

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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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

BY ELDER JAMES WHITE.

NUMBER EIGHTEEN—OUR DISAPPOINTMENT.

Why were those disappointed who looked for the second appearing of Christ in the year 1844? This important question, we believe, can be answered in the most satisfactory manner.

Our disappointment did not arise from mistaking the manner and object of the second advent; for no truth is more distinctly stated in the sacred Scriptures than the personal and visible second appearing of Jesus Christ to raise the righteous dead, change to immortality the living righteous, and to destroy the unbelieving world.

Nor did our disappointment arise from misapplying the prophetic symbols of Daniel and John. A careful review of the subject confirms us that the application of these symbols made by the Adventists of 1840-'44 was correct.

Nor did our disappointment arise from a misapplication of the prophetic periods. The year-day theory is well sustained. The argument by which the original date of the seventy weeks of the ninth chapter of Daniel is sustained, is invulnerable. And Adventists correctly held that the seventy weeks were a part of the 2300 days. These two points relative to the seventy weeks being correct, we had sufficient reasons for believing that the 2300 days would terminate in the year 1844.

Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from Heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, 2 Pet. 3, is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God in Heaven is the sanctuary to be cleansed, and that its cleansing is a work performed in that sanctuary, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

William Miller and his associates were correct on

three of the four fundamental points of the Advent faith. On one they were mistaken. Their views were correct relative to the literal and personal second advent, the application of the prophetic symbols, and their exposition of the great periods of Daniel and John. But they did not understand the event to occur at the termination of the 2300 prophetic days. And their mistake on this one point does not affect the great second advent question, as most men suppose that it does. This one point scripturally corrected, the Second Advent faith stands on as firm a basis, to say the least, as before the disappointment. We therefore see no reason for denouncing that truly great and good man, Wm. Miller, as a false prophet, and the Advent faith as a failure, simply because he was mistaken on one point in four, and when that one mistake was of such a nature as to be scripturally corrected without in the least changing or weakening any other point. And here we would remark that other great men have made mistakes as well as Wm. Miller. The learned Prof. Bush, in a letter to Wm. Miller, said:

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they *should* be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say, that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be *very* wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kirby, Scott, Keith, and a host of others who have long since come to *substantially* your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John, do actually expire *about this age of the world*, and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

Here Prof. Bush speaks frankly and truthfully, and his words of wisdom sustain the Adventists in the most objectionable feature of their faith. But what was the event for which he looked to mark the termination of the 2300 days? Let the following extract from the same letter to Wm. Miller answer:

"While I have no question that well-informed students of prophecy will admit that your calculation of *times*, with the above exception, is not materially erroneous, they will still, I believe, maintain that you have entirely mistaken the *nature of the events* which are to occur when those periods have expired. This is the head and front of your expository offending. You have *assumed* that the close of the 2300 days of Daniel, for instance, is also the close of the period of

human probation—that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead—and of the dissolution of the present mundane system. All this I affirm to be gratuitously and groundlessly asserted. Admitting, as I readily do, that we have arrived at a momentous era of the world, and that the expiration of these periods is to introduce, by *gradual steps*, a new order of things, intellectual, political, and moral, I still peremptorily deny that the Scriptures, soundly interpreted, warrant the expectation of any such sudden and miraculous disruption of the existing order of things, as yourself, and those usually termed Adventists, are in the habit of teaching.

"The great event before the world is not its *physical conflagration*, but its *moral regeneration*; and for one, I am happy to think that by your own limitation, the question is so soon to be put to the test of indisputable fact. The 23d of March—if that is the time—will soon be upon us, and the truth or falsehood of one part, at least, of your scheme will then be decided. But even if years or centuries were yet to intervene, I should still be strong in my grand position, that you had mistaken the *nature of the events*."

"Although there is doubtless a sense in which Christ may be said to come, in connection with the passing away of the fourth empire, and of the Ottoman power, and his kingdom to be illustriously established, yet that will be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence. This is the common and prevailing belief of Christendom, and I have no doubt the true one."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush by the gospel, at the end of the 2300 days. Mr. Bush would put Mr. Miller's views to the severe test of a few weeks only, while the conversion-of-the-world theory of Mr. Bush has had the terrible test of the last twenty-six years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion, as no other period has been marked in the history of the Christian church.

Infidelity in various forms, especially in the name of Spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance.

Both these great men mistook the event to terminate the 2300 days. Why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? Both rest in the grave, while we have opportunity to scripturally correct their errors by the light of the heavenly sanctuary.

"Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

In the providence of God, in the seventh-month movement of 1844, the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the passover, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would, on that day, come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services—were, in the language of Paul to the Hebrews, "patterns of things in the Heavens," figures of the true." Chap. 9. He also says of the work of the Jewish priests, in chapter 8: "Who serve unto the example and shadow of heavenly things." His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all.

How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. 8, in 1844, when, on the tenth day of the seventh month of that year, he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary.

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that "the law having a shadow of good things to come" was "not the very image of the things." In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of the heavenly sanctuary at his ascension once for all. There he ministered till the time for the cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary from the sins of his people once for all. His ministry in the holy, from his ascension in the spring of A. D. 31 to the autumn of 1844, was eighteen hundred

and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided. Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary in flaming fire to burn the earth, at the end of the 2300 days; but, so far from this, it did prove that he must at that time enter within the second veil, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Dan. 8: 14; Heb. 9: 23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other.

When John, who saw the door of the first apartment of the heavenly tabernacle opened, Rev. 4: 1-5, at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel," he saw the most holy place of God's temple opened. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 19. Here, by the ark of God's testament, is where our High Priest ministers, since the close of the 2300 days. To this open door in the heavenly sanctuary, Rev. 3: 7, 8; Isa. 22: 22-25, we invite those to come for pardon and salvation, who have not sinned away the day of grace. Our High Priest stands by the MERCY-SEAT (which is simply the top of the ark), and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door, and point them to the blood of Christ, offered for us at the mercy-seat, we would remind them of the LAW OF GOD beneath that mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. The ark contains God's commandments, and he that would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark before which he ministers.

A Great Fact Acknowledged.

[The following article, over the initials S. S. W., appeared in the *Advent Herald* of March 16, 1870. It is headed "An Important Question;" and the question is, "Is there a difference in the conversions (so-called) of the present day, from those of former days? This question the writer answers in the affirmative; and one cause which he assigns for this, is the utter neglect by the churches of the day, of the great doctrine of the second advent. This neglect of course arises from their rejection of the doctrine in 1844. The fact, then, is plainly acknowledged that a change has taken place in the religious world, and, as one among others, for the reason already named. Now this is what we claim, and all we claim, as a fulfillment of the second message of the fourteenth chapter of Revelation. This, we think, is what the prophecy contemplated. And it matters not what terms are employed, so long as all the essential facts are acknowledged. The case is well stated in the article, to which we now invite the careful attention of the reader:]

Is there a difference in the conversions (so-called) of the present day from those of former days? This

is a serious and important question, and I think must be answered in the affirmative.

A distinguished writer, some time since, thus remarked: "The great religious problem of the age seems to be, how one can be a Christian on the easiest terms, with the smallest amount of doctrine to be believed, and the smallest amount of experience to be passed through. Deep convictions of sin are not required and are not found. 'The law work' on which the Fathers laid so much stress, is a thing of the past. The gate is not very strait, or the way so narrow. The cross, too, is altogether changed. It is a thing of art or ornament. It is fashioned with skill, and covered with gold, and points the spire of the proud Christian temple; it is wreathed with flowers to win admiration among the adornments of a festive occasion; it is richly set with pearls and diamonds and on the neck of beauty. All its repulsiveness is gone. It suggests nothing of sacrifice, nothing of conflict with subtle foes, resistance to mighty forces of evil; nothing of the lingering and painful death of strong passions having their seat at the very center of the spiritual nature."

