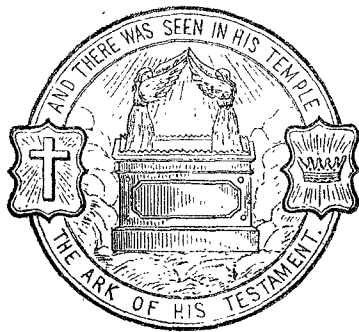


ADVENT



REVIEW

And Sabbath Herald.

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

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

TO A BELIEVER.

Hope thou in God,
Rest in his love,
Yield him your all,
His fullness prove.

Come with your care,
With sin oppressed;
Look unto him,
He'll give you rest.

Open your heart,
Plead each desire;
Ask that his love,
Your life inspire.

Ask that new light
May bless your way,
Turning the darkness
All into day.

Ask and believe,
Despairing one;
Never for bread
Will he give a stone.

Cast self away,
Look high above;
No help can equal
His boundless love.

M. E. PIPER.

Review of Wellcome and Goud.

BY ELD. J. H. WAGGONER.

(Concluded.)

THE TWO ATONEMENTS.

THEIR argument on the atonement they commence thus:

"The subject of atonement is revealed to us, in the Scriptures, in two parts, or branches; the first being accomplished by the death of Christ under the first, or old, covenant, or law of works (to redeem man from the curse of that law, Christ being made a curse for man) and is unconditional and universal in its application to, and its effects upon, all our race. The second is accomplished by the blood of Christ in the new covenant, or law of faith, and is conditional (1 John 1:7, 9), being limited in its application to adults, and in its final blessings, to believers."

This view has the merit of novelty, if that be a merit, but no other. The argument to sustain it is exceedingly weak, the texts quoted in its favor failing to justify their use of them. They start out with the definition of atonement and atone, as given by Webster, which is strongly at variance with their position. Atone "signifies to unite, or agree," say they; and "Atonement—agreement, concord, reconciliation after enmity or controversy." In the chapter preceding, on the necessity of atonement, they quote Rom. 5:10, with a comment as follows:

"When we were enemies, we were reconciled to God by the death (not the blood) of his Son."

Now if this reconciliation by the death of Christ, be on the part of the sinner toward God, as the text asserts, (enemies reconciled to God), and consists in placing him in "agreement, concord," with God, by the removal of the enmity, as the definition teaches, and if it is "unconditional and universal in its application to, and its effects upon, all our race," as they assert; then it necessarily follows that all the race are reconciled to God; that the enmity of all the race is removed, and all the race will be saved. This text alone, Rom. 5:10, is sufficient to disprove their theory, unless we are prepared to pervert it to prove Universalism. It looks to no such contrast as is presented by them, that is, of death and blood. See the whole verse: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." This assuredly refers to the removal of enmity, or to a reconciliation, of which salvation is the consequent. And that our personal sins do stand thus related to the death of Christ is shown by the apostle's remarks on baptism, in the same letter. Now baptism has no relation to original sin, or to the general condition of the race, otherwise infant baptism would be valid and necessary. Baptism is for the remission of sin, and is the duty of penitent believers, the followers of Christ, and of them exclusively. But the apostle says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"—not into his blood. If such a distinction exists as they claim; if the death of Christ was only for the resurrection of the race, without regard to condition or character, and the blood of Christ is for remission of personal sins, why is it that baptism, which is for the remission of personal sins, is into his death, and not into his blood?

The texts they quote in introducing the first part of the subject, the death of Christ, are remarkably inappropriate to their purpose. 1 Cor. 5:7. "Christ our passover is sacrificed for us." The connection shows that Paul was there treating of the purification of believers, and not of a work which is accomplished without regard to character, as is the case in the resurrection of the race. Heb. 9:26. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." This text they properly refer to the death of Christ, for the idea of sacrifice necessarily includes that of death. But if there is such a distinction and division of the subject as they claim, they have been unfortunate in the selection of a scripture to show it; for the ninth chapter of Hebrews is treating of the remission of sin, and the sanctification of believers. See verses 14, 22. And the text itself is a positive proof against their theory. It says that the sacrifice, or death, of Christ was "to put away sin." But in the plan for the resurrection of the race, according to their division of the subject, putting away sin has no place; for if it be true that the wicked dead will be raised, the majority of those resurrected never have their sins put away at all. It is true that a part of those resurrected have their sins put away, but they say the death of Christ is not for that object; the text says it is. Which shall

we believe? And this text is parallel with many others. "Christ died for our sins." 1 Cor. 15:3. "By the which will we are sanctified through the offering of the body of Jesus Christ." Heb. 10:10. "Offered one sacrifice for sins." Verse 12. "For by one offering he hath perfected forever them that are sanctified." Verse 14. "For Christ also hath once suffered for sins." 1 Peter 3:18. And that which in these texts is ascribed to the death of Christ, in other texts is ascribed to the blood of Christ. The distinction claimed by Messrs. Wellcome and Goud is merely fanciful.

But their argument must further be noticed. Thus they write:

"All sacrifices requiring the slaying of the victim show that the law under which they are offered has been broken, and that its penalty is death; and as the law of works could not give life (Gal. 3:21), it knew no mercy. Heb. 2:2; and 10:28. Therefore it did not require, of necessity, the shedding of blood, but the death of the victim, which might have been accomplished without the shedding of blood. But the atonement of Christ contemplated not only the redemption of our race from death, but also the forgiveness of the sins of the people against the new covenant, which would be an act of mercy through his intercession as high priest by his own blood. 'For without the shedding of blood there is no remission.' Heb. 9:22." Pages 107, 108.

In all this singularly inconsistent book perhaps there is not another paragraph so filled with inconsistencies as the above.

1. Their quotations to prove that the first covenant knew no mercy, and is therefore contrasted with the new, are irrelevant, for both Heb. 2:2, 3; and 10:28, 29, show that the incorrigible under the new testament are in danger of sorer punishment. Not that the law is changed in its nature or obligation, but to their guilt in the transgression of law, they add that of insult to the offer of grace. To neglect such a means of salvation manifests a love of sin such as could not be shown under any other circumstances. In proportion as the Lord magnifies the law, Isa. 42:21; and as it is established by faith in the gospel, Rom. 3:31; so is their guilt aggravated who choose yet to live in its transgression.

2. It is an error to suppose that sin under the old covenant was not taken away because the law did not allow of forgiveness. The truth is, sin was not then taken away because the priests of that covenant had no blood sufficient to take it away. Heb. 10:4; and others. But that law was consistent with mercy, as is proved by the second commandment; and that sin against it may be removed by efficient means, is proved by Heb. 9:15; the death of Christ was "for the redemption of the transgressions under the first testament;" and this not merely for temporal blessings, as Messrs. Wellcome and Goud affirm that the first covenant looked no further than these, but for an "eternal inheritance."

3. They strangely err in their statement of the comparative objects of the offerings of the two covenants. They affirm that because the law "knew no mercy," and "could not give life," "therefore it did not require the shedding of blood, but the death of the victim, which

might have been accomplished without the shedding of blood." But Paul, in his argument concerning the Aaronic priesthood and the offerings of the Levitical law, while contrasting them with that of Christ, says: "And almost all things are by the law purged with blood." Heb. 9: 22. In Lev. 17: 11, the Lord said to Israel, "I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." The atonement was the great central point of that whole system, without which all their offerings would have been meaningless. But this was effected only by blood, and the life of the victim was taken that the blood might be presented upon the altar. See Lev. 16; Heb. 13: 11; &c. It is not possible for any one who has an intelligent view of the Levitical economy to make or believe such a statement as they have here made.

4. Their reasoning is illogical and inconclusive. For the reason they offer why blood was not required in the old covenant is, that blood is for remission of sin; and as no remission was there granted, no blood was required. Consistency would require them to further reason thus: The offering of the life or body of the victim was to restore to life; but as the law could not give life, therefore no offering of life was required. But the whole truth on the point is this: that as the priests in the Levitical law "serve unto the example and shadow of heavenly things," Heb. 8: 5, typifying the offering and priesthood of Christ, so Christ, a sacrifice on the cross, and a priest in the heavenly sanctuary to plead his own blood, was represented in the death of the sin-offering and the blood thereof sprinkled on and before the mercy-seat by Aaron and his sons. Heb. 13: 11, 12; 8: 1-5; 9: 23, 24; 10: 1. In respect to the offering of both the body and blood, and to the objects for which they were offered, there is no contrast in the Scriptures between the sacrifices of the two covenants. The contrast is in regard to the efficacy or power to accomplish the object proposed. The object given in the Scriptures, which must be the true one, for the offering of blood, is to make atonement. See Lev. 16, and many other places. But the blood of Christ is for the same object; with this difference, one is but a type of the other; one atones in figure, the other in fact. The only marvel is, that any who read the Bible, and have even a faint idea of the gospel, and its types, should take a position which renders it necessary to give proof of this kind.

