

# THE ADVENT REVIEW

## And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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#### NOTHING BUT LEAVES.

God pity the one who, looking back,  
Sees no fruit on life's beaten track.

Nothing but leaves in the path of life,  
No fruit to tell of an ended strife.

Nothing but leaves in the morning fair;  
Nothing but leaves in the noon-day glare.

Nothing but leaves at the setting sun;  
Nothing but leaves when the day is done.

Where are your harvests of golden thought?  
While sunlight lasted, you should have wrought.

You sowed no seed with careful hand,  
But thoughtlessly scattered it over the land,

And lo! as you sowed you must also reap;  
Too late, ah, too late! to stand and weep!

You have not obeyed the Master's call:  
"Work in my vineyard" ere darkness fall!

To none you spoke of a Saviour's love,  
Of the beautiful Zion so far above;

Of the golden streets that no eye hath seen,  
Or the river of life with its silver sheen.

Of the tree of knowledge no fruit you bear;  
Oh! why have you wasted a life so fair?

Oh! why have you fought so vain a strife,  
And looked not to the end of the battle of life?

You have given no thought to the other land,  
To the day when you'll cross the river's strand—

The river of death, with its solemn flow,  
Where the mystic life-boats come and go.

And as you stand on that river's shore  
And look o'er the path you may tread no more,

You will bow your head with shame and fear  
And the Master's call you will dread to hear;

For the Master's work is not yet done,  
And lo! he calls at the setting sun.

But alas! in place of golden sheaves,  
You carry nothing but withered leaves;

And thus you must pass to the other side  
Of the river of death, with its rushing tide.

—From *The Balance*, Chicago.

#### AN UNEXPLAINED PHENOMENON; Or, the Darkness over New England in 1780.

"'Twas on a May day of the far old year  
Seventeen hundred eighty that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth and the heaven of noon,  
A horror of great darkness like the night  
In day of which the Norland sages tell—  
The Twilight of the Gods. The low-hung sky  
Was black with ominous clouds, save where its rim  
Was fringed with a dull glow, like that which climbs  
The crater's sides from the red hell below.  
Birds ceased to sing, and all the barn-yard fowls  
Roosted; the cattle at the pasture bars  
Lowed, and looked homeward; bats on leathern wings  
Flitted abroad; the sounds of labor died;  
Men prayed, and women wept; all ears grew sharp  
To hear the doom-blast of the trumpet shatter  
The black sky, that the dreadful face of Christ  
Might look from the rent clouds, not as he looked  
A loving guest at Bethany, but stern  
As Justice and inexorable law." —Whittier.

On the 19th day of May, 1780, the inhabitants of New England and the adjacent parts were the trembling witnesses of an event in nature which has never been fully described nor analyzed. We refer to the wide-spread and mysterious withdrawal of the natural sunlight, which so startled our ancestors and covered the land with gloom on that memorable occasion; a phenomenon in its kind never experienced before nor since in the country, and which, while religion attempted to account for it as a fulfilled prophecy, yet science has not unfolded its quality nor discovered its cause. Ninety-one years have passed away since the extraordinary darkness transpired; the living witnesses are getting to be few, but still our sources of information concerning all the features of the day and night are ample,

and before us as we write are over forty different testimonies relating to the scene we seek exhaustively to depict. They are mainly from persons who saw what they describe, and embrace evidence from historical collections, histories of States and towns, histories of the Revolution, journals of Legislatures, newspapers of the day, sermons of the ministry, personal memoirs, memoirs of the American Academy of Arts and Sciences, Professors in colleges, poets, philosophers, physicians, scientists and savans; among them Noah Webster, LL. D., who wrote, "I stood and viewed the phenomenon, for which no satisfactory cause has been assigned."

The year we have named was celebrated for its numerous auroral exhibitions in this latitude. They covered the midnight heavens with corruscations of red and silver, and streamed out like lightning, seeming, says one writer, fairly to flash warmth in the face. A single sun spot over 50,000 miles in diameter was seen with the naked eye by Wm. Herschel the previous year, and in 1780 others were visible and recorded by Lelande. The winter preceding May was marked by extraordinary severity. Snow lay on the ground from the middle of November to the middle of April four feet deep everywhere. In December and January, a snow storm continued seven successive days, and the snow fell to the depth of four feet on a level in this single storm, with drifts eight and ten feet high. Sheep were buried in the drifts for many days, and even men and animals perished with cold. Long Island Sound was crossed by heavy artillery on the ice.

Narragansett Bay froze over so hard that men traversed the ice from Providence to Newport in skating parties, and from Fall River to Newport, loads of wood were conveyed on the ice through Bristol Ferry. The journal of the House of Representatives of Connecticut records it as "the severest hard winter within the memory of man," followed by "the most backward spring recollected by aged and observing citizens." War, too, added its rigors to the dreary aspect of nature.