It may well be asked why is all this declension in religious experience? May not some, if not a great part, of it be owing to the preaching of the present day? What are the great motives set forth in the New Testament to induce men to repent? 1. The sinfulness and depravity of the human heart. 2. The holiness and spirituality of the law of God. For a want of a clear perception of these great truths, there are not witnessed in the relation of Christian experiences a deep conviction of sin and a hearty reception of the Lord Jesus Christ as the Saviour and Redeemer of men. Indeed, in many experiences of candidates' coming forward to unite with the church, there is no mention of these great truths. The amount is, they felt bad, they thought they ought to be Christians, and they felt better, and wish to become members. 3. Another motive to induce sinners to repent, and to lead them to Christ, is the second personal coming of the Lord Jesus, to raise the bodies of his sleeping saints, to judge the quick and the dead, and to reward the righteous and punish the wicked. The doctrine of the second coming of Christ is the most prominent doctrine of the New Testament, that is to say, there are more texts that speak of, or allude to, it than to any other doctrine, not excepting that of the atonement; yet a person might attend the churches of our leading evangelical denominations for twenty years, and not hear a sermon on that subject. But I think there are something like 150 places in the New Testament which allude to that doctrine, and in the two epistles of Paul to the Thessalonians—which it will require only about twenty minutes to read—there are no less than thirteen texts which speak of the coming of Christ. Indeed, the three great points in the experience of the Thessalonian Christians were, (1) They turned from idols—showing their conviction of sin; (2) They turned to serve the living and true God—showing their conversion; and, (3) They waited for his Son from Heaven—showing their Christian hope; for the true hope of a Christian is the personal coming of the Saviour, the resurrection of the body, and eternal life in the kingdom of Christ. These great doctrines were preached faithfully and clearly by the primitive Christians, and by such men as Martin Luther, Richard Baxter, Increase and Cotton Mather, and by many others. Thus Rev. Albert Barnes, in his Notes on the New Testament, observes: "To believe in the second advent of the Lord Jesus to judge the world, and to desire his return, became a kind of criterion by which Christians were known. It is so now. [So he says. Would that it were so!] It is one of the characteristics of a true Christian, that he sincerely desires the return of his Saviour, and would welcome his appearing in the clouds of heaven." If this is so, I confess I hear but little expression of such desires among Christians of my denomination [the writer is a Congregationalist deacon.—Ed. of *Herald*], either in their prayers or exhortations. Indeed the subject is scarcely ever mentioned.

If, then, we want more genuine, old-fashioned, Christian experiences, let these great truths to which I have alluded be proclaimed in the ears of impeni-

tent men. Let them understand that God's holy law is strict and heart-searching—that it is not to be trifled with; that Christ will come, and they must be brought to judgment; that eternal life is offered them if they will repent and believe in Christ; and that they must suffer everlasting punishment if they reject Christ and resist the strivings of the Holy Spirit. "God now commandeth all men everywhere to repent." Why? Because they are going to die? Nay; for death is never presented in the Bible as a motive for repentance. Why then? Because "he hath appointed a day in which he will judge the world in righteousness by that Man whom he hath ordained."

Let us then speak to sinners as God speaks to them in his holy word, and as his servant, Richard Baxter, speaks in his "Call to the Unconverted," and his "Saints' Everlasting Rest." A minister told me, some time since, his hearers would not bear such preaching. Is it so? Have men such itching ears that they want fables instead of truth? If so, we may well expect spurious conversions and strange experiences. But let the truth of God on all subjects be fearlessly and plainly proclaimed. Let candidates for admission to our churches be more thoroughly examined as to their conviction for sin and their trust for salvation in the atoning blood of Christ, and we may hope for firmer and more devoted men and women of God.

I have written thus plainly because I desire most earnestly that ministers and Christians generally would more plainly set forth the great truths of God's word, and especially those which I have spoken, that all Christian ministers may be able to say, with Paul, "I have not shunned to declare unto you *all* the counsel of God."

Amusements—when Innocent, when Sinful.

OBJECT to amusements for little folks or great folks? When—on what occasion? Not a breath of it. We delight to see every one, little and big, mounting up on eagle's wings joyfully. The whole world is alive, on *fire*, with things beautiful, musical.

The twinkling stars, the sun, the moon, and all nature pour forth their sweet melodies. The little hills skip like lambs, the mountains break forth into singing, and all the trees of the forest clap their hands joyfully. The birds of the air amuse themselves; the beasts of the field, the fishes of the sea. Sooner hush the tuneful lark, tie the legs of the skipping squirrel, stop the flowers from blooming, or the woods and the fields from growing green, as deprive the buoyant youth of innocent recreation.

The question is not between amusements, and no amusements, but between those that are innocent, and those that are hurtful. The world is on *fire* for something to feed the passions, gratify a corrupt taste. Volumes on volumes are written, regions above, and regions below, ransacked to kill time, and murder the soul! The rush is perpetual after the ephemeral or evanescent, the *thirst* is to sip at the foul sediment of corrupt pleasure, which, at last, biteth like a serpent, and stingeth like an adder; though every sunbeam is winged with glory, every snow-flake drops heavenly benedictions from the skies for our pleasure.

God is love. Gladness meets us at every step. Our walks, our rides, our pleasure labor, our social interviews, our books, our innocent, virtuous, hallowed festivities, afford ample and varied means for rational exhilaration. Who, then, but a fool or a madman, would plunge into the whirl of fashionable dissipation?

All amusements and recreations, lawful and innocent, are those, and *only* those, which tend to promote health of body, vigor of mind, purity of soul, and thus qualify for a better discharge of higher and more important duties.

We consider all amusements or pastimes which tend to stimulate the passions unduly, excite impure emotions, and corrupt the heart, sinful, and to be strictly avoided. Oh! that parents and children would see and feel this. How many are now weeping tears of blood for the first step in this downward path! One wrong step prepares the way for another. The way of evil is downward.

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4:14, 15.

Dancing parties, masquerades, every species of gambling, chess, checkers, marble and card-playing, prize-fighting, cock-fighting, betting of all kinds, horse-racing, the public revel, the barbecue, the circus, the theater, the billiard-table, the fancy fair, the soiree, the tea-party, going from house to house on the first day of the new year, partaking to surfeiting rich and costly dainties, sipping the wine-cup, deemed by some innocent, are more less expensive, foolish, hurtful, soul-destroying, pitfalls of Satan.

The most popular amusements are inconsistent with the principles of Christianity, hazardous to the soul's life. Theaters in all ages have been nurseries of vice, sinks of iniquity, places of abominations, and strongholds of the devil. The very atmosphere around these haunts of iniquity is polluting! In these strongholds of Satan are personated the worst characters in vivid colors, utterances given to profane and immoral sentiments, and they are resorted to, by the most vicious characters. Thus they offer the contamination of corrupt associations, and are prolonged to late hours, which are additional sources of danger. Every diversion, beloved reader, attended with dissipation, cruelty, immorality, and impiety, everything giving pain to a fellow-creature, everything tending to vitiate or pollute the mind, or render it indisposed to devotion, must be wrong and strictly avoided.

We have no right to visit any place of amusement from which we cannot return to our closets with as ardent a flame of holy devotion as when we left them. Some of the amusements we consider lawful and innocent, and which may be safely recommended to persons enjoying health, strength of body and mind, are gardening, walking and riding, sacred music, drawing, painting, botany, a survey of natural and artificial curiosities, the use of the globes, the telescope, the microscope, useful company, agreeable conversation, and entertaining books.

"Let us not so wrong and vilify the bounties of Providence, as to allow for a moment that the sources of innocent amusement are so rare that men must be driven, almost by constraint, to such as are of doubtful quality. On the contrary, such has been the Creator's goodness, that almost every one of our physical, intellectual, and moral faculties, and the same may be said of the whole creation which we see around us, is not only calculated to answer the proper end of its being by its subserviency to some purpose of solid usefulness, but to be the instrument of administering pleasure.

"Our Maker, also, in his kindness, has so constructed us, that even mere vicissitude is grateful and refreshing, a consideration which should prompt us often to seek from a prudent variation of useful pursuits, that recreation for which we are apt to resort to what is altogether unproductive and useless.

"Yes, rich and multiplied are the springs of innocent relaxation. The Christian relaxes in the temperate use of all the gifts of Providence. Imagination, and taste, and genius, and the beauties of creation, and the works of art, lie open to him. He relaxes in the feast of reason, in the intercourse of society, in the sweets of friendship, in the endearments of love, in the exercises of hope, of confidence, of joy, of gratitude, of universal good-will, of all the benevolent and generous affections, which, by the gracious ordinance of our Creator, while they disinterestedly intend only happiness to others, are most surely productive to us of complacency and peace."

We might mention numerous other things equally innocent and useful; but this is sufficient to prove how easy we may be amused, without running after the silly frivolities of an unsanctified world, and which, under the pretense of enjoying necessary recreations, debase our nature, and involve us in misery and disgrace.

A passion for amusement wastes time, enfeebles the body, dissipates the mind, destroys usefulness, and leads to great expense. "He that loveth pleasure," says Solomon, "shall be a poor man."

D. F. NEWTON, Ed., "Apples of Gold," &c.

Abiding in Christ.