5. They reiterate their stale assertion that the blood of Christ is for "the forgiveness of the sins of the people against the new covenant." They also say that the transgression of the new covenant is unbelief. Pages 139, 275. But they also say, "God extends forgiveness under the new covenant on conditions of repentance and faith." Page 132. But if faith is a condition of forgiveness of sin, it is easy to see that sin must lie back of the requirement of faith. But if the introduction of faith made void the pre-existing law, as Messrs. Wellcome and Goud affirm, (but which Paul denies, Rom. 3: 31), all sin back of the system of faith would thereby cease to exist. Then faith, if given as a duty, would become an original or elementary principle of the government; and as such they represent it. But as such it could not possibly be a condition of forgiveness. Here we confidently take issue with their whole theory. This is a question of the principles of government the decision of which we would willingly leave with the jurists of the land. It is astonishing how these writers deal in assertions without regard to principles. They seem to have a settled determination not to see the necessary connection between the law and the gospel—"the commandments of God and the faith of Jesus." Rev. 14: 12.

6. The prominent error of their theory, and on which, indeed, their theory of atonement is based, is here repeated; viz., that there is a scriptural difference in design between the death of Christ and the offering of the blood of Christ. It has been shown that what is ascribed to one, in the New Testament, is ascribed to the other. I now notice it in another form, to show that they are, not only identical in design, but, identical in point of fact. On this the Script-

ures are very explicit. Let us see how the case stands.

"The wages of sin is death." That is, by sin life is forfeited; of course justice, or the demand of the law, is not satisfied without the taking of life. This, say Messrs. W. and G., could be "accomplished without the shedding of blood." But what say the Scriptures: "The blood is the life." Deut. 12: 23. This being so, how can one be taken to meet the demand of the law, and the other not taken? It is true that without shedding of blood is no remission; Heb. 9: 22. But this statement of the apostle is founded upon that made through Moses in Lev. 17: 11. "It is the blood that maketh an atonement for the soul." But this points to another fact. Why is an atonement needed? Because sin has been committed and life is forfeited. And why is the blood given to make atonement? Because the life (that which is forfeited) is in the blood. Nothing but the blood can make atonement, for nothing else represents the equivalent of the forfeiture. And Christ by laying down his life, or shedding his blood, which is the same thing, to meet the demands of the violated law, purchased the right of control over the lives of all those who have sinned. See Rom. 14: 9. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living."

When God said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed," Gen. 9: 6, he certainly did not design to teach that the surgeon who draws a few ounces of blood from the arm of a swooning man should have so much drawn from his own arm in return. The intent of this declaration is shown in verses 4, 5. "But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require." It was to teach and enforce a proper regard for life that all the instructions of the Scriptures concerning the blood were given. And this is so prominently set forth in the Scriptures, especially on the use of the blood for atonement, Lev. 16 and 17, that it seems strange that any should attempt to draw a distinction so directly in conflict with the declarations of the Bible. And the wonder is increased when we consider that they who attempt to draw this distinction profess to have the truth also on the subject of *life and death*, as the statements which they contradict lie at the very foundation of Biblical psychology. Had men never lost sight of the fact that "the life is in the blood," they would not have sought by false philosophy and vain speculation to find the life is an imaginary entity that man never possessed. And were this truth that "the blood is the life," always acknowledged and kept in view, the Bible plan of atonement by blood for the redemption of them who had forfeited their lives would appear reasonable to all. But having lost sight of this fact, and having substituted fables for truth, the divine requirement of blood for atonement appears then quite arbitrary and almost meaningless.

Messrs. Wellcome and Goud seem to do all in their power to perpetuate this error. Thus they say:

"If Jesus had died without shedding one drop of his blood, the law would have been satisfied." Page 111.

How do they know that this statement is true? They do not quote any scripture to prove it. There are only two methods by which the truth on this point may be known, to wit, by scripture declarations to that effect, or, by examples in the types in the Levitical law. But (1). The word of the Lord is this: "Your blood of your lives will I require." Gen 9: 5. And, "For it is the life of all flesh; the blood of it is for the life thereof." This is the divine requirement in regard to satisfaction, and it is only presumption to assert that the law would have been satisfied contrary to this requirement. (2). In the types, satisfaction by substitution was made by shedding of blood. And so all Scripture evidence is against them.

In connection with the assertion above quoted, they say:

"If no other object had been in view but redemption from the grave, no blood need have been shed, for the shedding of blood implies remission of sin."

This is not so. The shedding of blood implies satis-

faction to the law, and renders the remission of sin possible. And how do they know that any plan would have been possible for the redemption of the race from the grave, that did not insure remission of sin? Is there any hint of such a plan in the Bible? No! Such a plan would neither honor God nor benefit man. It would not honor God, because no principle of his government would be vindicated by such a transaction. It would not benefit man, because it would not admit of any probation. But the great reason for the resurrection of all men lies in the fact that they are on probation; and it is the extreme of folly to assert what would or what would not have been necessary to raise the dead without probation or the possibility of the remission of sin, as such a plan would have been the result of caprice and not of reason, and so unworthy of the divine government.

I am aware that this view of atonement is presented in this book for the purpose of proving the doctrine of the resurrection of the wicked. But I consider it an utter failure. Were that doctrine dependent upon their argument, I should be forced to abandon it, because they have removed from it every Scripture reason on which it is based, and, instead, based it on considerations not known to the Scriptures nor sustained by reason. I consider it unfortunate for the cause of truth that, while the resurrection of the wicked is being denied by many, an argument so labored should be presented in its favor, so entirely destitute of foundation in truth, while there are so many plain Scripture arguments in its favor, none of which they notice. In the eyes of opposers it is equivalent to an admission of the weakness of their cause, and is, therefore, an injury instead of benefit to the cause of truth which they professedly advocate.

Other passages in the book under this head I had marked for notice, but as I designed this for the closing article of the series, and have already gone beyond my desired limit, I leave them. It is no pleasure to me to follow up such vagaries. And as I consider the wondrous amount of contradictions of the Bible, and of itself, that this book contains, I am led to inquire, How is it possible for men who have read the Bible so much to throw together so many follies and inconsistencies? How can men of apparent intelligence and judgment recommend such a book as a consistent exposition of Bible truth? I can only find an answer in the fact that prepossession and prejudice have a power to bind the minds of men and "make the worse appear the better reason." The evidence of prejudice over the minds of the writers appears in very much of the book. It is much to be regretted that men will suffer their powers to be so perverted where eternal interests are at stake. There is no safety in this age of delusions but in a teachable spirit, and a childlike reliance on the Spirit of God to guide into the truth. May the Lord help us so to live that we do not grieve it away, but ever be guided into, and sanctified through, the truth.

Brevities.

EVIL speakers seldom realize the terrible nature of their work, until their batteries are turned upon themselves.

The more respect we have for God's will, the more regard he has for ours.

He who would claim the protection of God, must be subject to his law.

The more pains we take to keep the law of God, and to hallow his Sabbath, the more pains will he take to keep us.

The least recklessness of life, in thought, word, or deed, indicates a corresponding corruption of heart. Impatience under restraint, and galling under reproof, all indicate but too surely that restraint and reproof are indispensably necessary.

Nicely adjusted scales, weighing with equal precision tons or grains, are the admiration of all lovers of justice. Much more do we admire the mind trained to correct modes of reasoning, and admitting only just conclusions, yet ever prepared to weigh without bias or partiality.

As light appears most beautiful when placed in con-

trast with darkness, so does good seem most lovely when opposed to evil.

We all may know when a discord is produced in music, though we may not always be able to describe in technical terms what the discord is. So in human action, we see and feel the effect of evil, although it is sometimes so small that we hardly know how to describe it clearly.

JOS. CLARKE.

The Pope in Extremis.

Now that Napoleon is fallen, what is to become of the pope? Will his infallibility save him when the temporal arm that sustained him is removed? All the French troops that guarded him from his own people are removed, and he sends a piteous cry to Eugenie for just one ship to protect him. But there is no help for him, except by throwing himself upon the mercy of Victor Emmanuel, his mortal enemy, who has sequestered the rich revenues of the church, and whom the pope has excommunicated with all the solemnities of book, bell, and candle. Of this perverse heretic he will soon find, if he has not found already, that he, Heaven's vicegerent and prince of all earthly potentates, is as really a subject, as the archbishop of England is the subject of Victoria.

We hold it for certain that nothing will be allowed to stand in the way of realizing the long-cherished dream of Italian unity, to which the military occupation of the French has been for many years the only barrier. The national instincts and traditions all cluster around Rome as the proper capital of the kingdom, and when Victor Emmanuel takes up his residence there, what place will there be there for the pope? It is not likely the king will persecute the poor old pope for having excommunicated him, for he doubtless looks upon the whole proceeding as a well-gotten-up farce; but how can the pope consent to such humiliation as to hold his residence and walk back and forth under the shadow of his enemy?

The papal power, though it may still exist for a time, must be only nominal. It exists by sufferance; the proclamation of infallibility has made it the jest of nations; while the kings and kingdoms that once sustained the Papal Babylon are making her desolate and naked; eating her flesh and burning her with fire. Sincerely do we hope that the time for "apostles and prophets" to "rejoice over her" is nigh at hand!—*American Baptist*.

How Mr. Stringent Became Liberal.