The month of May was dry and cold. Previous to the 19th, a vapor filled the air for several days. There was a smell of sulphur in the air, and on the day of the great darkness, Etna discharged lava from a new mouth, and the eruption was accompanied with violent earthquakes in Southern Italy. The morning of the 19th was overcast with some clouds, and rain fell over the country, with lightning and thunder. The sun on rising shone not with its accustomed clearness. Its face seemed veiled, and the aspect somewhat lurid. Scarcely any motion was in the air; what there was of wind came from the south-west; vanes were not stirred, and sails and flags hung idle. By nine o'clock in the forenoon, without previous warning, the darkness stole gradually on, with a luminous appearance near the horizon, as if the obscuring cloud had dropped down from overhead. There was yellowness of the atmosphere that made clear silver assume a grass green hue. Then a dense, undefinable vapor settled rapidly and without aerial movement over all the land and ocean from Pennsylvania to the Gulf of St. Lawrence, the darkness it caused increasing by degrees until the sunlight was effectually shut out. Ordinary cloud it was not. The rapidity with which so large an extent of country was enveloped, precludes the possibility of supposing this to have been a natural cloud moving laterally. Besides this, the day was too calm to imagine such a thing. Down came the darkness, thicker and thicker. By ten o'clock, the air was loaded with a heavy gloom. The heavens were tinged with a yellowish or faint red; the lurid look increased; few, if any, ordinary clouds were visible. The sun, in disappearing, took on a brassy hue. The lurid, brassy color spread everywhere, above and below. The grass assumed the color of the sky, and all outdoors wore a sickly, weird and melancholy

aspect, a dusky appearance as if seen through a smoked glass. Nature donned a frightful look. No one had seen the like before, and the hearts of thousands grew faint with fear. So low was the overhanging vapor that it appeared to rest upon the very earth, and the hills in some places could not be seen at the distance of only half a mile. Especially was this true at Pepperell and Groton in Massachusetts. By eleven o'clock it was as night itself, and from this time until three in the afternoon, the darkness was truly extraordinary and frightful. Some reported that the sun's disk could be seen dimly through the murky gloom at the period of the deepest darkness, but this seems hardly probable. At sea, the air was thick and had an unusual smell and a most unnatural appearance. Generally there was a sooty smell prevalent, and in a few places some drops of rain fell. Dr. Tenney, with a philosophic eye to turn the sable curtain into gold, wrote that all nature wore a resplendent and beautiful tint, the earth and trees appearing as if adorned with an enchanting glow! Mr. Temple of Boston saw things in somber color, and in a letter to friends in England, described the scene as if a veil was drawn over all things, which he seemed to look through and see the heaven beyond it; while at Newburyport, a pious woman wrote: All nature seemed hushed, as though Jehovah was about to make himself known by some mighty act. Every eye was turned upward, every one inquiring: What is going to take place? At three o'clock, the light came on from the west, and the heavens, at its coming, looked more brassy than at any previous time, while there were seen in some places quick flashes or corruscations, not unlike the Aurora Borealis. Gradually, and to the immense relief of more than half a million of people, the darkness passed off. Such was the general appearance of the earth and atmosphere.

The extent of the darkness was greater than is related of any other similar phenomenon on record, not excepting the celebrated dark days over Egypt and Judea. It reached south to the northern half of Pennsylvania, and from thence along the coast north-east to the wilds of Maine, eastward to the Gulf of St. Lawrence, and out at sea, 120 miles south-east of Boston, and undoubtedly much farther; west to the valleys of Lake Champlain and the Hudson river, and north into undefined regions in Canada. Portland, Boston, Hartford, New York, West Point, and Albany were affected by it. But the degrees of darkness differed in different places—the deepest night settling over New England. A tract of land and sea 800 miles in length and 400 miles in breadth, embracing an area of 320,000 square miles, was known to be covered by the cloud, and so far as can be ascertained, a population of 700,000 souls sat for a portion of the day and night in a gloom more or less profound and inexplicable.

Just how dark the day was is attested by indisputable evidence. The hour and minute could not be discovered on the face of a clock or watch by persons of unimpaired eyesight. Candles became an absolute necessity both out of doors and in, as it was impossible to transact ordinary business without them. Fires on the hearthstones shone as brightly as on a moonless November evening, and all dinner tables were set with lighted candles upon them as if it were the evening repast. The keenest eyes indoors could not see to read common print. So far beyond any ordinary fog was the effect that stages on the road either put up at the nearest hotel during the mid-day hours, or carried candles or lanterns to enable the perplexed driver to well see his way. This in many instances was performed as it invariably is at night. At Haverhill, N. H., at twelve at noon a man could not be seen in the road at a distance of only twenty rods, while an hour or two later the captain of a ship forty leagues at sea south-east of Boston was compelled to light a large candle to enable him to perceive his