"ABIDE in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." I have often thought of these words, and the thought would naturally arise in the mind, how is it that we are to abide in Christ? In 1 John 2:5, 6, we read: "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked." Here we may test ourselves whether we abide in Christ or not. It is to be expected if we do, we shall walk even as he walked. If we keep his word, obey his teaching, we shall love the Lord with all the heart, soul, and strength, and our neighbor as ourselves; for this is the first and great commandment, and this will be evidence enough that we are in him. No room here for self and the world. Our whole being is consecrated to God. All is on the altar. We are no longer our own. Our affections, temper, passions, and appetites, are all consecrated to God. Our will is wholly lost in his. We shall have no desire to indulge in sin; but we shall loathe it and love purity. Oh, blessed state! Oh, glorious resting in God! My soul longs to enter this state of blessedness more fully. Oh! how long shall we remain in the low grounds of sin and unbelief, when just before are the glory-gilt mountains of God's redeeming love.

Brethren and sisters, be not satisfied with a formal religion. Seek for a thorough conversion, for the abiding witness of the Spirit? Is it not time we put on the whole armor? Dare we delay in this day of preparation? All the heavenly host are engaged for our salvation. Will we remain inactive, close our eyes to the light, give ourselves up to surfeiting and drunkenness, and the cares of this life, here right in the time of judgment? I feel truly alarmed for many in the church, who seem to be insensible to the dangerous position they occupy. What will arouse them? Oh! that they could realize the great loss they will sustain if they do not put forth extra efforts to get out of the way of the enemy. It does seem that the last testimony should arouse the church. None but those who agonize daily, will go through. Oh! when will the true spirit of agonizing, the spirit of wrestling Jacob like, and prevailing with God, rest on the church? The answer seems to come back to my heart, When we give up our idols, make a surrender of self, and the world, live out the testimonies and consecrate ourselves wholly to God, then will the genuine spirit of labor rest upon us.

My heart is encouraged with increasing evidence of the progress of the work of the third message. The cheering reports from different parts of the field show that the work of the Lord is hastening to its close. The day of preparation will soon be gone. The saints of God will receive the refreshing, and the wrath of God will soon be poured out on the wicked. Let us work while the day lasts. John says, "Now little children abide in Him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming." C. LAWTON.

Jeff. Co., N. Y.

An Independent Christian.

An independent Christian is not one who feels no need of help from God and his people. He knows that of himself he can do nothing; but his religion is not one of convenience, and is not dependent upon circumstances. If friends forsake, dearly as he may love them, he loves his God better, and cheerfully gives up all for him.

He dares to do right though he stand alone. He does not measure himself by others, but by the word of God. By this he knows he is to be judged. It is sufficient for him that he knows his Master's will. Such a Christian is dear to God. To him he will impart his secret. Soon he will hear, Well done; not from the lips of poor, erring mortals, but from Him who cannot misjudge. Happy man! A. P. LAWTON.

MODESTY is to merit, what the shades are in a picture; it gives it strength and relief.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 5, 1870.

URIAH SMITH, EDITOR.

Elijah the Prophet.

In Malachi 4:5, we read, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

For some years past there have been found individuals to argue from this prediction, that Elijah the prophet was literally and personally to appear among men just before the opening of the great day of the Lord.

It could easily be foreseen that the result of such teaching must be evil; and its bitter fruit is beginning to appear in a vigorous crop of impostors who are rising up and claiming to be the august personage in question. We charge this result upon the doctrine before mentioned, for no one would ever be in danger of being left to put forth the conceited claim that he was Elijah the prophet, unless he had first been led to believe that that prophet was to appear literally and personally among men.

But these individuals are very apparently overdoing the matter. The supply is greater than the demand. Granting for a moment that Elijah is personally to appear, the prediction must be fulfilled in some one person, not in any two, three, or more. If, therefore, more than one person shall rise up and claim to be the prophet, we have just that number too many. Now there are quite a number of rival claims to this illustrious honor. We have in mind, at this moment, three individuals who each claim to be the prophet that was to appear. And how are we going to decide between these rival claims? Should we grant that one of them might be the person in question, only one of them could be; and all the others must be impostors. S. S. Snow, of New York, has the oldest claim to this distinction. Ever since 1845, he has given out that he was some great one, even the Elijah that was to come.

The second claimant we have in mind is one Mr. Moore, of this State, who lately passed through Battle Creek, declaring himself to be not only Elijah, but that prophet, of Deut. 18, like unto Moses, and claiming to hold various other positions of distinction brought to view in the Old Testament; and he proposed to establish his title in the following summary manner: "If I am not the person, who is? Point out the man; if you cannot, you are bound to receive me as such." N. B. We did not conclude to receive him, though we could not point out any "other man."

A third claimant, we learn, has arisen in the person of a Mr. Curry, of Massachusetts. And now we inquire, How can any one of these individuals establish his claim in opposition to the others? What is the distinguishing feature by which one is proved to be genuine, and the other false? Let these gentlemen, who each have a claim so presumptuous that with every sensible mind it ought to prove its own refutation, settle the question between them as to which of them is entitled to hear the burden of this prophecy, before they trouble others with their crazy pretensions.

Again, if Elijah is personally to appear, it must be Elijah himself, the very one who lived nearly a thousand years before Christ, and who was taken up alive into Heaven. Therefore, let him who claims to be the Elijah of the prophecy, first give us a few particulars of his previous earthly history, and his long intervening heavenly existence. Elijah was received up into Heaven there to remain till he should suddenly appear to accomplish his mission among men, if he was thus to appear. Hence, let no one pretend to be he, who has been born and reared within the lifetime of the present generation. If he says that Elijah is in him, we reply that that is a kind of incarnation concerning which we have no information in the word of truth. If he says that the spirit and power of Elijah is with

him, then we answer that that would be taking it in a figurative sense; and when we come to that, we can show a movement which can lay better claim to being a fulfillment of the prophecy, than can be put forth by any one individual.

But the investigative reader may be inclined to seriously inquire what the prophecy does mean. We have the prediction that Elijah should be sent before the great and dreadful day of the Lord; and there can be no dispute that that day is the one which all prophecy shows to be now just upon us. What, then, shall we do with it? for we have evidently reached the time when its fulfillment is due, and when we may look for something which answers reasonably and scripturally to the prediction.

There are several allusions to the prophecy in the New Testament which will first claim our attention. They are spoken with reference to John the Baptist. It was prophesied of John in Luke 1:17, that he should go before Christ in the spirit and power of Elijah to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. When John came upon the stage of action, and commenced his preaching in the wilderness, the Jews asked him plainly if he was Elijah, and he as plainly answered that he was not. John 1:21. And yet when He who was greater than John appeared, he told his disciples distinctly that if they would receive it, John the Baptist was the Elias, or Elijah, which was to come. Matt. 11:14.

In these statements, apparently, at first sight, contradictory, we find a key to the solution of this question. The Jews were expecting Elijah personally to appear. See Bloomfield's Greek Testament on Matt. 11:14. And when John in answer to their question tells them that he was not Elias, he simply affirmed that he was not that prophet in the sense in which they were expecting him, that is, the same identical person.

But when Christ says that John was the Elias which was to come, he evidently speaks of him in the same sense in which he was prophesied of; namely, as one coming in the spirit and power of Elias. It is the spirit and power, then, and not the person, that fulfills the prophecy. This, it seems to us, should forever settle the question that it is not necessary that Elijah should personally appear. John affirmed expressly that he was not the personal Elijah whom they were expecting; and yet Christ says that John's mission was a fulfillment of the prophecy respecting Elijah, because, as we are compelled to conclude, he came in the spirit and power of that prophet.

But was the prophecy wholly fulfilled in John the Baptist? We answer, No; for it is more intimately connected with the great day of the Lord than was the mission of John. His work had exclusive reference to the first advent; but the prophecy must relate more especially to the second advent, which is the crowning event of the ushering in of the great and dreadful day of the Lord.

The first and second advents are in many respects parallel events. Single prophecies often contemplate them both, the prophetic utterances glancing from one to the other in quick transition. Such prophecies receive a partial fulfillment in the events of the first advent, and a complete accomplishment in events connected with the second. Of such a nature we believe are some of the predictions of Malachi. See, for instance, chapter 3: "Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple," &c. Christ, in Matt. 11:10, applies this to John the Baptist, saying, "For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." Yet the very next verse of Mal. 3 reads, "But who may abide the day of his coming, and who shall stand when he appeareth?" glancing right down from the preparation for Christ's first advent to his revelation the second time in power and glory. So with the prophecy respecting Elijah. Fulfilled primarily in the preaching of John the Baptist to prepare the people for Christ's first coming, which was itself an antecedent step look-

ing to his second advent, we may look for its ultimate and complete fulfillment near the coming of the notable day of the Lord, in some work which will be at once both the herald and precursor of that great event. If, then, we can find a work, even if it should be now going on, which is the counterpart of the work of John the Baptist, or which bears the same relation to the second advent that his work did to the first advent, and, withal, is the same in character as the work in which the literal Elijah of old was engaged before his translation, may we not take our stand upon it, not timidly and falteringly, but boldly and firmly, as the ultimate fulfillment of this important prophecy?