MR. STRINGENT was sixty years old—very old I should have called him when I was a child. He was "brought up" in a thrifty, commercial sort of a way. His father was a small, snug farmer; but as his wants were few, he was called "well to do in the world," which, I suppose, means, "well to do for this world." His children received a fair education, and were always among the best scholars. No better cows and no better sheep were owned in those parts, than those owned by old Mr. Stringent. His maxim was "to keep what you have got, and get what you can." This maxim he inculcated most faithfully into the minds of his children. In process of time, old Stringent died, and fortunately such men carry nothing with them. The children grew up and were scattered abroad, and I have nothing to say about them, except that they were all keen to gain this world. I am to speak of his youngest son, Simon, who took "the old place," that is, the farm, agreeing to pay off his brothers and sisters their share as fast as he could earn it.

And now Simon, in his youth, was married and settled at "Craig's Valley," as the farm was called. He had to support himself and his young family, and yearly to pay a good round sum toward his debt. Early and late he toiled. Carefully and anxiously he saved everything possible. His expenses were the lowest possible; everything went to "the debt." And if there was anything Simon dreaded more than another, it was a call for charity, or, as he termed it, "the everlasting contribution box."

The announcement that "a collection would be made

next Sabbath," would invariably make him unwell and unable to attend chapel. Indeed, so delicate was his constitution, that once in a while when he had been caught, he would invariably have the nose-bleed, and be compelled to go out before the box reached him. But years passed on, and his habits grew strong, and his debts grew feeble, until at the end of fifteen years, he had paid off every debt, and owned a large farm, free from every incumbrance.

But now a new chapter in his life was to be experienced. There was an outpouring of the Holy Spirit upon the people. Very many sang the new song. Several of the children of Simon were among the new-born children of light. Simon was the last to become interested. He was the last to feel his sins, and he struggled and resisted, a long, long time, before he yielded to the conditions and demands of Christ. Then he was very slow to take up the crosses as they lay in his path. He was afraid to commit himself. He was slow to erect the altar of prayer in his house. He was slow to confess Christ before the world. But he battled all of these difficulties, and overcame them, because he really had Christian principles in his soul. But now he met a difficulty which seemed insurmountable, unexpected, and very trying. He found that now his brethren and his Bible took it for granted that he would be liberal. How could he, who had never given away a shilling in a year, be expected to give tens and even hundreds? How hard to understand the Christian fact, that "none of us liveth to himself." He tried to convince himself that a man's first duty is to provide for his own family; and conscience told him he had been doing nothing else all his life. He tried to convince himself that "charity begins at home," and conscience told him he wanted it to stop there also.

When he read his Bible, it seemed as if he was always stumbling upon such passages as these: "Freely ye have received, freely give." One day he sat a long time motionless, trying to convince himself that he had not received much. "Why, what little I have, I earned myself, by hard labor. Pray, what have I received?" And then conscience would begin her whispers: "Why, Simon Stringent, you received a good constitution—you were never sick a day in your life." "That is true." "And you received a shrewd mind—you know how to manage and make money; and you have received a great deal of sunshine, and a great many rains on your farm, and a great increase of your flocks and cattle, and you have received a large, healthy family, no deaths in it, and you have received a long life already, and hope for more; and you have received the Sabbath and its blessings; and you have, as you hope, received the pardon of your sins, and hope of life eternal through God's dear Son. Received! Why, you have received everything; it has been nothing but receive, and now you must give."

O Simon! how hard you breathe! how the perspiration stands on your brow! Had he been dreaming? or had the Spirit of God been teaching him?

The very next day, Simon, or as he was called now, Mr. Stringent, had a loud and tender appeal from the missionary field, and now a collection was to be made, not in the chapel, where every man could dodge, or conceal his parsimony, but by an open subscription in black and white. The collector was to come around at once. Then it was that the dialogue, which is said to have taken place between Mr. Stringent and the devil, occurred.

"How much must I give?" said Mr. Stringent. "As little as you can, and be respectable," said the devil.

"I am very far from being rich," said Mr. Stringent.

"You are the richest man in the church," said conscience.

"Suppose I give five pounds."

"Fully enough," said the tempter.

"Freely ye have received, freely give," said conscience.

"Remember your great family, their schooling, and clothing, and the furniture and new carriage which you need," said the tempter.

"I shall put down ten pounds," said Stringent.

"You are beside yourself! Why, they will expect

you to do in like proportion for everything hereafter. There is no end to these calls," said the tempter.

"I shall put down twenty pounds," said Stringent.

"Yes, but do consider," said the tempter; "you know your taxes are awful this year; and you know your oats are very light, and they sell by weight, and not by the bushel, as they once did; and the drought has injured your grass, and your fruit will be next to nothing."

"Yes," said conscience, "but your corn is magnificent, and so are your potatoes; and if hay is light, the price is heavy, and your workmen never earned as much as they do this year; and the shipment of timber, which was growing long before you were born, has brought an enormous price."

"I shall put down fifty pounds."

"Oh! Mr. Stringent! Mr. Stringent! you are nearly crazy, to throw away money so! Why, sir, with that sum you could buy two young cows, or ten first-rate—"

"Get out, get out, you tempter of my soul! I shall put down one hundred pounds this time, and if you don't let me alone, I declare I shall double it!"

And Mr. Stringent did put it down; and he felt so much better, and grew so strong under it, that it was well understood between him and the devil, ever after, that if he was tempted, he would double his charities. And so well did he abide by it, that he became one of the most liberal men in the country; and when he went around to collect for charities, as he often did—the most liberal man always being the best collector—and when his brethren would make excuses, he would shake his head, and say, "I only wish you could have such dialogues with the devil as I have had."—*The Church*.

Rich for a Moment.

THE British ship *Britannia* was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck; but the vessel went to pieces so fast that the only hope for life was in taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up before him.

"What are you doing there?" shouted the youth. "Don't you know the ship is fast going to pieces?"

"The ship may," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

His remonstrances were answered only by another flourish of the hatchet, and he was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment at all. And yet the only riches we can hug to our bosoms with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hour comes.

WHAT ONE OUGHT TO KNOW.—Ruskin says, An educated man ought to know three things; first, where he is—that is to say, what kind of a world has he gotten into; how large it is, what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going—that is to say, what chances or reports there are of any world beside this; what seems to be the nature of the other world. Thirdly, what he had best do under the circumstances; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and has his will so subdued that he is ready to do what he knows he ought, is an educated man; and the man that knows them not, is uneducated, although he could talk all the tongues of Babel.

Those who blow the coals of others' strife may chance to have the sparks fly in their faces.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 6, 1870.

URIAH SMITH, EDITOR.

Thoughts on the Book of Daniel.

CHAPTER IX. (CONTINUED.)

VERSE 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

The angel now gives to Daniel the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of a commandment to restore and build Jerusalem. And not only is the event given which was to determine the time of the commencement of this period, but those also which were to transpire at its close. Thus a double test is provided by which to try the application of this prophecy. But more than this, the period of seventy weeks is divided into three grand divisions, and one of these is again divided, and the intermediate events are given which were to mark the termination of each one of these divisions. If, now, we can find a date which will harmonize with all these events, we have, beyond a doubt, the true application; for none but that which is correct could meet and fulfill so many conditions. Let the reader take in at one view the points of harmony to be made, that he may be the better prepared to guard against a false application. First, we are to find at the commencement of the period, a commandment going forth to restore and build Jerusalem. To this work seven weeks are allotted. As we reach the end of this, the first division, seven weeks from the commencement, we are to find, secondly, Jerusalem in its material aspect, restored, the work of building the street and the wall fully accomplished. From this point, sixty-two weeks are measured off; and as we reach the termination of this division, sixty-nine weeks from the beginning, we are to see, thirdly, the manifestation before the world of the Messiah, the Prince. One week more is given us, completing the seventy. And, fourthly, in the midst of this week, the Messiah is to be cut off and cause the sacrifice and oblation to cease; and, fifthly, when the last week expires of that period which was allotted to the Jews as the time during which they were to be the especial people of God, we naturally look for the going forth of the blessing and work of God to other people.

We now inquire for the date which will harmonize with all these particulars. The command was to include more than mere building. There was to be restoration; by which we must understand all the forms and regulations of civil, political, and judicial life. When did such a commandment go forth? At the time these words were spoken to Daniel, Jerusalem lay in complete and utter desolation, and had thus been lying for seventy years. The restoration, pointed to in the future, must be its restoration from this desolation. We then inquire, When and how was Jerusalem restored after the seventy-years' captivity?

Worship God in "the beauty of holiness," and let thy soul delight itself in Jesus. Drink long and deep from the fountain of love, and satisfy the thirst of thy soul. Feed richly upon the heavenly manna, till thou hunger no more. Let thy joy be full, for so is the will of thy Master.

Self-deception.

It is an easy thing to deceive ourselves. Self-esteem and self-love lead to self-deception. It is easy to persuade ourselves that we are right, and that those who do not agree with us are wrong. A person may imagine that he has attained to a state of perfect humility, when in fact it is only the perfection of self-complacency and pride. And he may become so extremely selfish as to think himself perfectly free from selfishness.