instruments and thereby steer his vessel. "It was so dark at noon," writes Dr. Adams, "that we could not tell one person from another in a room with three large windows in it." A writer in the *Massachusetts Spy* informs us that at the time of the greatest obscurity the light was less than the volume of light from the moon, while many other eye-witnesses assert unequivocally that the greatest darkness was fully equal to what is the season of "candle-lighting" in the evening. No London fog ever equaled this. The astronomer of Paxton, Samuel Stearns, calculated that the ratio of light borne by the moon at its full, as compared with the full light of the sun, is as 1 to 100,000. Later French savans make the difference as 1 to 300,000 and even 1 to 800,000. But if Stearns was right, the sunlight of that remarkable day was immeasurably less than that of a common, clear, sunny day, the ordinary sunlight being reduced below the light of the full moon. Connecticut went totally under the cloud. The journal of her House of Representatives puts on record the fact that "none could see to read or write in the House, or even at a window, or distinguish persons at a small distance, or perceive any distinction of dress, &c., in the circle of attendants; therefore, at eleven o'clock, adjourned the house till two o'clock afternoon." At Ipswich, Mass., at half-past eleven, several educated gentlemen tested the depth of the darkness by attempting to read large print in a room with three windows of twenty-four panes, each, facing the south and east; but, although their eyesight was good, they could not at all distinguish the words. At twelve, with the three windows still uncovered and open, substances, by the light of a candle, cast well-defined shadows on the wall, and shadow profiles and images were as distinct and sharp in their outlines as in the evening. At one o'clock, a single gleam of light, coming hitherto from the east, was wholly withdrawn or shut out, and it became darker than at any previous time. The amazement of the party was very great. At two o'clock, the gleam which had disappeared in the east shone faintly in the west, as if the obscuring cloud had uplifted or passed over; but the gentlemen, with the three windows still open, found it necessary to have two candles on the table to enable them to appropriate the dinner now set before them. At four, the company said they had passed a very unexpected night together, and then parted, each musing on the strange adventure. With all these facts before us, we can discover no extravagance in the language of the Boston *Gazette*, when its editor exclaimed, "In short, there was the appearance of midnight at noon-day." Men were awe-struck; all busy sounds of labor ceased; and a calamity of some kind, none knew what, was confidently imagined to be approaching. It seemed, says one, like a great roof closing down upon the earth, and shutting out the glorious sunlight forever.

The general results of the darkness afford an interesting study both for the scientist and the divine. The natural world was singularly affected. All the brute and feathered creation seemed puzzled and agitated. The birds ceased to fly, and hid themselves in the branches of the trees. As the darkness increased, they sang their evening songs as they do at twilight, and then became silent. Pigeons on the wing took to the shelter of the forest as they do at night. The whip-poor-will, as if it were truly night, cheerfully sang his song through the gloomy hours. Woodcocks, which are night birds, whistled as they only do in the night time. Bats came out of their hiding places and flew about. The fowls marched solemnly to their roosts as they do only at nightfall, and after cackling for a while over the mystery of so short a day, became still. Cocks crowed as is their custom at nightly intervals and the early breaking of day. Frogs peeped their evening concert,

and dogs whined or howled and ran away as on the approach of an earthquake. The herds of cattle on New England's thousand hills sought the shelter of the shed or barnyard, lowing as they came to the gate, and sheep huddled around in a circle with their heads inward—the invariable token of apprehended danger.

On the human family, the effect was still more curious and terrifying. The mechanic left his tools in the shop, the farmer, his plow in the furrow, and each moved in silent and marveling mood toward the barn or dwelling. On the home threshold, they were met by pale and anxious women, who tremblingly inquired, "What is coming?" The alarmed traveler, seeking the sympathy of his fellow-man as one impressed with a sense of impending peril, put up at the nearest house, and mingled his anxious questionings and forebodings with those of the family. Strong men met and spoke with surprise on their countenances, and little children peered timidly into the deepening gloom, and then sought the sheltering parental arms. Schools broke up in affright, and the wondering pupils scampered homeward with many expressions of childish fear. The inevitable candle shone out at the windows of all dwellings—every countenance gathered blackness—all hearts were filled with fear of an approaching, unparalleled storm, or the occurrence of a terrestrial convulsion; but it was not the blackness of the storm cloud, such as sometimes with frightful agitation breaks over a single city; it was the silent spreading of the pall-cloth over the earth by strong, invisible hands. Many anecdotes of terror are related. Men well remembered the earthquake of a quarter of a century before, but this darkening of the earth at noonday—what could it portend? In Boston, from the hours of 11 or 1 till 3 o'clock, business was generally suspended and shops were closed. Those who had the courage to continue them open, illuminated them artificially. At Groton, a court was in session in a meeting-house full of large windows, as was the old style of houses of worship; but at half-past eleven all faces began to wear a somber hue, whereupon magistrate and people followed suit with all New England, and called for lighted candles—gas and kerosene being then unknown in the land.

Very little of jesting or humor concerning the day was indulged in. Indifferent persons who were enthusiastic and anxious during the darkness gave way to some railery as soon as the shadow disappeared before the welcome shining of the sun. When the news was carried to England, gentlemen who were prone to laugh at the expected discomfiture of the then revolutionary colonies interpreted the darkness allegorically of the gloom thrown over the minds of the "Boston rebels" by reason of the reduction of Charleston, the defeat of Clinton, etc.; but when subsequent letters confirmed the tidings and asserted the event to have been a sober, literal fact, astonishment knew no bounds. Meanwhile the jeering Tories sent home word that "it was the devil spreading his wings over the northern rebellious colonies, and if they do not repent, the next time he will certainly fly off with them all." But the answer from England was: "I do not believe all the wise men of Boston will be able to explain it."