The question remains, Do we find any such work in process of accomplishment? Need we ask this question of any who have had a knowledge of the great Advent proclamation of the past twenty-four years—a proclamation brought to view in Rev. 14, under the symbols of three angels flying through mid-heaven with important messages for the children of men, and denoting, as we understand, a body of religious teachers going through the land with the blazing light of truth, giving the announcement and warning of coming judgment? John's work was to expose the traditions and corruptions of that age, and prepare a people for the first advent of the Lord. In like manner it is the object of the work symbolized by the messages of Rev. 14, to prepare a people for his second appearing.

Do you say that the prophecy must be fulfilled by one person? We answer, Not necessarily; for the case of John has shown us that it is not the individual, but the spirit and power, that fulfills the prophecy; and why may not this spirit and power accompany a body of men, as well as a single individual, especially if the magnitude and importance of the work demand such an increased agency?

Do you say again that the spirit and power of Elijah is a miracle-working power, and the fulfillment of the prophecy must be accompanied with such miracles as Elijah wrought? We answer, Wrong again; for John the Baptist worked no miracles; and his mission was not a failure on this account. He preached a plain and cutting message to the people, and laid the ax to the root of the tree of their pride, errors, and corruptions. The Advent message is designed to do the same thing.

In the development of the great Advent proclamation, we have now reached the third message of Rev. 14; and here we see the striking similarity between this work and that which Elijah was commissioned to perform. He was sent to the apostate kingdom of Israel, to stand up for the honor of the true God and vindicate his name in opposition to the gross idolatry of that people. What says the third message? It comes heralding the commandments of God and the faith of Jesus, enforcing the claims of the down-trodden law of God, which the Man of Sin has thought to change, and vindicating its immutability and perpetuity, to the honor of God's great name, thus endeavoring to restore the true worship of God, in opposition to the traditions and departures from the faith which characterize the present age.

One more point of resemblance will complete our evidence on this subject. Elijah was to be sent to turn the hearts of the fathers to the children, and the children to the fathers. The reading of the Septuagint is a little peculiar here. It reads that he "shall turn the heart of the father to the son, and the heart of a man to his neighbor." It denotes the earnestness with which a person, on receiving the truth, would seek to impart the same light to his relatives and friends. Fathers would yearn over their children with longing desires for their salvation, and children over their parents, and both over their neighbors and friends. Such has been a characteristic of this work more or less from its commencement.

We say, then, that we believe that the third angel's message is now completing the fulfillment of Malachi 4:5, 6. Hence, let none be beguiled with the fancy that Elijah has personally appeared, or is yet personally to appear, but give heed to the work already going on before their eyes.

Double-Minded.

"A DOUBLE-MINDED man," says James, "is unstable in all his ways." James 1:8. He has two minds. One mind desires this world; the other desires the next. One mind seeks the approval of God; the other the favor of men. Sometimes one mind controls; sometimes the other. Under the influence of the better mind, the man takes steps heavenward. But the other mind still living, and only held in check for a little time, on the first occasion that gives it the advantage, asserts the lead, and all the ground that was gained in the direction of Heaven is lost.

Sometimes both these minds act with so nearly an evenly-balanced force that the man is neither the one thing nor the other. Men with singleness of purpose are sure to succeed. The double-minded man is certain to make an utter failure. Lot and his wife are proper examples of these two classes. Both believed the warning; both desired to escape the coming destruction. They had great possessions, as we may judge from Gen. 13. They were agreed in leaving all, to flee for life. Both started out of Sodom, and for a space journeyed over the plain. But now the difference between them reveals itself. Lot had only one mind. Sodom had no hold on him. He must reach Zoar. Not so his wife. She had strong attractions toward Sodom, as well as strong desires to make her way to Zoar. She was simply double-minded. She followed one mind as long as she could. Then the other mind asserted its claims. She looked back toward Sodom and in a moment became a pillar of salt. But not even this terrible calamity could cause righteous Lot to turn his face from Zoar. Lot and his wife determined their cases before ever they left Sodom. It was this difference in religious experience which made itself so conspicuous on that eventful day. Reader, which one of these are you like? Have you the single mind of Lot, or the double mind of his wife? J. N. A.

Bearing the Yoke in Youth.

"It is good for a man that he bear the yoke in his youth." Lam. 3:27. Such was the judgment of the prophet Jeremiah. It is particularly worthy of our acceptance. 1. Because he had himself borne the yoke from youth. Jer. 1. He knew whereof he spoke. 2. He had seen some neglect this till advanced life, and then with the utmost difficulty put on the yoke. He had seen some fail in the attempt. He had also observed the alarming fact that very few of those who reach mature life without putting on the yoke, do then even make a serious effort to bow their necks to it. 3. Besides his own experience and observation he was divinely inspired in judgment. It is not, therefore, the mere opinion of a wise and excellent man, but the voice of God's Spirit speaking to us.

Bearing the yoke is submitting to the service of God and yielding to his control. In early life this can be done with comparative ease. But the longer we live in sin, the more difficult it becomes to submit to God. Our necks become stiff, our spirits become stubborn, our minds become darkened, our judgment perverted, and we cannot yield to God. It is a difficult thing for an old sinner to put on the yoke of Christ. And there is the utmost danger that such persons will chafe at the yoke after they have put it on. They are slow to see that the fault is not in the yoke, but in the stiff neck and obdurate heart of the wearer. It is a good thing to wear the yoke in youth; it is almost certain to prove a fatal error to neglect this till mature years, or advanced life. J. N. A.

The Closing Messages.—No. 28.

THE special penalty threatened in the last message—the wine of the wrath of God without mixture—is the seven last plagues; "for in them is filled up the wrath of God." Rev. 15:1. The lake of fire burning with brimstone is the common lot of all who are not found written in the book of life. This is the second death. Chap. 20:15. But God has determined that the last generation of the wicked—a generation privileged with the greatest means of light from the word and providence of God of any that ever lived, and yet rejecting

their privileges become the most vile—should come to the first death in a dreadful manner, with special indications of divine wrath. And the "fierceness of his wrath" is especially reserved for false professors of religion—the worshipers of the beast and his image, who, with the Bible in their hand, and also the light of the history of the Roman apostasy, still choose to follow in the footsteps of the "mother of harlots," and persecute those who keep God's word, thus identifying themselves fully with "great Babylon." Chap. 16:19.

Some teach that these plagues are symbolical, and that six of them, at least, have been already poured out, beginning some centuries in the past. If this be true, the three messages must all be far in the past; for the first of the plagues takes effect upon those that have the "mark of the beast, and upon them which worship his image," chap. 16:2, and consequently is the beginning of that unmingled wrath threatened by the third angel. This warning message locates itself before the day of wrath which it threatens, being the last merciful warning before the coming of the Son of Man; hence as the first vial is the infliction of a portion of the wrath threatened by the message, they are all of them in the future, and will be until probation shall close.

The "mystery of God" is to be finished in the beginning of the sounding of the seventh trumpet. Rev. 10:7. This mystery, which is also called "the mystery of the gospel," Eph. 6:19, is evidently the reconciliation and salvation of men through Christ; and the finishing of the mystery must be the closing work of the gospel on earth and also of the intercessions of Christ, as our great High Priest, in the heavenly temple. The third angel's message is the closing message of the gospel, and the ministration of our Priest is finished within the second vail, before the ark of the covenant containing the ten commandments. (See works on the Sanctuary.) This apartment of the temple is opened under the sounding of the seventh angel. Rev. 11:15-19. "The temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." This ark contains the commandments which are the burden of the third angel's message, and before this ark our High Priest closes his priestly work by blotting out the sins of his people, which are their transgressions against that law contained in the ark. The seventh trumpet brings the third woe, chap. 8:13, which is evidently identical with the wrath threatened in the third message—the seven last plagues. But the third woe does not commence with the beginning of the sounding of the seventh angel. There is a little space in the "days of the voice of the seventh angel when he shall begin to sound," in which the mystery of God is finished, by the proclamation of the last merciful warning, and the close of the work of Christ in behalf of sinners in the inner temple, before the ark and mercy-seat. It has been demonstrated that the sixth trumpet closed with the fall of the Turkish power, Aug. 11, 1840. (See Sounding of the Seven Trumpets.) From this date to the ending of the 2300 days in 1844, is precisely the period for the time message (Rev. 10:6, 7; and 14:6, 7) to be given, which points forward to the sounding of the seventh angel and the finishing of the mystery of God in the beginning of his sounding. The third woe does not commence with the beginning of the seventh trumpet, but there is a little space first given to the closing of the work of the gospel—a time for the fulfillment of the commission, "Thou must prophesy again," of chap. 10, which is identical with the third angel of chap. 14. Consequently, the precise period of time which we now occupy is expressed in the text—"The second woe is past; and, behold, the third woe cometh quickly." Chap. 11:14.