These conditions are hard to cure. The persons thus afflicted imagine that they are so completely given up to the will of God, and have no will of their own, that the thought of renouncing their fancies would horrify them, as it would seem to them to be a renunciation of the work that God had wrought in their soul by the Holy Spirit. They think they have yielded up all to God; but what God has wrought in them they cannot yield—they cannot deny him! And so their perfect submissiveness to God, results in perfect stubbornness against all attempts to correct their errors. They are ready now for martyrdom. The genuine martyrs to the truth seem stubborn, of course, to their persecutors; but it was only their fidelity and submissiveness to God.

How shall the case be reached? Humility on stilts, proud of its perfection of beauty, self-renunciation clothed in supreme selfishness, and submissiveness steel-clad in stubbornness, are hard things to meet. It was commendable for the martyrs to stand stiffly for the truth. What then can be done in the cases of self-deception? I can see but one chance of hope; and that is, by some argument or motive to cause the subject to call in question his or her infallibility. If this can be done, we may report progress. The martyrs did right to stand for the truth at the expense of their lives; but are you absolutely certain that it is the truth that you are ready to die for? Is there not a bare possibility that what you esteem sacred truth may not be the mere fancies of a disordered imagination? Let us make a distinction between clearly revealed truth, and our own imaginations and feelings. Let us get a humility that is teachable, an unselfishness that prefers others' judgment to our own, and a submissiveness that yields to the instructions of others whom God has blessed with an experience possibly quite equal to our own. When an individual stands against the whole church, as well as the whole world, there is the greatest reason to believe that he is laboring under self-deception. R. F. COTTRELL.

Sinai and Calvary.

"HERE are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

There is a very intimate connection between the law of God and the work of Jesus, our great high priest; for it is clear that the law of God is the means of convicting the sinner; and it is clear that Jesus Christ alone offers pardon.

So intimate is the relationship between the law and gospel, that he who proclaims the one, must of necessity be deeply imbued with the spirit of the other; else he will fail of inculcating the true principles of right. He who proclaims the law without a distinct and feeling delineation of the gospel, will probably become harsh and forbidding, perhaps repulsive; while he who proclaims the gospel without a distinct and full enunciation of the moral law, will become lax in his moral tone, and his standard will trail in the dust.

To run into extremes is the weakness of our nature. When we see men working with great zeal against the law of God, we are in danger of losing the love and tenderness of the gospel. When we are opposed in our attempts to convince our neighbors and friends of the validity of the moral law, we are in danger of feeling indignant, in view of the crooked course of error and heresy.

To unite the principles of justice and mercy, to unite the spirit and principles of Sinai and Calvary, is the greatest triumph of Christianity. To be firm and true to the principles contained in the moral law, with the melting tenderness of Jesus Christ as he

groaned upon the cross—this requires more than mortal wisdom.

To return blessing for cursing, good for evil, love for hate, tears for sneers, this is the needed wisdom; instead of which, man in his weakness is in danger of desiring to call down the anger of Heaven upon the impious blasphemer, instead of being filled with sorrow and pity, as was our Saviour when he wept over the fated city, Jerusalem. See Matt. 23:37.

JOS. CLARKE.

Our Influence Illustrated.

THE other day I met an old gentleman who said to me in substance as follows: "I never liked the Methodists. I never could bear their doctrine. When I was a boy, I went to a teacher who was a Methodist, the first one I knew. He was very cross and ugly. I thought if he was a sample of the Methodists, I did not want anything to do with them." From that time till this, this man has been strongly opposed to the Methodists wherever he found them. All this prejudice he received from the ill conduct of that one who bore the name of Methodist so long ago. How very different might have been this man's feelings toward the Methodists had that teacher been a faithful, tender, kind-hearted man. Instead of setting him against the doctrine, he would have inclined him to be favorable towards it.

So it is with every professor, no matter what people they stand connected with. Wherever they go, they become representatives of that faith, whether they be Methodists, Adventists, or anything else. How important it is, then, that our brethren who profess the truth should carefully live it out, and have a kind and gentle spirit. Our scattered brethren and sisters may think that because they are not preaching, they are not doing anything. This is not the case. Their influence and example is preaching all the time. Eternity will show that souls have been won or lost by their influence. D. M. CANRIGHT.

And They All with One Consent Began to Make Excuse.

DEAR BRETHREN AND SISTERS: My mind of late has been very forcibly called to these words of the Saviour. Since the appointment of the camp-meeting, as I have been trying to urge upon those whom I met the necessity of going, with a very few exceptions I have had to listen to the many, many excuses which, if possible, were more groundless than those made in the Saviour's day. Dear brethren and sisters, how can we think it is not important whether we attend the camp-meetings or not, and still expect to enjoy the blessing of Heaven? How glad we all should be to have the dear servants of God come to our homes, and talk and explain the way to us more perfectly. But we know this cannot be; neither can they visit all the churches, to labor for them. Therefore the plan of camp-meetings has been adopted, so that by a little labor and sacrifice of each one, they may avail themselves of the opportunity to hear from those whom the Lord has called to dispense the words of life.

Dear brethren and sisters, let us bear in mind that the Lord has said, Seek first the kingdom of God and his righteousness, and not be overcharged with the cares of this life. And as we make excuses for not attending the gatherings of God's people, let us be sure they are such as will be pleasing to our Heavenly Father, so that after we have borne the name of Christian and endured some of the scoffs of the world, it may not finally be said of us, as it was to those that made excuse in the Saviour's time, that those who were bidden should never taste of his supper. Oh! let us remember that the supper time is coming, when the Saviour will gird himself and serve those that are ready and prepared for it. And how can we better prepare than to avail ourselves of the opportunity of hearing the duties and dangers of this time pointed out by those whom the Lord has called to the work?

Yes, we all need the benefits of the meeting, to prepare us for the Judgment, and finally for the gathering of God's people to the marriage supper of the

Lamb. Then come one, come all. Backslider, come. It is the place for you. Believer, come. Bring the good Spirit of the Lord and good angels with you. Come, praying that the blessing of the Lord may be with his servants, and in the meeting, that lasting good may result from it. WM. POTTER.

Lapeer, Mich.

Harvest.

THE time of wheat harvest is ended. It has been a busy season indoors and out, and men of all classes and professions—the rich, the poor, the worldling and Christian, have worked in the same field together. We naturally suppose that the rich have talked of their gains, their trades and speculations; the poor, of their wages and their struggles with poverty. The tongue of the worldling has found no stopping-place; his conversation has been of any and everything, pure and impure, jesting or profanity, it matters not to the worldling. And we look for nothing better from him.

But the Christian! Ah! who can tell of what his conversation has been? Has he warned the rich of the deceitfulness of riches? Has he comforted the poor by pointing to a Saviour who freely giveth all things? Has he told the worldling that the love of the world is enmity to God? that the name of the Lord should not be taken in vain? or has he been so near like his companions that he could not raise the voice of warning? Can he answer these questions with a clear conscience before God? I fear some cannot.

O my brethren, can the worldling truly say of you, The Adventists were the wildest and biggest jokers in the field? They could tell of the funniest incidents, the biggest bargains and most trades; and worse still, could outdo the worldling in impure conversation. O my Saviour, how oft do thy professed followers offend and crucify thee! How oft art thou wounded in the house of thy friends! And do they mourn and repent for all this? Alas! no.

Oh! the hardness of heart which characterizes this generation. It seems that the prophet was speaking to the people of this age when he said, Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. * *

West Union, Iowa.

I Am with Thee.

"FEAR thou not; for I am with thee: be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

When the cold winds of adversity blow, blighting all your hopes in this life, "Fear thou not."

When affliction falls heavily, blighting the lovely buds of your household, and perhaps the ruthless hand of death aims his poisonous dart at you also, then remember, He has said, "I am with thee."

When friend after friend is taken from you, and you are left homeless and a stranger in this wide world of sin, "Be not dismayed; for I am thy God."

When temptations surround you, and the conflict is severe because of your weakness, "I will strengthen thee; yea, I will help thee."

When agony intense agitates your bowed frame, and the heart-strings quiver with anguish; when your sins like mountains rise before you, and you fear and tremble lest you never can be victorious, hear Him say, "Yea, I will uphold thee with the right hand of my righteousness."

When you feel to cry in bitterness of soul, O Lord, have mercy upon me, a sinner, having hardly confidence to lift your eye to Heaven, then be assured that, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. 103: 13, 14.

ANGELIA J. EDMUNDS.

Johnstown, Mich., Aug. 29, 1870.

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

Close of the Meetings at Winterset, Iowa.

SUNDAY, Aug. 28, we closed our meetings at Winterset. Have been there just six weeks, and preached about fifty sermons. Have sold about \$90 worth of books. Have obtained thirty subscribers for the Review; and fifty have embraced the truth, besides a very large number more who are warm friends to the truth, though they have not yet commenced to live it out. We have numerous friends scattered all over the country for miles in every direction.

We think a good work has been done here, and that the Lord has especially opened the way, and blessed us in our meetings. We intend to follow up the interest here as fast as possible this fall and winter.