But it cannot be denied that the predominating feeling on that day was awe and fear. At many a dinner table no food was eaten; the family sat pale and often silent. Amazement hushed all boisterous sounds. If any spoke, it was in a low, subdued tone. Pious fathers took down the family Bible, read it reverently, and then knelt and prayed. Prof. Samuel Williams of Harvard College testified years after that the terror "surpassed description." The bells were rung in the large towns, and the people in masses forsook their toils and crowded into the churches. Thousands sought the minister for an explanation of the darkness, who, in response, took Matt. 24: 29, 30, or Rev. 6: 12, or Isa. 13: 10, or Eze. 32: 7, or Joel 2: 31, or some other sacred prediction of the darkening of the sun, and improved upon them in sermons on the Last Day. The neighbors flocked around holy men, who calmly pointed them to the Lamb of God as their only refuge at all times. Some, with lanterns, went from house to house with warnings on their lips. The darkness was compared to that which overspread Judea at the crucifixion of our Saviour, and it was asserted to be not a whit less divinely caused. Sober men, unaccustomed to such a freak of nature, deemed

the Day of Doom at the door. We cannot sneer at these alarms; they were legitimately born. President Dwight, an adult eye-witness, asserts this to have been "the general opinion." Even the gathered wisdom of the Council of Connecticut waited and listened, writes Whittier,

"To hear the thunder of the wrath of God  
Break from the hollow trumpet of the cloud."

The darkness of the day having been succeeded for an hour or two before evening by a partially clear sky, and the shining of the sun, still obscured by the black and vapory mist, this interval was followed by a return of obscurity with greater density, that rendered the first half of the night hideously dark beyond all former experience of the probably a million of people who saw it. From soon after sunset till midnight, no ray of light from moon or star penetrated the vault above. It was pronounced "the blackness of darkness." Horses in numerous instances, when wanted for service, could not be compelled to quit the stable. Others on the highway, unable to see for the darkness, seemed to be seized with fear, and moved their feet cautiously and with bewildering hesitation, as if apprehensive of plunging into an abyss. Travelers on foot, who supposed themselves acquainted with every foot of the road, lost their way in familiar localities. Some, totally bewildered, shouted for aid but few rods from their own door. Lost persons in some instances felt their way home, being guided by the fence. Dr. Adams says almost everybody who was out that night got lost. Sharp eyes could not distinguish between the heavens and the earth, the line of the horizon was totally invisible, and large, white substances placed before the eyes could not be discovered either in their color or outline. At nine o'clock the moon rose at her full, but had not the least effect to dispel the death-like shadow. At between nine and ten, a sea captain more than a hundred miles from New England coast, ordered his men to take in some sails, but they could not find their way without light of candles from one mast to another. Like a chain, this blackness bound the whole coast line for more than 200 leagues. It was compared to a solid wall, impenetrable and forbidding, and had an oppressive, choking, overpowering effect on all who tried to brave it. At Salem an intelligent writer said: "Perhaps it was never darker since the children of Israel left the house of bondage." Dr. Samuel Adams and Hon. Wheeler Martin, as also others, testify that "it could be felt" on waving the hand in the air; language used by Moses concerning the supernaturally and miraculously produced cloud that shut down over Egypt, causing a "thick darkness" of three days' duration. But lest this description may be considered exaggerated by the excitement engendered by the immediate occurrence of this phenomenon, we here reproduce the strong language of Dr. Samuel Tenney, written in calm mood to the Historical Society five years subsequent to the scene he is describing; the language of a philosophic mind deeply impressed. He says: "The darkness of the following evening was probably as gross as ever has been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. And, as the darkness is not substantial, but a mere privation, the palpability ascribed to that by the sacred historian must have arisen from some peculiar affections of the atmosphere, perhaps an exceedingly thick vapor that accompanied it. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."

What was the cause of this darkness? Here the wisdom of New England was baffled. Newspaper men, who are generally regarded as competent to explain all passing events, gave up in despair, and said: "It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon." They said, "There was nothing terrible in it," but nevertheless nearly everybody was terrified. It was pronounced a *usus nature*, past the vulgar comprehension, and which it was requested that the Royal Society of England should be consulted to frame a solution. But this learned body never explained it. Dr. Tenney, in 1785, wrote

the Historical Society that the ability of the land had endeavored to present a cause, but, said he, "You will agree with me that no satisfactory solution has yet appeared." In similar language wrote Noah Webster in 1843. The theory of some, that it was smoke and ashes from forest fires, extensively raging, is overturned by Dr. Webster, who argued that "no fires in our forests could have been sufficient to spread a dense cloud over the whole of New England and even some parts of the Middle States." He might have added: "And this in so short a time, when the swiftest clouds move but ten miles an hour." The theory of Webster himself, that it was the "smoke of some volcano in the northern regions of this continent, wafted in a vast volume by the wind," is equally untenable. No great density of smoke was observable, and in Boston, as elsewhere, "there was," says a Bostonian, "not the least appearance of fog, smoke, or haziness."