During the time of the last merciful warning to the world, Jesus, our High Priest, ministers in "the temple of the tabernacle of the testimony in Heaven," i. e., the inner apartment where the ark of the testimony is, which is now opened; and the wrath of God waits till he shall finish his intercessions and blot out the sins of his people. When this is done, the day of salvation is closed, and the ministers of vengeance proceed from that very place where bleeding and abused mercy has been pleading for all that would heed its invitations

and turn to God. Their garments are pure and spotless white, like the great white throne whence they proceed, an emblem of the immaculate righteousness of those judgments they are commissioned to execute, as they bear to earth the seven golden vials, or bowls, "FULL of the wrath of God." No drops of pardoning mercy are mingled in those bowls: for mercy long neglected and abused has ceased to plead. A Saviour's dying love can do no more. Those "five bleeding wounds," received on Calvary, can no longer "pour effectual prayers" for the guilty, in the heavenly temple. There is no longer an intercessor there; for as the messengers of wrath leave the temple, it is "filled with smoke from the glory of God," and no one can enter it until the wrathful mission is accomplished in cutting off the wicked inhabitants of the earth.

"And after that I looked, and behold, the temple of the tabernacle of the testimony in Heaven was opened. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Chap. 15:5-8.

As the plagues are all in the future, and are to be fulfilled in the great day of wrath, in which "he shall make even a speedy riddance of all them that dwell in the land," (see Zeph. 1:14-18; 3:6-8,) there is no reason to expect that they will be otherwise than literally fulfilled. The first is "a noisome and grievous sore upon the men that had the mark of the beast." Rev. 16:2. This is like the plague of the boils upon the Egyptians in the days of Moses. Ex. 9:8-11. The second and the third vials turn the waters of the earth to blood. Verses 3, 4. One of the plagues of Egypt was that their waters were turned to blood. Ex. 7:17-20. These judgments are terrible, but just. The throne of God remains pure and unstained.

"And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments." Verses 5-7.

It may be asked, Will the last generation of men actually shed the blood of saints and prophets? Are not the people of God to be delivered from the last persecution, every one that is found written in the book, and translated to Heaven without death? How then can these be charged with the blood of saints and prophets? The answer is, that, with all the light of the past, they indorse the deeds of all previous persecutors by decreeing the death of the saints. The Jews who persecuted Jesus and his disciples, in the face of the light of the history of the past, assumed the blood of all the martyrs, from that of Abel to their own time. Matt. 24:34-36. So when we come to the time of great Babylon's destruction, in her is found the blood of prophets, and of saints, and of ALL that were slain upon the earth. Rev. 18:24.

The effect of the fourth vial is, that the sun scorches men with great heat. The same thing is inferred from Joel's prophecy of the day of the Lord, where the fire is represented as burning up the pastures. See Joel 1:15-20. The fifth causes darkness, which was also one of the plagues of Egypt. Ex. 10:21-23. And here is evidence that those expositors who make these plagues symbolical, covering centuries of time, are mistaken; for when the fifth is poured out, men are still suffering from the sores produced by the first. Verses 10, 11. The sixth vial dries up the great river Euphrates—a symbolical river, the Turkish empire, chap. 9:14—and hence is a real and destructive plague upon men; whereas the drying up of one literal river, like the Euphrates, would not be so very disastrous. But the consumption of the Turkish empire prepares the way for the gathering to the battle of the great day of God Almighty, so abundantly predicted in the

prophets. At that time the unclean spirits that are now deceiving men will have gained a controlling power over the kingdoms of the earth, classed under the three great divisions of the dragon, the beast, and the false prophet, the last of which is the two-horned beast (compare Rev. 13: 13, 14, with chap. 19: 20), and will be the instrumentality which God will use in gathering them to the battle. The last plague and the second advent are now imminent; for he says, "Behold, I come as a thief." Then comes the last plague, universal as the air which envelopes the earth, and terrible beyond description. So much needs to be said concerning it, that I defer it to the next number.

R. F. COTRELL.

Religious Gambling.

[The following scathing rebuke given by the New York Tribune, might be published as evidence of the moral fall which has happened to the nominal churches as a class, and might be read by all, as an index of the feelings of sober, thinking men, who make no profession of religion. How are the mighty fallen?]

JOS. CLARKE.]

We had occasion the other day to question the expediency of ministers of the gospel lending their authority to promote the sale of nostrums or inventions, with the merits of which they necessarily must be but slightly acquainted. Sewing machines or quack medicines had better be left to push their own way in the market unheralded by any odor of sanctity or devotional horn-blowing, although, as we before remarked, this clerical indorsement is most frequently given out of mere careless good nature, or as the only practicable return for a personal gift.

But there are modes of money-getting less legitimate than the vending of patents or pills which it has become so common for clergymen, both Protestant and Catholic, not only to sanction, but begin, that they have grown to be regarded by the public as an essential part of church machinery. We mean the lotteries and raffles, which are usually set like spring-guns and pitfalls for the entrapment of the unwary victim who stumbles into that abyss of horrors, a church fair. The matter is ordinarily passed over with a good-humored joke. Nobody denies that in principle they are a petty imitation of the lotteries repressed in most of the States by law, against which, as against any species of gambling, the pulpit regularly fulminates its denunciation. But then the imitation is so very petty, and the motive assigned so very good! The church debt must be paid, or the missionary sent, or the hospital kept up, so people only laugh patiently at the importunate ladies, especially if they are pretty and young, with their wearisome grab-bags and numbered tickets for cakes and slippers.

Lately, however, the matter has grown more serious, and has been thrust into unpleasant prominence. One church advertises a complete scheme of graduated prizes, from a house to a gold finger-ring. Another religious society in West Virginia has canvassed all the Eastern cities with a proposed lottery for the disposal of a hundred acres of valuable land; and at a respectable church fair in the city of Brotherly Love, the other day, the unbrotherly capabilities of the crowd were developed by the lottery to the extent of some broken heads and a free fight, which the voice of the Rev. Mr. ———, we are told, though raised to a shout, was totally unable to quell. That of the policeman proved more efficacious, we presume, as the whole party were marched off in his custody.

It is with diffidence that the secular press should touch upon any flaws in the management or executive functions of the churches. Not that the individual members of religious bodies are not human, and in need of sharp and wholesome discipline. But believing as we do that the future health of the nation depends largely upon the religious element contained in the different sects, we are cautious in even seeming to join in the now popular outcry against them, which would stigmatize all orthodox Christians as bigots, and every clergyman as a Cream Cheese or a Chadband. It is only when an inconsistency in church management becomes so glaring as to be known of all men as a public evil, that we feel justified in calling the atten-

tion of religious teachers to it. When the policeman is called in, it is high time the pastor should be awakened and set to his work.

The matter may seem trivial. Nothing is trivial by which Christianity is brought into disrepute. We are aware that the introduction of gambling in greater or less degree into the business transactions of a church does not originate ordinarily with the clergyman, but with the shrewd business men and women to whose care its financial operations are intrusted, and whose zeal will often induce them to make use of means to gain money for the sake of the church, which neither their honor nor dignity would allow them to use for their own. When once the attention of clergymen is called to this matter, they will, we are confident, repress the shortsighted energy of their flock. Religion is too vital a matter, even to the political world, for us willingly to see her wounded in the house of her friends.

"Walk while ye Have the Light."

"THEN Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." John 12: 35: "A little while," and each fleeting moment makes the time less. God in infinite mercy sends us the light, it may be in answer to prayer; but when it comes, oh! how thick the crosses lie all along the way. Our few feeble efforts seem thwarted on every hand; and the lions appear but just ahead. How can we go farther?

"Walk while ye have the light." If we ever hear the call to the marriage supper of the Lamb, we must listen to the call to share in the suffering part now. How little do we know of true self-sacrifice! how very little of suffering for Christ! Each moment's delay in performing known duty increases the danger.