As we were to leave with our tent, and had no place for our meeting, we made an effort to obtain the privilege of holding meetings in some one of the several churches in town, but utterly failed.

We tried to obtain the Christian church for just one Sabbath meeting till we could get a place; but we could not get it even for one day. So on Sunday, the last day of our meeting, we called a business meeting of our friends, to see what should be done. Though it was very rainy, yet we had a good congregation. A good hall could be had, all fitted up, for \$75 for six months. We proposed that they raise that amount, and hire the hall. A subscription was started, and in less than fifteen minutes, we obtained \$145—nearly double what we called for. This shows how our friends feel toward the truth in this place. Had we time to spend, we think we could readily build a house of worship this fall. But the hall will furnish them a good, sufficiently large and convenient place in which to meet.

We think the truth has brought out a good, substantial, reliable class of people in Winterset; and with the blessing of the Lord we hope to see an excellent church here. Numerous places are opened all around for meetings. We were much interested in the case of a man from Missouri. He came up to visit his brother, and attended our meetings the last two days. He improved all the time, both in hearing and asking questions. He subscribed for the paper, and bought some books, and seemed to receive the truth as a thirsty soul would cool water. He would hardly let us off without promising to go to his place to preach the truth.

It does us good to meet such souls who are anxious for the word of the Lord. Like thousands of others, he is thoroughly disgusted with the popular religion of the day. May the Lord bless him and his family, and open the way for him to hear and obey the word of the Lord.

We have this day moved to Des Moines, the capital of the State. It is a city of about 14,000, and probably is as proud and corrupt as other cities of its size. Several considerations induced us to make an effort here. We have but a short time of tent season left any way; and if we fail, we shall not lose much. If we raise an interest, we can carry it on in a hall when too cold for the tent. At any rate, we shall try in the name of the Lord, and hope for his blessing.

Brethren, pray for us.

D. M. CANRIGHT.

Des Moines, Aug. 30, 1870.

Labors in Indiana.

OUR last report was from Lancaster, Owen Co., southern part of the State. We pitched the tent at that place the 29th of June, in the beginning of harvest. We did not look for a large congregation at that season of the year, but were happily disappointed. We remained there five weeks with the tent, and with but a few exceptions our congregations would number from three to six hundred, while a few of them were estimated at seven hundred. The society was composed of Lutherans, Meunonites, Dunkards, Church of the Saints, Methodists, and Christians or Campbellites. All seemed to take an equal interest in the meetings.

We received some opposition from the Christian order, which did us more good than harm. Two of their ministers met us, the last of whom met our doc-

trines by way of review, which was kept up by us for several nights. The general impression of the community was that God's law was not abolished, notwithstanding his effort so to prove.

Our Sabbath meetings were large, numbering two or more hundred, while some twenty have embraced the truth, and we still hope for others who are soundly convinced. Our meetings at this place have left an excellent impression on the minds of the people, who are still anxious to hear further of our views. We remained one week after the tent was taken down and shipped north, holding our meetings in a grove, and in the Methodist church, which was freely offered to us. We have disposed of some forty dollars' worth of books, and obtained quite a number of Review subscribers.

We are now at Burlington, Carroll Co. Here we found a great deal of prejudice, which has been gradually giving way, so that but little now exists. We began here the 10th of August, and have now presented the Sabbath-and-law question before the people; and it is making quite a sensation with them. We have had no Sabbath meeting with them yet, so cannot tell what will be the result of their investigations. We, however, expect some to take hold of the truth.

A good state of feeling seems to exist, and we have found many warm friends here. Our congregations have ranged from one to five hundred, with good attention and interest. We are receiving some opposition from the Christian denomination. This people are quite numerous, and nearly all the opposition we meet in this State comes from them.

We have received a challenge from three of their ministers for discussion, giving us our choice among them. The minds of the people seem to demand a discussion, and we do not know but it would be productive of much good could it be carried on in the fear of God, and we hope to engage in none other than such.

We were made to rejoice by meeting father Bates. May the Lord bless his short stay to the good of his cause. We were all sorry that affliction in his family called him away from us so soon.

Brethren, pray for the cause in this part of the vineyard.

Yours in hope of eternal life,

E. B. & S. H. LANE.

Burlington, Ind., Aug. 26, 1870.

Report from Illinois Tent.

OUR meetings are still progressing in interest. We are encouraged to think that some honest souls will receive the truth. Sabbath, the 20th, we held our first Sabbath meeting. There were some fifteen present who were keeping their first Sabbath. Some expressed with tears their gratitude to God for sending them the light of his precious truth.

The Lord has been with us to aid in the presentation of his truth, and has attended it by the influence of his Holy Spirit, and it has made, and is making, deep impressions on many hearts; and we feel that all the honor is due to his blessed name. Our prayer is that God may enable us by his grace to get so low before him, that he can use us as instruments to build up his cause.

The dragon is growling some. The Catholics have threatened to cut down our tent, and some of the ministers of the place are doing what they can by using the keep-away argument among the people. One minister, however, thinks he can straighten out this matter, and demonstrate to the people that we are heretical. So he came into our tent and challenged us to debate the Sabbath question with him. We feared that he was not the man to undertake this matter, as he was decidedly nervous, and excited; but as he urged the case, and the people were anxious to have the subject discussed, we consented, provided the question for debate would cover the ground of dispute between us, and that we could have rules passed that would insure good order during the discussion. He agreed to this, so we expect a discussion next week.

We would say to our brethren that have written us about labor in their different localities, and wonder why we came here where there were no brethren,

that the Lord by his providence clearly pointed out this place, and we felt satisfied that it was his will we should pitch our tent here; and from the present indications it may be duty to stay here as long as it will answer to hold meetings in the tent. Brethren, pray for us, and for the success of the truth.

T. M. STEWARD.
R. F. ANDREWS.

Report from Ohio.

We still remain with our tent in Troy, Ohio. We have been here four weeks. The interest to hear the truth still remains good. Our congregations range from 100 to 400. Good order is generally observed by the people. Some half a dozen have already begun to keep the Sabbath, and many more are convinced and on the deciding point. Which way they will turn we know not.

We shall stay here another week, and longer if the interest will warrant it. We earnestly request the prayers of those who have an interest at a throne of grace.

I. D. VAN HORN.

Wayside Efforts.

A CHRISTIAN gentleman was once passing in a stage through a region of country where he had formerly labored. While the driver stopped to water his horses, he handed tracts to two men who were at work by the roadside.

Recognition followed, and a greeting of unusual warmth on the part of the two men drew the attention of the stage driver, who dropped his bucket, exclaiming, "Oh, is it possible that I have been hauling Mr. C——, and did not know it!" Explanations were given, and this devoted laborer for Jesus was gratified to meet with three humble Christians who had, ten years before, been led to Christ by his personal labors. Ecclesiastes 11:1.

Humanly speaking, it was but a small matter for a pious young man to speak a few words of Christian admonition to another young man while exchanging the usual salutations of travelers. They pass on in opposite directions, never again to meet on earth, but those few words sent a devoted missionary to the heathen.

How few ever think of improving such opportunities; and fewer still feel themselves under obligation to address strangers upon religious subjects.—*M. G. McMahan.*

Meditation.

MEDITATE upon these things; give thyself wholly to them, that thy profiting may appear unto all. 1 Tim. 4:15. These were the words of Paul to Timothy; and it would be well for every Christian to take this advice to himself. The Lord wants his people to be growing, progressing Christians; but they cannot be such without thinking and meditating upon the things of the Lord. There are good examples in the Bible of men who were in the habit of meditating. It is written of Isaac, that he went out to meditate in the field at the eventide. Gen. 24:63. David, who was a man after God's own heart, meditated in the night-watches, Ps. 63:6; in God's precepts, 119:15; in his statutes, 119:23; in his word, 119:148; and on all his works, 143:5. David also says, And the meditations of my heart shall be of understanding; Ps. 49:3; and of the Lord he says, My meditation of him shall be sweet. 104:34. The Lord commanded the children of Israel, pertaining to his law, Thou shalt meditate therein day and night. Josh. 1:8. And the man is called blessed whose delight is in the law of the Lord; and in his law doth he meditate day and night. Ps. 1:2.

A book of remembrance is written, not only for those who fear the Lord, but for those who also think upon his name. Mal. 3:16.

Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Phil. 4:8.

If any lack wisdom, or know not how to think upon good things, they have only to pray as did David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." Ps. 19:14. I have often thought that the psalms were mostly written in David's seasons of meditation; and all who would be living, growing Christians must also meditate upon the works of the Lord. * *

Murmurings.

"NEITHER murmur ye, as some of them also murmured, and were destroyed of the destroyer.

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:10-12.

Back to Egypt, is the watchword
All along the line to-night,
Even with the valiant soldiers
Who have stood in many a fight.

Some have given up discouraged,
And have laid their armor down.
Some prefer earth's fading laurels,
To the conqueror's palm and crown.

Some of duty have grown weary,
And now seek an easier way;
Think the Captain is exacting,
Or they'll never get their pay.

Some ne'er tried real army rations,
And cling to home diet still;
Appetite perverted loves it,
And they're sure the other'd kill.