The old poems declare that smoke from the burning of every town and forest in the land would not create so dismal a gloom. And all analogies teach they were right. The notion of some, that Venus or Mercury intercepted the sun's rays, is refuted by the fact that there was no transit of either of these planets during that year. Some said it was a solar eclipse—a conclusion rendered impossible by the moon's having fulfilled the day before. And very aptly does the astronomer of Paxton ask: "If the darkness of the day was caused by a solar eclipse, what then darkened the night, as the moon was more than forty hours' motion past her opposition?" Others said a comet interposed the baleful shadow of its nucleus between men and the sun, or flung its tail upon the earth. Dr. Tenney attributed the darkness to a substratum cloud of vapor of great thickness and density, the sun's rays getting lost in the struggle to penetrate the dusky shield. And Stearns regarded it as caused by exhaled particles of various qualities of matter highly condensed and impervious to sunlight. It is possible these views were borrowed from Dr. Thomas Burnet, the English geologist, who, more than a century earlier (in 1667), had written that in the "Latter Days," in accordance with our Lord's prediction, "The sun and moon will be darkened, or of a bloody hue or pale countenance, produced by an infectious and corrupt air, filled with thick vapors and fumes or turbid exhalations, atmospheric obscurities to a great extent intercepting the sun's rays, causing it thus to appear, and proportionably diminishing the light of the moon." (Vide Theory of the Earth.) To say the least, many of the views of the New Englanders coincided with those of Burnet respecting the *modus operandi* by which an unusual solar obscuration could take place. Far more likely is the view already hinted at, that the secondary cause was not at all in the body of the solar orb or in the earth, but of cosmical origin, and traceable to cometic or meteoric material consuming in the upper regions and falling in a great cloud into the atmosphere in the form of cosmic dust. The sooty and sulphurous smell in the air, the faint electrical flashes, and the black dust seen on the surface of water in many localities, favor this view. The cause was evidently cosmic, cometic, and celestial.

But while New England admitted a secondary cause, her Christian people, sharing the feeling of the devout and philosophical Stearns, imputed the flinging of this black shadow "like a funeral pall" over the land inhabited by nearly one-third of the people of the United Colonies, to the direct interposition of the God of the Universe, who himself, by means unknown to mortals, darkened both the sun and the moon, both the day and the night, as a token of his indignation against every prevailing iniquity, and an omen of a future day of universal destruction and wrath! It made no difference that it was not supernatural, or that secondary causes had produced the result witnessed. The effect only was sought for; the sacred Scriptures had announced a darkening of the sun and moon, and these signs had been fulfilled before their eyes—locally, to be sure—but so were all physical and moral signs. The gravest minds reverently went behind all secondary cause and declared it was the immediate hand of God. The ministry insisted it was occasioned by a divine arrangement of nature, and in the spirit of the sacred Hebrew writers, who ascribed all remarkable and accountable acts of the natural world to the working out of the vast designs of the

Infinite, said: "This is the Lord's doing, and it is marvelous in our eyes!" In more modern times, men would doubtless have said: Oh! it is only a temporary obscurity of the light by a cloud of exhaled vapor, or by terrestrial contact with cosmic particles, and nothing more. Few minds would see God in the mysterious cloud. Not so with our fathers. They saw in the strange sun-darkening shroud a sure celestial token of the approaching consummation, and so proclaimed it in all ways. The impression was most profound, and was not effaced during the remainder of that century. The view was reiterated seventeen years later by the orthodox Spaulding in the pulpit of the Tabernacle at Salem, and was indorsed in the first religious paper in the world, published at Portsmouth in 1808. Indeed, it was opposed by none. To-day, nearly the entire body of believers, comprising the sect of Advent Christians in the United States and Canada, sustain the views of the New England Christians of the last century concerning the significance of the darkness of Friday, May 19, 1780. We argue nothing here *pro or con*, but only state facts, and should be unfaithful chroniclers of historical fact did we omit to record this abiding conviction of nearing Judgment on the old New England mind, and transmitted to hundreds of thousands of their posterity by the scenes of the never-to-be-forgotten Dark Day.

We may learn lessons of good from these recollections of the famous Black Friday. Individually, the multitudes who live in 1871 may not feel that such old-time and far-off events, however ominous, at all concern them. Nevertheless, there was wisdom in the words, and a certain heroic principle in the conduct of Abraham Davenport, Colonel, and afterward Judge of Stamford, Conn., and State Counsellor in the Legislative Chamber at Hartford—a wisdom and a moral worth remembering. The providence of God found him serving his day and generation when the great darkness fell. Amid the deepening gloom that wrapped about the city, darkened the rooms of the State House, and set the law-givers trembling and many of them to exclaim: "It is the Lord's Great Day," and move to adjourn, Davenport refused to be frightened from his post, but when all eyes turned to him, boldly said: "I am against the adjournment. Either the day of Judgment is at hand, or it is not. If it is not, there is no cause for adjournment. If it is, I wish to be found in the line of my duty. I wish candles to be brought." Men will lose nothing while in the true line of present duty. In the words of the poet Whittier in allusion to the scene we here describe: "Simple duty hath no place for fear." The line of duty is the true path for all to walk in, come what may.—D. T. TAYLOR, in *Boston Journal*.