"Lest darkness come upon you." If we spend our precious time in trying to climb up to Heaven "some other way," darkness will surely come, and the siren song of "peace and safety" may disarm us of all our fears; for, he that walketh in darkness knoweth not whither he goeth." Is it possible? Have we worn the outward garb of religion and been counted followers of Jesus, and yet are in danger of hearing at last those awful words, "Depart, I never knew you"? Shall we, because the light from Heaven instead of falling on a way strewn with flowers, falls on burning sand, ragged rocks, or cruel thorns, go away grieved, and so pass by on the other side? If we do, darkness will come, and not knowing whither we are going, we may think we are safe in the road to the heavenly city, when our feet are fast tending the other way. Oh! fatal delusion. Who may know the anguish of such a one, when he learns that he has forfeited a right to the tree of life, a crown of gold, a home in the city of God, and is never to hear that music no earthly strains can imitate, nor ever to see those precious forms that "sleep in Jesus," nor from his eyes to have all tears wiped away? And all this because somebody else does not do right, or it takes too much of an effort, or, somebody will ridicule, or, we shall lose a few moments of earthly happiness, that it seems we may just as well enjoy. Can we do this? Can we sell our title to eternal life so cheap? Where is our realizing sense of the toil, and sorrow, and anguish, of that sinless One, suffering till the great drops of blood came oozing from every pore, and then suffering for us that cruel death we shudder to think of.

Oh! for a deeper heart-work, a more thorough consecration of our entire being to God. Then let the crosses come, close up by our Saviour's wounded side will we keep now, and we can easily bear them. If they seem heavy, let us carefully examine and see if it is not because we are so great a distance from the Burden-bearer. Then hasten on, lest darkness come upon us, "for yet a little while and He that shall come will come, and will not tarry." How comforting the thought! The eyes heavy with unshed tears beam brighter, and the aching heart feels less sad, as the quivering lips repeat over and over again, A little while, only a little while.

Spring and summer, autumn and winter, passing in rapid succession, make that little while still less.

Soon he will be here, and shall we be ready? If we are as interested for ourselves as God and angels are for us, we shall not be found without the wedding garment. Let us ever walk in the path of duty, however humiliating it may be, working out our own salvation with fear and trembling.

MARY MARTIN.

Blakeville, N. H.

Plenty of Room in the Heavenly City.

It has been strongly objected by some that our literal view of the New Jerusalem makes too small a space for the myriads of saints which no man could number, and that the infants alone would cover the city three feet deep.

The best answer to this, I think, is a few plain figures.

The measure given of the city is 12,000 furlongs. Rev. 21. This, according to ancient manner of measuring, makes 375 miles to each side, which gives an area of 140,625 square miles, about the size of Wisconsin, Illinois and Indiana; 1 square mile contains 27,878,400 square feet, which, multiplied by 140,625, equals 3,920,400,000,000 of square feet in the heavenly city.

The present number of inhabitants in the world, small and great, is about 1,000,000,000.

Twenty generations to Abraham, and forty-two from Abraham to Christ, make sixty-two generations. Fifty-eight generations since Christ make in all one hundred and twenty generations. To average half of the number of the present generation to every generation since Adam, would certainly be a high estimate.

Then we have one hundred and twenty generations multiplied by 500,000,000, the number of inhabitants, making 60,000,000,000 of inhabitants in this world since Adam. Now divide this into the number of square feet of the city, and it gives 65½ square feet to every man, woman, and child, that ever lived upon this earth.

But if you should say these figures are too small, and you would want to double the number of people, which you certainly must admit is much too large an estimate, yet it would leave over thirty-two square feet to every one in the first story of the city, to say nothing of the glorious height of the city, which is in equal proportion to its immense length and breadth.

This proves the city, if need be, even large enough for Universalist views. But if we take the Bible view, that by far the smaller number of mankind will be saved, and that a host of wicked people, "the number of whom is as the sand of the sea," are devoured by fire outside of the city, Rev. 20: 9, in the day when the Lord says that all the proud and all that do wickedly shall be burned up and be ashes under the feet of of the righteous, Mal. 4: 1-3, then there is, indeed, abundance of room in the mansions of glory, where Jesus is now preparing a place for them that love him.

JOHN MATTESON.

Meetings in Michigan.

SABBATH, Feb. 26, held interesting meetings with the church in Wright. The 27th, Bro. Root's team took me to Blendon, where, on the 27th and 28th, I held four meetings in two districts. The brethren were much encouraged to go forward and overcome.

March 1 and 2, held four meetings with the church in Allendale. This church had been laboring under some discouragements. Bro. E. H. Root, S. A. McPherson, and J. L. Edgar, from Wright, met with us. The Lord blessed their labors, and strengthened the discouraged ones to press onward in the message.

March 3, I visited Cooperville, where there are four families of Sabbath-keepers. March 4, Bro. McPherson took me to Casnovia, some eleven miles. Here, with the church, and ten teams loaded with brethren and sisters from Wright, we held seven meetings and celebrated the ordinances of the Lord's house. The Lord blessed and strengthened his people. Bless his holy name!

Monday, the 7th inst., Bro. Higley gave me a pleasant sleigh ride of twenty-four miles, to Grand Rapids.

From March 8 to 21, had the pleasure of attending a series of important meetings with the church in Battle Creek, with tried friends of the cause from the wide

harvest field; following which, came the Anniversary Week, in which were held the yearly meetings of the S. D. Adventists, such as the General and Michigan-State Conferences, Publishing Association, Health Reform Institute, and Missionary Society. The business sessions and deliberations in these meetings were harmonious and pleasant. A good spirit and influence pervaded them all, as has been justly stated in the report given in REVIEW, of March 22.

JOSEPH BATES.

Monterey, Mich., March 26, 1870.

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.

The Amendment Agitation.

BRO J. W. BAILEY writes from Missouri: I fully believe that the time of trouble is near. The "Christianizing" of our form of government and the incorporation of the Bible into our national constitution as the basis, or foundation, of law and good morals, as well as religion, making it the political test, according to the so-called orthodox faith, is gaining ground fast here.

A friend of mine who is an earnest and public advocate of these measures, refused two years ago to believe that they could ever find favor in this government. He now says he never was more firmly convinced of anything than he is of the necessity of pressing these measures. They already have much sympathy here. I believe that the Catholic raid on the Bible in the public schools and their effort at obtaining their share of the public school money are to furnish ground for this agitation; and that the German element with their Sunday amusements will lead to the enforcement of the mark of the beast; and that these prophetic events will develop in so quiet and natural a way that none but the wise will understand.

A county paper says, "The proposed change is said to have enlisted the sympathy of many excellent persons; but it involves considerations of the most momentous character, going to the foundation of our political system, and affecting the rights of large bodies of citizens present and to come, which the authors of the movement have probably never taken into account."

My great desire is, to get ready for the awful events just beginning to dawn upon us.

From Bro. McCoy.

DEAR BRETHREN AND SISTERS: Allow one who has never occupied a place in these columns, to speak a word for the cause of truth. I feel very thankful that we have been permitted to hear the sound of the third angel's message; and I rejoice that we had hearts to receive the same. How good the Lord has been to us, to send his messengers of truth this way to warn us of the near-approaching danger.

While the great mass of the human family reject this warning, as was the case in the days of Noah and Lot, yet we rejoice that a few are preparing to meet the Lord at his coming; a few are trying to "keep the commandments of God and the faith of Jesus."

When we look over the struggles and triumphs that the cause of truth has had here in this place, the last eight months, we feel like praising God for his goodness and his mercy; for we realize that his mighty power has been felt here.

We have had no preaching since last December. Since our organization in October, our numbers have steadily increased. We now number about twenty-five Sabbath-keepers. We have Sabbath School and Sabbath and weekly prayer-meetings, which are well attended. With preaching here a good work might be done.

The little company at this place were brought out through the labors of Elders Butler and Canright dur-

ing last June and July. Notwithstanding the exceedingly bad weather during the entire time, they labored hard and incessantly for the cause of truth, amidst the strongest opposition and persecution by all the sects of the place.

Non-professors of religion were astounded at the malignant and vindictive spirit manifested by many professors of religion, and even ministers of the gospel, against the advocates of present truth. And I am sorry to say that spirit has not died out yet. But amidst all this opposition we have many warm friends who are not blinded by prejudice, but are willing to hear truth at all times. We are thinking strongly of building a house of worship soon. The cause of truth is stronger here now than at any time before.

We hail the visits of the REVIEW and *Instructor* with delight, and receive much strength and encouragement therefrom. We keep an abundance of tracts for any who wish to read. We pray that the Lord will extend the work throughout the land. The truth is indeed precious to God's humble people; and as the light is increasing on the truth, God grant that his people may see it, and have strength to live it out.