Some it seems, too, are disgusted
With the style of uniform;
Some have friends who do not like it,
Or 'tis odd, or is too warm.

Oh, the faults! their name is Legion,
That to-night they have to find,
And they grow no less when harbored
By a discontented mind.

But a few stand firm, unwavering,
And they say, We will go on;
We can trust the faithful Captain,
We would go where he has gone.

O my Lord! thy grace—that only,
In this dark and trying hour,
In this time of fearful shaking,
Can keep me from Satan's power.

Thou' all earthly hopes should perish,
Grant me this, my blessed Lord:
Some low place with thy tried people,
And a share in their reward.

MARY MARTIN.

Blakeville, N. H.

The Second Coming—A Dream.

FOR four successive Sundays, the Advent note had been sounding through the church that I attended. The hymns, the prayers, the sermons, all spoke of the second coming of Christ. To it all, as a good churchman, I had listened seriously, and, I hope, devoutly. It had mingled itself dream-wise with the creeping light of painted windows, falling in gold and purple and crimson over successive pews, where fair forms in feathers and flowers, satins and laces, and the portly figures of respectable citizens, were to be seen, bowing in responses, rising at the gospel, joining in the anthems, and in other ways signifying assent to the wonderful truths which formed the subject of the sermon.

At times, like a vivid shaft of light, some declaration from the epistle or gospel would, for a moment, pierce the dreamy solemnity, and I would start, as if an angel had touched me, with an awakening thrill.

"The night is far spent, the day is at hand."

My soul vibrated for a moment like a harp. Was it true? The night, the long night of the world's groping agony and blind desire, is it almost over—is the day at hand?

Again: "They shall see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, look up and rejoice, for your redemption is nigh."

Coming!—The Son of Man really coming—coming into this world again with power and great glory?

There were moments when I thought of it, in which I rose up in my seat and all church seemed glorified!

Will this really ever happen? Will this solid, common-place earth see it? Will these skies over New York brighten and flash, and will up-turned faces in this city be watching to see him coming?

So our minister preached, in a solemn sermon; and for moments, at times, I felt a thrill of reality in hearing. But as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton, whispered to me not to forget the meeting of the bank directors, on Monday evening; and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her Thursday receptions; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Penman.

"So absurd," she said, "when her income, I know, cannot be half what ours is, and I never think of sending to Paris for my things—I should look at it as morally wrong!"

I spoke of the sermon. "Yes," said my wife, "what a sermon!—so solemn. I wonder that all New York is not drawn to hear our rector. What could be more powerful than such discourses? My dear, by-the-by, don't forget to change Mary's opal ring for a diamond one, dear me! The Christmas presents were all so on my mind that I was thinking of them every now and then in church, and that was so wrong of me!"

"My dear," said I, "sometimes it seems to me as if all our life were unreal. We go to church, and the things that we hear are either true or false. If they are true, what things they are! For instance, these Advent sermons. If we are looking for that coming, we ought somehow to feel and live differently from what we do! Do we really believe what we hear in church, or is it a painted dream?"

"I do believe," said my wife earnestly, (she is a good woman, my wife,) "yes I do believe, but it is just as you say—oh, dear! I feel as if I am very worldly—I have so many things to think of!" and she sighed.

So did I; for I knew that I too was very worldly. After a pause, I said:

"Suppose Christ should really come to New York this Christmas, and it should begin to be authoritatively announced that he would be in the city that day?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "he would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for his presence in vain. He would not be in palaces."

"Oh!" said my wife, earnestly, "If I thought our money separated us from him, I would give it all, yes all, might I only see him one hour."

She spoke from the bottom of her heart, and for a moment her face was glorified.

"You will see him some day," said I, "and the money that we are willing to give up at a word from him, will not keep him from us."

That evening, the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets of New York, and to be conscious of a strange, vague sense of something just declared of which all were speaking with a suppressed air of mysterious voices.

There was a stir of hush—a whispering stillness was around. Groups of men stand at the corners of the street and discuss an impending something, with suppressed voices.

I heard one say to another, "Really coming? What? To-morrow? And others said, "Yes, to-morrow, on Christmas day, he will be here."

It was night. The stars were glittering down with a keen and frosty light, the shops glistened in their Christmas array, but the same sense of hushed expectancy pervaded everything. There seemed to be nothing doing, and each person looked wistfully on his neighbor, as if to say, Have you heard?

Suddenly, as I walked, an angel form was with me, gliding softly by my side. The face was solemn, serene and calm.

Yet, though I felt awe, I felt a sort of confiding love, as I said, "Tell me—is it really true? Is Christ coming?"

"He is," said the angel. "To-morrow he will be here!"

"What joy!" I cried.

"Is it joy?" said the angel. "Alas! to many in this city it is only terror. Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of New York. A stout, florid, bald-headed man was seated at a table covered with papers, which he was sorting over with nervous anxiety, muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a little book. The room was, in all its appointments, a witness of boundless wealth. Gold, and silver, and gems, and foreign furniture, and costly pictures, and articles of *virtu*, everything that money could buy was heaped together; and yet the man himself seemed to me to have been neither elevated nor refined by the confluence of all these treasures. He seemed nervous and uneasy. He wiped the sweat from his brow, and spoke.

"I don't know, wife, how you feel; but I don't like this news. I don't understand it. It puts a stop to everything that I know anything about."

"O John," said the woman, turning towards him a face pale and fervent, and clasping her hands, "how can you say so!" And as he spoke, I could see breaking out above her head a tremulous light, like that above the brow of an angel.

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish he would put it off! What does he want of me? I'd be willing to make over—well, three millions, to found a hospital, if he would be satisfied and let me go on. Yes, I'd give three millions, to buy off from to-morrow."

"Is he not our best friend?"

"Best friend!" said the man, with a look of half fright, half anger. "Mary, you don't know what you are talking about! You know I always hated those things. There's no use in it; I can't see into them. In fact, I *hate* them."

She cast on him a look full of pity. "Cannot I make you see?" she said.

"No, indeed you can't. Why, look here," he added, pointing to the papers, "here is what stands for millions! To-night it's mine, and to-morrow it will be all so much waste paper, and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes the whole, not to have him come these three hundred years." She stretched out her thin hand toward him, but he pushed it back.

"Do you see?" said the angel to me solemnly, "between him and her there is a great gulf fixed. They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. To-morrow she will rise to Christ as a dewdrop to the sun, and he will call to the mountains and rocks to fall on him, not because Christ hates him, but because he hates Christ."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was—a broken chair, a rickety table, a bed in the corner—where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bedclothes, as they talked in baby voices. "When mother comes she will bring us some supper," they said. "But I'm so cold!" said the little outsider. "Get in the middle, then," said the other two, "and we will warm you. Mother promised she'd make a fire when she came in, if that man would pay her."

"What a bad man he is," said the oldest boy; "he never pays mother if he can help it."

Just then the door opened, and a pale, thin woman came in laden with packages.

She laid all down and came to her children's bed, clasping their hands in a rapture.

"Joy! joy! children, oh! joy, joy! Christ is coming! He will be here to-morrow."

Every little bird in the nest was up, and the little arms around the mother's neck; the children believed at once. They had heard of the good Jesus, he had been their mother's only friend through many a cold

and hungry day, and they doubted not he was coming.

"O mother, will he take us? He will, won't he?"

"Yes, yes, my little ones," she said softly, smiling to herself; "He shall gather the lambs with his arm, and carry them in his bosom."

Suddenly again, as by the slide of a magic lantern, another scene was present.

We stood in a lonely room, where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in bitterness of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and few to pity. She thought herself alone, and she spoke: "Judge me, O Lord, for I have walked in my integrity. I am as a monster unto many, but thou art my strong refuge."

In a moment the angel touched her. "My sister," he said, "be of good cheer. Christ will be here to-morrow."

She started up with her hands clasped, her eye bright, her whole form dilated, as she seemed to look into the heavens, and said with rapture:

"Come, Lord, and judge me; for thou knowest me altogether. Come, Son of Mary, in thee have I trusted; let me never be confounded. Oh! for the judgment seat of Christ!"

Again, I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "and it puts a stop so to everything! Of what use will all these be to-morrow?"

There was a poor seamstress in the corner of the room, who now spoke. "We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of a shudder, "it seems rather fearful."

"Well," said the other, "it seems so sudden—when one never dreamed of any such thing—to change all at once from this to that other life."

"It is enough to be with him," said the poor woman. "Oh, I have so longed for it!"

"The great gulf," again said the angel.—H. B. Stowe.

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.

BRO. S. W. HICKOK writes from Dodge Co., Minn.: The Scriptures enjoin upon us the duty to exhort one another, and so much the more as we see the day approaching. What a favorable opportunity is afforded us through our precious paper thus to do. I fear, for one, that I have not yielded obedience in this direction as I should. I have oft felt strengthened by reading communications from others, and I ought at least to try to encourage others. I would say that the Lord has abundantly refreshed my poor soul, and I feel it but just to acknowledge his love and compassion to one so completely unworthy. I might well adopt the words,

"He near my soul has always stood;
His loving kindness, oh, how good!"

