do not purpose to act in a rash or unadvised manner in this thing.

As to aiding those brethren who are in distress from the failure of the bank, we think it highly proper that we should do it.

Bro. White proposes to remit immediately the sum of \$2000 United States currency. Of this amount he will give \$100 to aid in the redemption of their office.

THE ADVENT HERALD.—This is the oldest of the advent papers, our own being next to it in age. The Herald was first published in March, 1840.

BRO. MARTIN KETTLE, in behalf of the few scattered Seventh-day Adventists of Marshal and Darwin, Ill., has sent a request for labor in that section.

Notes to Correspondents.

J. LINDSAY: We think there is no probability that Bro. Waggoner will visit Allegany county the present season.

S. J. HERSUM: We have no work on the eleventh of Daniel. We hope soon to resume the publication of Bro. Smith's "Thoughts on Daniel," when a full exposition of that chapter may be expected.

Dedication.

OUR meeting for the dedication of our house at Woodstock, will commence sixth-day evening, Dec. 10, and continue over Sabbath and first-day.

P. S. Those coming on the Grand Trunk Railway will stop at West Paris Station, which is two miles from the place.

Note.

In the minutes of the Ill. and Wis. Conference, held at Johnstown Center, Wis., June, 1866, is the following:

Resolved, That we endorse the following resolution passed by the late General Conference, "That when a member takes a letter of commendation from a church, it is the judgment of this Conference that he remains a member of that church till he becomes a member of another; and that he should pay his Systematic Benevolence accordingly, giving due notice when he joins the church in another place."

I wish to call the attention of those who have taken letters from the Johnstown church since that time. Probably not one has acted according to this resolution.

Clinton, Wis., Nov. 21, 1869.

The time-table of the Michigan Central Railroad, which we give below, will be of service to our brethren visiting Battle Creek, as well as to the traveling public generally.

MICHIGAN CENTRAL RAILROAD.

GOING WEST.

Table with 5 columns: LEAVE, MAIL, DAY EXP., EVE. EXP., NIGHT EX. Rows for Detroit, Battle Creek, Chicago, Ar'v.

GOING EAST.

Table with 5 columns: MAIL, DAY EXP., EVE. EXP., NIGHT EX. Rows for Chicago, Battle Creek, Detroit, Arrive.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Change of Post Office.

BRETHREN OF THE ILL. AND WIS. STATE CONFERENCE: The Post Office address of both your Treasurer and Secretary, is not New Genesee, Ill., nor Genesee Grove, Ill., but now, since the P. O. is changed in name, it is Coleta, Whiteside Co., Ill.

Nov. 18, 1869.

Appointments.

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

THE next Monthly Meeting for the churches of Jackson, Tompkins and Parma, will be held at Tompkins, the first Sabbath in December.

THE next Monthly Meeting of the churches in Western New York, will be held at Parma, the second Sabbath in December.

THE Quarterly Meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, Dec. 5 and 6.

THE next Quarterly Meeting for the church at Gridley, Ill., will be held at their usual place of meeting, Gregory school-house, Sabbath and first-day, Dec. 11 and 12.

Scattered brethren and sisters, come, and unite with us in seeking God; see Ezra 8, 21.

THE next Quarterly Meeting of the Princeville S. D. A. church will be held (no preventing providence) with the Princeville church the first Sabbath and first-day of December, 1869.

The ground work of all manly character is veracity, or the habit of truthfulness. That virtue lies at the foundation of everything said.

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.

\$1.00 each. Lewis Bush 35-21, H D Parmenter 37-1, R L Wilson 37-1, John C Kimball 36-1, J Messick 37-1, M Hughes 37-1, H L M Doyal 37-1, J Collier 36-1, Seth Swan 36-1, Mrs Wm Whalley 37-1, Mrs Rebecca Hollister 37-1, Josiah Ray 37-1, G Simmons 37-1, J Pemberton 37-1, Sarah Hamstead 37-1, D C Frothingam 36-3, W Bennett 37-1, P Lightner 35-7, Juliette Shearer 36-1, Mrs M A Bata 37-1, Eld A D Mackie 37-1, J Buttolph 35-7, Mrs W Frances 37-1, P Richmond 37-1, O H Green 37-1, Mrs E S Bretz 37-1, L L Wilkins 37-1, E Grover 37-1, M W Chapman 37-1, J Wheelock 37-1, Wm Whitney 37-1.