#### What Harm?

It is often asked, What harm is it for a lady to wear a modest flower? The manner in which the question is put implies that it is unanswerable. To oppose the practice now become general among professing Christians, is denounced as narrow-mindedness and bigotry. A secular paper furnishes us with one answer. It states that fifteen millions of dollars are expended in this country annually, for artificial flowers. Is there no harm in spending this enormous sum every year for that which can possibly answer no other purpose except to minister to vanity and pride?

What should a denomination professing the self-denying religion of Jesus think of their piety when the men spend more money for tobacco, and the women for artificial flowers, than they can raise by every possible effort for the conversion of the heathen? Is this a mark of spiritual life? "Where shall the line be drawn?" Where the Bible draws it. There can be no mistake. Pass over this line, and who shall say where to stop? "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. 3: 3, 4.

PRIDE often leads us to put the false light of our own understandings in the place of truth; we think we love it, when we love only our prejudices and our own thoughts.

SATIRE is a glass in which the beholder sees everybody's face but his own.

TO THE WANDERER.

SINNER, hast thou wandered far  
From thy Father's happy home?  
With thyself and God at war?  
Turn thee, wanderer, homeward come.  
Hast thou wasted all the powers  
God for noble uses gave?  
Squandered life's most golden hours?  
Turn thee, sinner, God can save.

Is a mighty famine now  
In thy heart? yes, in thy soul?  
Discontent upon thy brow?  
Turn thee, God can make thee whole.  
He can heal thy bitterest wound,  
He thy gentlest prayer can hear;  
Seek him, for he may be found,  
Call upon him, he is near.

—Sol.

The Eloquent Preacher.

As fashion, the great idol of millions, is worshiped in all kinds of ways and by all classes of people, it has not failed to affect the hearts and minds of mankind to desire and call for fashionable individuals to present to them the holy word of God in a fashionable way. This is carried out under the name of "eloquence." How often do we hear from the lips of even such as profess to be the children of the Most High God: "Is he a man of great eloquence?" "He was a splendid orator!" etc. It seems to be the prevailing spirit of the present time, so even the honest and upright before God have to guard against its influence, especially the young preachers. I will relate an instance how I was once deceived by that delusion of Satan, and how it affected me, and the cause of God, that other young preachers in our ranks may beware of the deception.

Somewhere about a year ago, as I stopped in a city over one Sunday, I went to a Methodist meeting to hear a "smart" and "eloquent" speaker. A great crowd of fashionable people was present, and the speaker did all in his power to call the hearers' attention and to suit their tastes. As I was listening to the "well-sounding phrases" and looking at the "pretty ways" in which his body was turned at every emphatic word in a sentence, I began to make up my mind that I was no preacher at all, and I had now either to quit preaching entirely, or to become as eloquent as the speaker before me. I resolved within myself to choose the last. As I came back to my Advent friends, among whom I had formerly labored, I proceeded in carrying out, as nearly as I could, the eloquence that I so highly admired in the speaker, and his pretty manners. My friends looked at me kind of strangely, but no one said anything to me. I thought within myself that I, from time to time, gained more "eloquence," and began to wonder why my friends did not say anything to me in regard to it. There was a true-hearted old lady who always used to come to me after the meetings were closed and shake my hand, and thank me for the good meeting we had had. She did not now act at all as she did before, and that rather awakened me on the subject. I began to realize that there was something wrong; and, as I read in the book of God about Jesus, the great heavenly preacher, how his sermons were based upon the simple way of nature, and that his greatest aim was to make God, his Father, known unto his hearers, I could plainly see that instead of presenting the God of the Bible to my hearers, I had tried all I could to present myself, and as a consequence turned the preaching of the truth of God into mere farce. May God forgive me my sin.

CHARLES LEE.

Good Testimony, Unwillingly Given.

THE N. Y. *Witness*, a religious paper, first disavows its belief in the Advent faith, apparently to keep straight with popular sentiment, and then goes on to acknowledge that the evidence is strongly against them, and in favor of the Adventists' faith. Surely, the world is without excuse, if they will not discern the signs of the times. The following is its article:—

"HOW IS IT?"

"A number of earnest Christians believe that all things in this world are waxing worse and worse, and will continue to do so till the Lord in person consumes wickedness with the breath of his mouth and the brightness of his coming. We do not subscribe to this view, as we think much is being gained through the efforts of the church universal in the preaching of the gospel, Christian Associations, Sabbath-schools, Missions, and the use of the press. We think also the reflex influence of Chris-

tianity in promoting civilization, education, and intelligence is doing much. Nevertheless, when we look abroad on the almost universal corruption of political parties and corporations; the willingness of the people to elect the worst men; the fearful strength of popery; the widely withering influence of scientific rationalism and bald infidelity; the eleven thousand dram-shops in this city, defying the law, and the authorities winking at them; leading journals advertising assignations, procuresses, and abortionists; the waste of more means upon the filthy and offensive uses of tobacco than would be necessary to double all the religious, benevolent, and educational efforts of the time—when we see ingenious swindles like the Credit Mobilier participated in by leading statesmen in this model Republic and Canada; seats in legislative bodies, and even on the Bench, made matters of traffic and gain; when the question with grasping monopolies is only whether it is cheaper to buy the electors or the elected, we are apt to exclaim: The whole head is faint and the whole heart sick! Nor is it reassuring to turn to the evangelical churches and see twice as much laid out on edifices as is necessary, whilst the heathen perish day by day; nor to learn that as much is paid to four men and women with good voices (but probably no other valuable qualification) for singing on Sunday as to the pastor and preacher of the congregation; or to be informed that Christian ladies, wearing dresses and ornaments costing it may be several thousand dollars, contribute a few cents to a missionary collection; when we see all these things, and a great deal more, we are almost inclined to ask: Are not the Advent brethren right?"