But especially since our excellent camp-meeting at Wasioja have I felt the rich blessing of the Lord, and by his assisting grace I hope to retain it. Pray for me, that I may. I have never felt the sweetness of the present truth as I now feel it.

I never felt that nearness to those who are striving to yield obedience to its requirements that I now feel; and especially for those whom God has stationed in

the field to herald these unpopular truths. God forbid that I should ever forget them in my entreaties at the throne of grace.

How can I forget these dear servants of God who stand foremost in the ranks, exposed to all the missiles of the enemy. While thinking of them, I have been led to think of Napoleon. What pains was taken to select as his body-guard the most valiant men that could be obtained, and to provide them with armor of the most reliable quality, that his critical position might be secure.

May not the situation of these dear servants be compared with his? and ought we not, while we try to arm ourselves with the whole armor of God, to have a special interest for them, that the arm of Israel's God may shield them from the fierce assaults of the enemy? It so seems to me. Then shall we not give heed to their counsel, and not, like ancient Israel, fall through unbelief?

I seem to hear the response, All that the Lord has said will we do and be obedient. May the Lord help us thus to do, that we may at last possess the goodly land.

BRO. E. L. WILLIAMS writes from Worth Co., Mo.: We have none among us who teach the doctrine of Christ as you teach it. None of us here have ever heard one of your faith preach. I see in the REVIEW that some of them preach now and then in Daviess County, some thirty-five or forty miles away. Is there not some good man to come this way and give us a call?

I got hold of some tracts published at Battle Creek; and the people want to hear more concerning the Sabbath, and many other points. I think that some good preacher could do a great amount of good. I know of some six or eight who would embrace the Sabbath, I think, if they could hear upon the subject. I love the Advent cause, and I love the people.

I have been a professor for twelve years; and I never knew before the enjoyment there was in obeying the commandments.

We need never say, I have no power to bless. Neither has the bruised reed, but, as it lies close by the river-brink, the stream may flow through it to thirsty lips. It could not be a reservoir, but it may be a channel of fullness which never fails. But let us remember that we can only bless in being blessed—can give only in measure as we receive. We know this; do we live out of the knowledge? Are we thus receiving from Jesus himself, the fountain of life? Have we learned what it is to go to him, empty, helpless, nothing—with only one cry of want and longing: "Mine eyes are unto Thee, O God the Lord?" And learning this, have we learned yet more—what it is to have his fullness so opened to us, both for ourselves and others, that we have nothing to do but point to it as we say—self out of sight—"He satisfieth?" Then we are blessings, though we know it not.

Obituary Notices.

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

DIED, in Monterey, Allogan Co., Mich., August 27, 1870, my beloved companion, Prudy M. Bates, aged 77 years and 6 months. Lightchills arrested her from family duties and usual health, followed by intermittent fever for ten days. At 5 p. m., on the peaceful, holy Sabbath of the Lord, she yielded up her breath of the spirit of life, to God who gave it. Often when asked how she was, she would respond, Oh, I am so tired! She expressed great thankfulness for the manifestation of God's grace to her before her fever wasted her vitality. Brethren prayed for God's will to be done. She revived, and said, Go to meeting. After meeting she began to sink until life was extinct, and our connection ceased, which, by God's grace, had continued fifty-two years and a half. Our evening and morning family altar had been maintained for forty-four years.

For about sixty years she walked with the professed people of God. She was in full fellowship with the Advent movement of 1844, and more than twenty years voluntarily engaged in the third angel's message.

Her last letter to me, a few days before she was taken sick, closes thus: "I long to have my mind free from care and so many household duties, that I may more exclusively give my mind and time to the all-important subject of getting just right before the Lord. I feel the importance of this more than anything else. I do long for a closer walk with God." I know I have your prayers, which is a comfort to me, believing the fervent effectual prayer of the righteous availeth much. God bless and prosper your efforts to do and get good, and return you in safety to us, is the prayer of your affectionate wife." The funeral was attended August 30, by Bro. Smith, who spoke upon the promises and the true hope of the Christian.

JOSEPH BATES.

Monterey, Mich., Aug. 29, 1870.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 6, 1870.

HAVING been called away to attend several funerals the past week, we are able to present in this number but a short article on Thoughts on Daniel.

Michigan Camp-Meeting.

THE committee have unanimously decided upon a location for this meeting. It is to be at Charlotte, about one mile south of the village, in a beautiful grove, on the bank of the Battle Creek stream. It is reported to be a location every way desirable so far as smooth and ample grounds, good shade, abundance and convenience of water both for teams and tent purposes, are concerned. Charlotte is at the junction of the Grand River Valley R. R. running from Jackson to Grand Rapids, and the Peninsular R. R. from Battle Creek to Lansing. This forms a railroad connection with all parts of the State, and makes it of convenient access to brethren from all sections. Let there be a general rally. Michigan has had but little labor this season. The churches and scattered brethren need the benefit of a good camp-meeting. There is to be but one occasion of this kind for us this year. Do not let it pass unimproved. We hope to see as many at this meeting as there would have been at the two meetings taken together if it had been decided to hold two. Those who would attend a meeting, either at Ceresco or at Owasso, can with but a trifle more of trouble and expense, and very many with no more at all, attend the meeting at Charlotte. Do not let any excuse keep you at home. Read all the appeals that have been published urging upon brethren the importance of attending camp-meetings, and apply them to your own cases. Come one, come all.

MICH. CONF. COMMITTEE.

Note from the N. Y. Tent.

OUR meetings here are progressing slowly. The attendance is small. It is yet difficult to determine what the result will be. We hope, however, that there will be some fruit of our labors.

Yours in hope,
J. N. ANDREWS.
W. H. LITTLEJOHN.

Testimony No. 19.

I HAVE just received, and carefully and prayerfully read, Testimony to the Church, No. 19, and resolved by the assisting grace of God to so apply its instructions in my walk and life, as a minister of these sacred truths, that I may be approved of God as faithful in the work, and that my "profiting may appear unto all." I have done the work of the Lord too negligently. I resolve to have a higher sense of this solemn, this sacred, work. I hope all, preachers and brethren and sisters, will immediately obtain and read Testimony No. 19.

Let us all, who minister in the word, resolve that we will come up earnestly and energetically to fulfill on our part the duties assigned us. Let the church resolve on their part to help the ministers, by praying for them, by trying themselves not to walk carelessly, so that so much of the ministers' time shall be demanded to help them. Then again, do not be offended if the minister applies himself to his books, and does not spend useless hours in simply chatting of earth's cares. Let the preacher talk, while he does talk to you, of the soul's highest interest, and you on your part endeavor to carry out the earnest instructions you may receive. If we all realize the force of the testimonies in No. 19, and carry them out, we may make progress in the work.

I presume many ministers can see something of their image in the picture Bro Canright draws in Review No. 8; but let us so apply our hearts unto wisdom that we may "live not unto ourselves, but unto God," as is enjoined upon us in No. 19.

J. N. LOUGHBOROUGH.

Baptism.

ON WHAT DOES ITS VALIDITY DEPEND?

ALEX. CAMPBELL, in his debate with the Roman Bishop, Purcell, thus states the opposing principles of the Catholic and the Protestant churches:

"It is a doctrine of the Roman Catholic Church, that the 'intention' of the priest, in every act of worship and consecration, is essential to the validity of that act."

"Every Protestant feels the most perfect certainty in submitting to the ordinances of religion. The Protestant minister knows and teaches that the ordinance receives no saving or salutary efficacy from his intentions, or his hands. Persons, who in faith and piety receive them, know that they receive all the efficacy of the ordinance, independent of any special virtue in him that does administer them." Debate, p. 275.

It is reasonable that the validity of baptism depends on the condition and intention of the candidate—his enlightenment, his repentance, his faith, and heart obedience. His acceptance with God depends upon these conditions. He cannot be certain that the administrator will not apostatize, or even that he is right before God at the time. Of course no true believer would knowingly submit to receive the ordinance from polluted hands; but should after developments prove that that the administrator was a Judas, it could not change the heart obedience of the receiver, and make it unacceptable in the sight of God. R. F. COTTELL.

REST.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife;
Fleeting to ocean,
After this life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving—
Ah! this is true rest.

—Goethe.

Be Patient.

If you are not patient, you will not belong to the remnant when Jesus comes. If you are not patient, you will not escape the plagues: you will not be hid in the day of God's anger. If you are not patient, the prayers you offer for your children and your friends will never reach Heaven. Be patient. H. S. Z.

Michigan Central Railroad.

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	6:50 A.M.	7:30 A.M.	5:40 P.M.	9:00 P.M.
Battle Creek,	1:05 P.M.	10:57 A.M.	11:20 P.M.	1:12 A.M.
Chicago, Arive,	8:05 P.M.	4:00 P.M.	6:30 A.M.	7:10 A.M.
GOING EAST.				
Chicago,.....	5:00 A.M.	11:30 A.M.	5:15 P.M.	9:00 P.M.
Battle Creek,	11:53 A.M.	4:28 P.M.	11:20 P.M.	2:50 A.M.
Detroit, Arrive,	5:40 P.M.	7:55 P.M.	8:45 A.M.	7:30 A.M.