Yours in hope, L. McCoy.
Keokuk Co., Iowa, March 21, 1870.

From Sr. White.

DEAR BRETHREN AND SISTERS: I feel it duty, as well as a privilege, to speak to you through the REVIEW, as I am one of the lonely ones. I give glory to the Lord for the truth. It buoys us up above the trials of this short life. The Saviour prayed for his disciples: so he prayed for us, even for all that should believe on him. Yes, all his promises are sure if we do our part. How much he has done, yet how little we realize it. I want no will of my own; but I want it brought into subjection to the will of God. How pure we must be before we can enter those pearly gates. My cry shall be, "Create within me a clean heart, and renew a right spirit within me." I want to be able in the strength of the Lord to stand the process of being purified. Pray for me, that I may be an overcomer.

HARRIET WHITE.

Portage Co., Ohio.

SR. C. R. RICE writes from Jackson Co., Mo.: Those who are striving to keep the commandments of God, and to walk in the perfect way may expect to see the coming of Bro. Lawrence to this place, as a blessing, a help to encourage us to press forward with renewed determination, as we know the time is short. And I trust that he may also, have cause to thank God that his footsteps were directed to this part of the great vineyard, for there are some who will acknowledge the truth.

BRO. J. CHASE writes from Columbia Co., Wis.: Myself and my wife are alone in this place, in regard to our faith. But, thank the Lord, we are not discouraged. I understand it is those that endure unto the end that have the promise of eternal life. Let us fear lest a promise being left us, any of us should seem to come short of it. I never felt stronger in the doctrine of the second coming of Christ, as it is proclaimed by the Seventh-day Adventists, than now. I commenced to believe it in 1843-4, and I am firmer in it to-day than ever.

BRO. TENNEY writes from Dell Prairie Wis.: We have abundant reason for acknowledging the goodness and mercies of God. In his dealings with us we recognize the hand of a kind and indulgent Father. We have not experienced, severe trials, nor has death ever entered our midst. But from time to time have been added to our number those who esteem it a privilege to bear the reproach of Christ, and face the frowns and opposition of the world for his sake.

Sabbath, Feb. 6, was a good day to us. Bro. Jordon with several others from a distance, met with us. The Lord graciously manifested his presence in our meetings. Four united with the church, and all were much encouraged.

On account of God's goodness to us we would seek for

a deeper work of grace in our hearts. We wish that we were more entirely given up to the will of God. Many are the temptations which Satan is constantly throwing in our way; and often we stumble in his snare. We realize that the way to Heaven leads through trials, temptation, and persecution. We believe that to the people who are trying to prepare for translation they are indispensable. And we sincerely believe that the gift of the Spirit of God in pointing out the errors and sins of those who are engaged in this great work, is necessary to its accomplishment.

We earnestly desire your prayers.

SR. A. HILL writes from Eaton Co., Mich.: Every day we see signs fulfilling that foretell the coming of Jesus. Crime and iniquity are every-day themes. Everything seems to say that the earth is nearly ripe for harvest. Very soon we shall see the Son of Man coming to reap the harvest of the earth. How important that those who profess to be looking for the coming of Jesus, should gird on the whole armor of righteousness, that they may be found without spot, or wrinkle, or any such thing.

BRO. L. TURNER writes from Isabella Co., Mich.: The Lord bless those who sent me the REVIEW. I embraced the Sabbath about a year ago by reading the Bible. It is with solemn thoughts and meditation that I think on the nearness of eternity, and the end of probation, and then, oh! if I am not ready for translation when the Lord descends from Heaven with his angels, to awake the sleeping saints, and to change the living ones to immortality. I hope to be an overcomer by the help of the Lord, and be permitted at last to walk the golden streets of the New Jerusalem.

SR. E. WEBB writes from Webster Co., Iowa: If possible, we should like to have a preacher come out here, as I think there could be a great deal of good done.

A Word of Entreaty.

My heart is full. Tears unbidden flow when I see so many, day after day, comparatively at ease in regard to their future destiny. How I long to see them hasten to escape the trouble that awaits them in the future if they are not numbered with the overcomers.

My friend, you stand upon the verge of a dangerous precipice. One step more in the wrong direction and you will be your inevitable doom.

Turn and flee for your lives. Never mind the scorn and frown. You have seen great danger; flee from it, and warn others as you go. Delay is dangerous. By your standing apparently unconcerned, another may approach too near the fatal spot and fall, never to be reclaimed. You then will be accountable before God; and in the last great day will find that the blood of souls will be found upon your garments. Oh! again I entreat of you, Hasten to obey the present truth. Time is short, and what is done must be done quickly.

ANGELIA J. EDMUNDS.

Johnstown, Mich.

OBSTINACY and vehemency in opinion are the surest signs of stupidity.

Obituary Notices.

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

DIED, in Sylvan, Mich., Feb. 25, 1870, of inflammation of the lungs, and acute bronchitis, Frances Eliza, wife of John Faulkner, and daughter of Ransford and Elizabeth Stevenson, aged 25 years. E. STEVENSON.

DIED, in Rose, Oakland Co., Mich., Jan. 5, 1870, my brother, Francis E. Conklin, in his 24th year. He took a severe cold on his lungs in March, 1869, and consumption took a fast hold, which terminated in death. He died in hope of a part in the first resurrection, then to meet a mother and five sisters that have fallen under the same disease within the past ten years. POLLY CONKLIN.

DIED, in Vienna, Dane Co., Wis., March 23, 1870, Charles Paul, in the 27th year of his age. Remarks at the funeral were made from Rev. 21:4. N. M. JORDON.

The Review and Herald.

Battle Creek, Mich., Third-day, April 5, 1870.

The Result.

We have reached the year eighteen hundred and seventy. For over eighteen hundred years that gospel which many so strenuously contend was designed, and is destined, to convert the world, has been promulgated among the nations of the earth. It was first presented by the Lord himself, then by his apostles, then by the early Christians, and by a long list, through succeeding ages, of those who have been willing to seal their testimony with their blood. The noblest and best of every age have urged it upon their fellow-men. The world has had their continual example of toil, and suffering, and death, for these life-giving truths; and what, so far, is the result, as it respects the conversion of all mankind? The following statistics show the preparations made, and the consequent expenditure incurred, by some of the leading so-called Christian nations of the world for the purpose of wholesale robbery and murder among each other:

ARMAMENTS OF EUROPE IN 1869.—Baron Kuhn gave, in the Austro-Hungarian Parliament, the following statement:

France—Army, 800,000; National Guard, 550,000,—total 1,350,000. North and South Germany—Army, 1,000,154; Landwehr, 228,963,—1,229,117. Austro-Hungarian Monarchy—Army, including Navy and reserves, 800,000; Landwehr and Border troops, 253,000,—1,053,000. Russia—Army, 827,350, local and irregular forces, 639,650,—1,467,000. Italy—Army and National Guard, 480,461. Grand total, 5,579,578 without including Spain, or Portugal, or Belgium, or Holland, or England herself, or the three small nations in Northern Europe. These would certainly swell the sum total to at least seven millions. What a host to guard the armed truce that statesmen call Peace, and all to keep reputed Christians from robbing and slaughtering one another.

So much for wars and fightings, which James tells us spring from a source far different from that which is pure and good. And now, if to these vast throngs we add the still larger armies of those who, though they bear no weapons of murder in their hands, are assiduously spreading the seeds of evil and corruption among their fellows, as drunkards, gamblers, thieves, blasphemers, the licentious, &c., &c., with which all the world is filled, the progress of improvement, apparently brought any nearer when righteousness shall fill the earth as the waters fill the sea, if we are to look at the present dispensation as the time when, and to the gospel as the means by which, this is to be accomplished.

If the gospel was designed to convert the world, we may well begin to regard it as a failure. But this was not its design. It was given to be a witness to all nations, and to take out of them a people for God's name. And so, even from the corrupt masses of this degenerate time, a few will be saved. All may be saved who are willing to turn from the broad way in which the multitude walk, and stem the swelling tides of corruption and evil, and purify their hearts by obeying the truth, and bear the cross, despising the shame, for the love of Christ and the recompense of the reward. Reader, which company will you be in? Everything centers in this all-important and final question: Which company will you be in? Ask it seriously of your own soul; and decide in season.