Is Eternal Torment the Basis of the Work of Christ?

DR. ENOCH POND, in an article in the *Congregationalist* against Universalism, takes the long-accepted position on the infinity of sin, and the consequent endless duration of woe to the sinner. He argues that nothing less than this could have induced God to give his Son, or the Son to die, for human redemption. The *Independent* replies to Dr. Pond in the following manner. There is an approach to the truth in these remarks that shows that the doctrine of eternal torment is losing its hold on the minds of the Christian world. Could they but see that there is no necessary connection between eternal punishment and eternal torment, and that eternal death—not eternally dying and never dying—is the penalty of the divine law, it would bring light where all is now dark, and give relief where there is a longing of heart for relief from the oppressive thought of infinite woe—eternity of sin in the universe of God.

"With great respect to Dr. Pond, we wish to record our emphatic dissent from the line of argument here taken. To say that nothing short of the eternal misery of the whole race could have prompted God to send his Son into this world is to say what we have no means of knowing to be true, and what we have many reasons for believing to be untrue. It is entirely conceivable that a calamity somewhat less appalling than this might have moved the Infinite Goodness to interpose in behalf of suffering and sinning men. To arrest the progress of error, to stay the floods of misery, to hasten the deliverance of men from the bondage of sin, might have been a sufficient motive for the work of Christ.

"Suppose that the human race were lying in wickedness and that the work of restoration, if going on at all, were going on very slowly. By the light of nature, by the moral retributions of God's government, and by the influence of the Spirit which has always visited the race, all men might have been saved from wretchedness and transgression in the infinite ages of the future. But long generations would pass before this result could be secured through these agencies. Now, must we suppose that God, looking down from Heaven upon such a condition of humanity, would be touched with no feeling of compassion, no desire to help these struggling creatures of his hand, no wish to hasten their emancipation from the thralldom of sin? Would he turn away in entire indifference from such a spectacle, giving as the reason of his unwillingness to interpose Dr. Pond's excuse, that the poor wretches would by-and-by, after some millions of years, escape from their bad condition; and that, therefore, the Sovereign of the worlds was not called upon to do anything for their relief?"

"It seems to us that to impute such principles of action to God is greatly to dishonor him. To say that no man can see why Christ should come into the world unless men were in danger of eternal misery is greatly to limit our conception of the Infinite Love. We can see many reasons why he might have come if no such calamity had been impending. There were calamities enough and dire enough under which the race was suffering to have touched the heart of God with pity, even if eternal woe had not been threatened. To have alleviated in some degree these calamities, to have checked but in part the progress of sin, to have shortened the bondage of the slaves of passion and vice, might well have brought the Son of God to earth. If he had known that such a manifestation of the eternal love of God as he might make in the flesh would remove the alienation and fear with which men regard their Maker, and would draw them unto him by a mighty attraction, he would have had an ample reason for his incarnation.

"The assertions of Dr. Pond rest upon the old notion that only an infinite evil, such as the eternity of suffering would be, could require an infinite sacrifice, such as the offering of the Son of God was; but this coarse, commercial calculation is utterly at variance with all right thoughts of God. The Eternal Goodness does not stand chaffering with mortals, determined not to expend his love except for an exact equivalent. He loves them because it is his nature to love them. He saves them because he finds infinite joy in saving them. To say that he would consider the cost of his sacrifice too great a price to pay for their deliverance from a woe which might last millions of years, but would at length terminate, is to assign a bound to his goodness, which no man has any right to do.

"We wish we could say that we do not believe in any punishment that is eternal. We have tried hard to doubt it; but the facts of human nature which stare us in the face summarily dispose of our skepticism. Spiritual death, the obliteration of the faith faculty, the utter paralysis of that part of our nature by which we hold communion with God—this seems to us a phenomenon which cannot be disputed. And, as a man may lose his eyesight and be hopelessly blind, so we believe he may lose his spiritual vision and abide forever in darkness. Spiritual death when it is finished becomes eternal death. The freedom which God has given to men involves the possibility of destruction; and we cannot doubt that the possibility in many cases becomes a fact.

"Nevertheless, we do not believe that the doctrine is essential to every conception of the gospel. Christ might and would have come to save us from our sins if there had been no danger of eternal woe. Hell is not the sole basis of the kingdom of Heaven."

Modern Egypt.

THE land of the Khedive is likely soon to rival in greatness the ancient kingdom of the Pharaohs and the Ptolemies. Modern Egypt cannot, it is true, compare with ancient Egypt in the number of its inhabitants, for Diodorus tells us that the latter contained 30,000 towns and villages, while Herodotus says that in the reign of Amasis there were in Egypt 20,000 cities. What successive sovereigns, however, from Sesostris to the caliphs failed to effect, or accomplish only in part, has been completely achieved under the rule of the Khedive by the opening of the Suez Canal, while Alexandria and Cairo are fast becoming cities of palaces, and the wealth of the country is every day increasing.