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

Peninsular Railway.

	Passenger.	Passenger.	Mixed.
Going East.			
Battle Creek,	5:00 A. M.	1:30 P. M.	2:30 P. M.
Bellevue,	5:35 "	2:05 "	3:10 "
Charlotte,	6:10 "	2:40 "	4:25 "
Lansing,	7:00 "	3:30 "	6:30 "
Going West.			
Lansing,	11:00 A. M.	7:40 P. M.	7:00 A. M.
Charlotte,	11:45 "	8:31 "	8:30 "
Bellevue,	12:17 P. M.	9:04 "	9:50 "
Battle Creek,	12:50 "	9:40 "	11:00 "

L. D. DIBBLE, Pres. & Gen. Supt.

Great Western Railway.

Trains leave Windsor (G. W. R. time, which is 12 minutes faster than Detroit time) as follows:
Atlantic Express, (daily), 4:30 A. M.
Day Express, (daily, Sundays excepted), 8:30 "
Detroit Express (daily, except Saturdays and Sundays), 6:45 P. M.
New York Express (daily, Sundays excepted), 8:50 "
The Railway Ferry leaves Detroit, at Detroit time, from the foot of Teenth-st., at 4 A. M., foot of Brush-st., at 8 A. M., 5:40 P. M., and 6:50 P. M., foot of Third-st., 7:50 A. M., 6 P. M., and 8:10 P. M.
Trains arrive at Windsor at 6:30 A. M., 7:30 A. M., 5:15 P. M., and 8:45 P. M.
F. E. SNOW, West'n Pass. Agt., Detroit.
W. K. MUIR, Gen. Supt., Hamilton, Ont.

Useless Talk.

THIS is peculiarly a time when the people of God should be meditative. They should think a great deal and speak but little. They should be sober and not mirthful. Study should accompany their meditations. All superficial reading should be abandoned. Better read one book, if it take a year, and understand it, than to skim over many, and then not be familiar with their contents. It is very important that we restrain all useless talk. We have no time for one idle word. May the Lord deepen the work of grace in the hearts of his children. H. S. Z.

Appointments.

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

Camp-Meetings.

Michigan, Sept. 15-20.
Ohio, " 22-27.
Kansas, if possible, Sept. 29 to Oct. 4.
GEN. CONF. COM.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

MRS. M. THOMPSON: Home here and Home in Heaven, is out of print.

G. W. C.: Vol. xxxvii, No. 1.

RECEIPTS

For Review and Herald.

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

\$1.00 each. B S Brooks 38-7, A H Pervorse 36-6, Mrs Hannah Jackson 37-24, W Grant 37-1, Wm Potter 37-4, Mrs J A Noble 37-10, M E Terrey 36-1, M Tears 37-1, John Fullmer 38-10, B Crane 38-10, L Clearwater 38-10, A J Stiller 38-10, T Spencer 38-10, S A Gordon 38-10, H Spencer 38-10, E Cobb 37-1, S Sumner 36-10, G O States 36-18, R C Wellman 37-1, H Edson 37-9, M E Goodwin 39-20, H S Beecher 38-11, C Bradley 37-12, Harry Hitchcock 37-11, M E Trowbridge 37-19, A H Robinson 37-5, J H Keller 37-1, Geo Kimble 37-7, C G Satterlee 37-1, A Ross 38-20, S M Ross 37-1, J M Hall 36-1, D S Murphy 37-7, Lucy Holloway 37-11, M P Shaw 38-1, Sarah Osgood 38-1, Mary E Flag 38-11, Mary Haskell 38-1, O R Burgess 38-11, Mrs G R Robbins 38-11, James Kendrick 38-11, Lucy Harris 37-1, R B Martin 38-11.

\$2.00 each. C A Osgood 38-1, H Carpenter 38-1, J A Laughhead 38-1, Geo Bates 38-6, J Kimbal 37-1, H H Wilcox 39-1, A A Potter 36-1, Charles Lee 37-14, Mrs A F Moore 38-12, Mrs William Chesobro 38-12, W S Fairchild 36-1, Mrs C N Burch 38-11, Hannah Cox 38-12, L Upson 38-1, F M Palmer 38-20, H Brigham 38-1, C B Preston 39-1, O D Washburn 37-1, I Whitford 38-1, T Smith 38-1, C Baker 38-1, J L Green 38-11, Maria West 38-20, Wm S Lane 38-1, A Barnard 38-22, H Satterlee 38-1, R Torrey 37-1, Hannah Beecher 38-13, Wm Coats 38-1, M E Morey 38-1, W S Moon 39-1, Louisa Buel 38-11, Wm Treadwell 39-5, Marilla Brown 38-11, A M Green 39-1, C E Green 38-20, E Spencer 39-5, D B Welch 37-1, E S Lane 38-1, Ann Lane 38-1, D Pettis 36-18, L S Bristol 39-8, H Hitchcock 38-12, J H Foy 38-1, B Hostler 38-9, H Brown 38-11, S B Craig 39-1, H Qall 36-10, John Lindsay 38-10, L C Slawson 36-1, P Chaffee 38-1, Dwight Crumb 37-4, M Satterlee 38-1, Loncha Green 38-11, F W Wilkinson 38-1, S N Littlefield 38-13, C W Comings 38-15, A G Foster 38-19, H N Austin 37-21, James Buchanan 35-18, E Kellogg 37-14, F E Cushman 35-1, H W Barrows 37-18, E Temple 38-1, Wm Brown 38-1, C S Haskins 38-17, L A Sargent 38-1, R C Ashley 36-1, J Crandall 37-1, J L Prescott 37-1, H W Dodge 38-12, W H Ball 38-7, L H Priest 38-1, N T Preston 37-1, S W Randall 39-1, J B Emery 37-15, F A Buzzell 37-14, F Burnham 37-14, Mary Foster 42-1, Samuel Martin 38-8, D Haines 38-1, A Green 37-21, L Hastings 37-14, R Childs 38-1, D Webster 37-1, Kate V Temple 38-11, A M Cannon 38-11, C Amy 38-9, O Bailey 37-1, Jesse Barrows 37-12, P M Cross 38-5, E Sherman 36-1, V H Elliot 38-11, W N Brown 37-13, J P Kellogg 38-1, M S Kellogg 37-16, J F Carman 38-14, Robert Marvin 37-1, Sarah Bowers 37-14, Hiram Whittier 38-1, Ransom F Powers 37-14, R Covell 38-6, J S Day 38-1, L Griswold 37-1, L Stearns 38-11, A J Nelson 38-10, W T Smith 38-11, Mrs E French 37-1, R R Glover 38-23, J Russ 37-1.

Miscellaneous. S D Yaw \$3.00 37-1, F Johnson 3.00 37-10, H P Symonds 3.00 38-1, A W Smith 4.00 38-1, L Tarbell 4.00 41-1, F W Mace 5.00 40-1, D Hutchinson 5.00 37-11, Mrs H Collins 1.50 38-1, P Stone 3.00 34-1, C M Connel 5.00 37-11, John Martin 5.00 39-16, H Main 4.00 38-23, L Bunce 3.00 87-11, J M Ballou 3.50 38-8, S N Waleworth 3.00 40-11, J G Saunders 3.00 38-1, J C Witter 4.00 39-17, M Hitchcock 5.00 37-11, E Mina 3.00 39-11, E Lockwood 5.00 36-1, C Bailey 4.00 38-1, Wm M Sexton 3.00 34-1, A Fay 5.00 36-7, M J Rardon 1.50 37-25, C C Bodley 3.00 37-7, C C Spear 5.00 37-9, Sally Greenman 1.28 37-14, M E Williams 5.00 37-1, C D Fair 1.50 38-12, David Briggs 1.50 38-12.

Books Sent by Mail.

J Hanson 85c, E O Wolcott 85c, J Bates \$1.10, R T Payne 17c, H L Richmond 17c, N J Bowers 90c, L R Chapel 2.00, H F Phelps 15c, Mrs Enoch Cummings 17c, Sallie E Bugland 50c, John Ferguson 36c, S Greenman 1.12, L Drew 12c, Wm F Crous 25c, J F Vaughn 49c, C R Taber 1.43, Mrs M Thompson 50c, B G Allen 2.00, H C Williams 13c, Nora Gorton 20c, A Corlis 15c, O Osman 36c, J T Mitchell 8.60, E Van Dusen 50c, Hugh McHarty 2.25, J D Hull 17c, U Aftor 15c, J H Keck 15c, J H Rogers 16c, James R Fulkerson 20c, A J Nelson 1.00, J N Loughborough 3.74, M G McMahon 15c, M G Eastman 17c, Boonsboro, Box 184, 50c, Hiram Hunter 35c, Adam Cottrell 25c, W Sharp 1.12, J S Button 80c, B Pennington 2.92, L H Davis 35c, A W Warren 40c, Barton McReynolds 25c, Moses Kunselman 30c, Geo O States 1.57, P S Thompson 17c.

Cash Received on Account.

* L R Chapel \$1.00, J Bates 20c, M E Amsden 1.00, J H Morrison 1.51, C O Taylor 2.00.