The engineers of the movement for the religious amendment of the Constitution, occupy a position which looks somewhat strange in these days of free inquiry and untrammeled investigation. It seems that no question is allowed by them as to the advisability of the proposed amendment, or its right or wrong, but only the form and how it shall be secured. If such is the spirit that prompts the movement, it is easy to see what will be its practical workings, if it shall prove successful. The following item furnishes an index to the hidden feeling:

At the late Pittsburg Convention, the call of which was addressed to members of all creeds, Josiah Cowen,

Esq., a Jewish citizen of Pittsburg, arose to speak against the proposed amendment recognizing Christianity in the Constitution, but was informed that no argument on that side was allowed, but only as to the form of the amendment, and how to secure its adoption.

For the benefit of all correspondents, we would mention the fact that two communications received this morning, April 3, met a very summary fate. Containing no signature which would give us any clue to the writers, they found a straight path to the waste basket.

A Circumstance that Alters the Case.

BRO. W. SUTLIFF writes from Steele Co., Minn.:

"I would say in regard to Eld. Fassett's complaint about Bro. I. Sanborn's going among their people at Burns, that I had distributed our publications there, and quite an interest was awakened in that place before Eld. Hough went there."

From this it appears that our people made the first move in that field, and that if any claim can be based on priority of possession, it belongs to us. Under these circumstances, a complaint against Bro. Sanborn of entering into their labors, comes from them, to say the least, with very poor grace. They accuse him of doing the very thing of which they were guilty, and he was not—an accusation quite suggestive of what the wolf said to the lamb on the bank of the stream.

To Correspondents.

R. D. BENHAM: Those who represent us as believing that Christ was a mere man, are either grossly ignorant of our views, or are given to willful and malicious misrepresentations. We believe all that the Scriptures declare concerning him, expressed in a word, that he was the divine Son of God.

ANNA W. GOULD: See response to your call for the Bible view of the subject of Elijah, in the first editorial of this paper.

H. B., of Tuscola, Mich.: We hold that the change wrought in a man's heart by conversion, is sometimes illustrated by the figure of birth, but that the new birth properly, is our birth into the immortal kingdom by a resurrection from the dead, or a change equivalent thereto.

J. L. MILLER, of Tuscola Co., Mich.: In Job 42:7, God vindicates him before his friends as having spoken that which was right. The confidence and humility expressed in the preceding verses, had reference, we think, to the too confident manner in which he had spoken of himself in comparison with the Almighty.

G. M., of Talleyrand: For an answer to your question, see the little tract, published at this Office, on the Rich Man and Lazarus.

New Tents—Further Information.

ELD. I. SANBORN: We immediately forwarded your inquiry to Bro. Adams of Chicago, from whom we now receive the following additional information:

Gilbert, Hubbard & Co., 207 South Water St., Chicago, Ill., will furnish 60 feet tent-tops of 12 oz. duck, wall, 7½ feet, of 8 oz., with center ring and hooks, guy ropes, ropes and tackle, everything complete and ready to set up, for \$425.00, excepting the wooden poles, both center and side, and irons for the guy poles and stakes. The poles and irons will cost from \$40 to \$70, according to finish. I think it would be best to get poles and irons where lumber and labor is cheaper than here, and also to save freight. Where practicable, it would be best to write the makers before ordering, as it may be to your advantage. Duck has declined in prices since the 1st inst. JAS. ADAMS. Chicago, March 25, 1870.

Items.

RELIGION proposes to take from us our sins and evil traits and habits, and to give us in their stead, the heavenly graces and virtues; who can object to so profitable an exchange?

If you would know what your sins are, set about eradicating them. If you would know what your idols are, set about the work of casting them out.

True moral courage is the effect of living faith. Heb., chapter 11. In proportion as faith is strength-

ened, so is moral courage. In proof of this, read the history of the martyrs. Without faith, courage to endure will sometimes fail; with faith, a living faith, never.

To maintain this faith, we need to keep our garments always white; and for this, we need the eye-salve. Rev. 3:18. The Christian who lives for a day or an hour without the inward evidence that he is accepted of God, is forming a dangerous precedent. Such habits of Christian life, cause the final fall and ruin of churches and individuals. This is the poison of nominal Christianity. Would that no one of us had brought its baleful influence with us into present truth. Verily, the world can give no such joy, as does the blessed assurance of pardon and acceptance with God. This sweet assurance begets in us love and praise to God, and causes peace.

It is perfectly in harmony with Scripture, that in the last days, the church should increase in its zeal to purify itself from error, and to stand clear in the sight of God, see Heb. 10:25, and so much the more as they see the day approaching. This sentiment is found in various parts of the Scriptures. See Isa. 8:16, 20, etc.

People often cast the blame of their sins upon God; but it is the voluntary act of the sinner, which bars the gates of Heaven against him.

JOS. CLARKE.

Do but the half of what you can, and you will be surprised at the result of your diligence.

Appointments.

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

PROVIDENCE permitting, I will hold meetings in Anderson's Hall, Monroe, Iowa, Sabbath and Sunday, April 16 and 17, beginning Friday evening at 7 o'clock. I can stay but a short time, hence wish to see all our friends out as far as possible. We invite them from Knoxville and other places. I intend to visit Sigourney next.

D. M. CANRIGHT.

THE next Quarterly Meeting of the Hillsdale church will be held at our house of worship in Hillsdale, the first Sabbath and Sunday in June next. We desire to awaken more interest in the cause of truth in Hillsdale, and solicit ministerial aid, and the aid of all others interested that can come.

By order of committee,

A. GLEASON, Clerk.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Will Mrs A E Harris please tell us where the Instructor is sent to herself, and to Stephen H and Irene S Brown?
F. B. All right.

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. D Stubbaker 37-11, R L Ohann 37-11, S H Ornbauer 37-11, J W Rawls 37-11, R H York 37-11, E M Hyatt 37-11, J W McAbee 37-11, M Wilson 37-11, M Titton 38-1, L Robinson 36-15, H Miller 33-17, W S Foote 36-1, W D Wilks 36-16, S Wright 36-15, N Wardner 36-24, W H Cushman 38-11, D Paine 37-1, M McCulla 37-1, Mrs Paine 37-1, Wm W Crandall 36-24, F Maxson 37-1, R Eddy 36-24, W W Murphy 36-24, T D Brackett 36-1, H Kreil 36-24, E Curran 36-24, E Brown 36-24.

\$2.00 each. C Conat 37-11, E Farrington 37-9, N C Wheeler 37-13, J Leland 36-3, A Shepard 35-10, Robt Schram 37-11, P Sanborn 35-1, Jane Shafer 36-1, Eliza Bliss 37-15, A P Green 37-11, Geo McDowell 37-15, E Braman 37-15, B Dickey 37-14, N Chase 36-21, M Carpenter 37-15, E V Ward 37-1, S J Miller 37-10, J R Englebeck 36-10.

\$3.00 each. S Mountford 33-1, D W Johnson 36-1. Miscellaneous. Y N Cudworth \$4.00 36-1, J F Byington 2.61-36-1, S Crandall 6.00 38-1, L Pancoast 1.65 37-4, R Peck 1.50 37-2, W Holbrook 0.55 36-11, J Raedels jr 1.50 38-2, S Whalen 0.95 36-12.

Books Sent by Mail.

J B Safford 36c, W Hoff 1.35, Jas Earle 25c, Mrs N S Nesbit 25c, M J Beach 25c, N Sheldon 25c, W Hoff 1.42, J C Smith 60c, Mrs C P Whitford 34c, W Holbrook 15c, R A Burgess 30c, Jno Roberts 50c, S Whalen 96c, J A Clarke 34c, Mrs A Heavren 34c, Jas Hackett 60c, J S Harris 1.00, S M Chapin 3.25, S J Miller 70c, S H King 45c, A Caldwell 1.50, J R Englebeck 3.08, S Paine 58c, M Harrington 15c, H M Bigbee 50c, A C Hudson 50c, H R Summers 2.75, S H King 50c, Wm Wild 12c, Wm Boynton 4.88, A S Hutchins 2.41, A M Mann 12c, M A Nourse 15c, J H Rose 25c, S B Sturges 2.01, M H Morgan 36c, J O Clark 36c, W D Porter 1.40, J Breeden 15c, H M Saunders 12c, J W Thorp 35c, C P McMillan 14c, B C Benedict 70c, J Flagler 1.10, E P Cram 1.20, E Bliss 35c, N M Jordan 13c, A A Evans 1.18, A H Hilliard 1.68, H Hilliard 3.52, L Pancoast 35c, F D Gilman 60c, B A Lanville 50c, H Crumb 34c, M W Bruce 1.00, C F Higgins 80c, A E Darrt 63c, H Howe 46c, A Green 1.00, G W Mitchel 38c, S A Chamberlain 60c.

Books Sent by Express.

J H Gintley, St Charles, Mich., \$35.00.