\$2.00 each. H C Miller 36-6, J Corliss 35-10, Mrs L Spencer 37-1, R S Buckminster 36-1, E P Field 37-1, N S Raymond 37-1, O Davis 36-1, J P Rathbun 36-14, M M Lunger 37-1, T Crouch 36-6, Levi Martin 36-8, H S Woolsey 36-10, S Martin 36-8, S Haskell 36-17, J Huber 35-21, J Weaver 38-1, J W Seay 38-1, A B Williams 37-1, W A Doyal 36-7, Charity Prentiss 34-1, R R Abbey 37-1, J Wilmot 37-1, H Mills 37-1, W W Wilson 35-1, G W Bartlett 36-12, O Hoffer 35-9, F Vnuck 37-1.

Miscellaneous. A H Hilliard \$3.00 36-1, M J Reed 4.00 36-1, Henrietta Wheeler 3.00 38-14, H Everts 4.00 38-21, J Kimball 4.00 35-1, J W Eels 3.75 35-26, S O James 2.50, 36-14, M J Cornell 4.00 37-1, G H Bell 3.00 36-1, D Warren 5.00 37-1, S Holford 1.50 35-3, Kate Wilson 1.50 36-8, N Osborne 2.75 34-17, J H Montgomery 50c 36-1, A Claffin 50c 36-1, W W Warner 50c 36-1, A Buzzell 50c 36-1, Anna Payne 50c 36-1.

Books Sent by Mail.

T Stringer 25c, J N Loughborough \$1.81, A M Mann 50c, S O Winslow 50c, Benj C Newell 25c, C W Comings 75c, H Inman 80c, E P Field 25c, J A Loughhead 1.00, A L Woodruff 25c, W Woodruff 25c, S Woodruff 25c, H Woodruff 25c, N S Raymond 3.55, Harriet Clarke 45c, Mrs Benj French 25c, A Cone 25c, T Smith 25c, J W Eels 1.00, S O James 50c, Mrs E S Bretz 25c, O Mears 25c, N Goodrich 50c, John Cole 50c, J Nicolson 15c, F H Chapman 8.00, N Goodrich 50c, John Cole 50c, L Bush 25c, S Haskell 2.75, L S Wilber 65c, W A Doyal 1.25, H L M Doyal 25c, Rachel Doyal 25c, Linza Wilson 25c, A Z Pond 25c, Anna Payne 25c, J M Orrock 3.60.

Michigan Tent and Ceresco Camp-meeting Expenses. Mrs I Gerould 50c, L Ferris \$1.00.

Owosso Camp-meeting Expenses. G W Bartlett and wife \$2.00.

Foreign Missionary Fund.

Rosa Garlock 50c, M Stroud \$1.00, Sybil Whitney 10.00, B L Whitney 5.00, E W Whitney 5.00.

Cash Received on Account. P Strong \$5.25.

Michigan Conference Fund.

Church at Hillsdale \$6.00, church at Ransom 56.50, church at Vergennes 20.00, church at Newton 5.00, church at North Liberty, Ind, 56.00, church at Edenville 35.00.

Received on Book and Tract Fund.

Cyrus Colby \$5.00, M B Cypfers 15.00, A Woodruff 4.00, N S Raymond 2.45, Ophelia Raymond 2.00, Jonathan Lamson 25.00, Harmon Lindsay 19.50, C M Lunger 1.00, R R Abbey 2.00, small donations from many, per G W Colecord 12.00.

Shares in Publishing Association.

Horatio Lindsay \$10.00.

Benevolent Fund.

Jonathan Lamson \$25.00.