Western prejudice attributes the present ignorance of the Mussulman population of Turkey to Islamism, and concludes that the religion of Mohammed is a bar to all human progress. Any one, however, who visited Egypt ten years ago, and could now see the vast improvements that have been and are still being made by the Khedive would at once have his prejudices very much modified, if not altogether removed. He would see the harbor of Alexandria, the finest, probably, in the world, crowded with the shipping of all nations, with a new break-water and new docks in course of completion, warehouses filled with cotton, grain, and other agricultural produce ready for export, railways in operation or in course of construction—everywhere, in fact, the signs of increasing civilization and prosperity. He would see Alexandria itself more like a European than an Eastern city, with its magnificent buildings and

its "Place des Consuls," that exceeds in size and beauty any square to be found in Europe. He would see the land, irrigated by the Nile's overflow or by means of machinery, everywhere teeming with rich crops of wheat, maize, barley, beans and peas, clover and flax, rice, sugar-cane, tobacco, and cotton, coffee, indigo and madder; the gardens producing apricots in May; peaches, plums, apples, pears and carobs in June; pomegranates, lemons, and dates, in August; oranges in October, sweet lemons and bananas in November, and the mulberry and Seville oranges in January. In olden times, we know there was "corn in Egypt," now there is also "cotton in Egypt," and cotton, too, of the best description. Even six years ago there were not less than two hundred steam-ploughs at work in cotton cultivation. Every mechanical aid to production has, in fact, been made use of, and the result is an enormous increase of wealth both to the people and their ruler.

The romance of travel in Egypt is fast disappearing. A new bridge has been recently built by the Khedive over the Nile, so that travelers can now go direct in carriages from their hotel to the pyramids without being obliged, as formerly, to cross the river in boats and finish the excursion on camels or donkeys. The old "dahabeh," or Nile boat, is giving way to the comparatively luxurious Nile steamer, and the charms of that dreamy epicurean life, floating up and down the great river, will soon become a memory of the past. No more encampments beneath the myriad star and the wondrous sky of an Egyptian night, amidst the labyrinth of pillars, obelisks and fallen temples of Luxor or Karnak. Instead of, as heretofore, passing the night on land under a tent, the traveler now sleeps in his comfortable berth on board the Khedive's steamer, and "does" the Nile in three weeks, instead of three months as in the palmy days of the dahabehs. During the winter of 1871, before the steamers began to ply, the price asked for a first-class boat was from \$450 to \$600 a month for three or four months; while now, the voyage—585 miles—from Cairo to Philae, a few miles above the first cataract, and back again, can be made by the passenger steamers on the Nile belonging to the Khedive administration at a cost of \$520, including steamers, living, guides, and all other necessary expense.—*N. J. Mechanic*.

"Blessed Is He that Considereth the Poor."

A RUDDY-FACED, fair-haired young man, presented himself at the Mission House the other day, requesting the names of five poor families upon whom help would be well bestowed.

He declined leaving his name, saying that he was a tradesman and a poor man, obliged to work hard all day, and often nearly all night, but he had promised the Lord when he became a Christian, that he would give to him one-tenth of all he earned, and was now about to make the first offering.

Five names were soon selected from the long list on our visitor's book. Being furnished with envelopes, he placed ten dollars in each, and set out on his mission of love.

"I would rather go myself," said he; "it may do me good, and I may wish to give further help."

We can follow him in thought to homes of struggling poverty. The first, perhaps, the one where a suffering father, through a long and painful illness, reaped the reward of iniquity, and at last, though he died a Christian it is hoped, left a widow and forlorn family an inheritance of crime only in frail bodies and dwarfed and warped minds.

Another widow, who, though once surrounded with comforts, is now with the utmost effort able only to keep the wolf from the door. Another and another and another who repeat the same tale of poverty, privation, and woe, borne in silence and obscurity—to whom such a visitation as this is like an oasis in the desert, and spreads verdure forward and backward through the dreary years.

God bless this young man. Such as he will be the future George Peabodys and Howards of our country.

A generation of such would banish the foul stains of crime from our city, and give the righteousness that exalteth a nation.—*Advocate and Guardian*.

THE greatest sinner who trusts only in Christ's blood will assuredly be saved. The best man in the world who trusts his own goodness will be lost.

## The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, OCT. 7, 1873.

ELD. JAMES WHITE, }  
" J. N. ANDREWS, } EDITORS.

### The Ark and the Mercy-Seat.

IN the sanctuary of the first covenant, the ark and the mercy-seat were placed in the holiest of all, and were connected, the mercy-seat being placed on the ark. Heb. 9:1-5; Ex. 25:10-21; 26:33, 34. And if one exists in the heavenly sanctuary, of which Christ is a minister (Heb. 8:1, 2), most certainly both exist there. How natural and reasonable the view that the ark containing the commandments of God the Father, which are the rule of man's life, should be closely connected with the mercy-seat where mercy and pardon may be found through the blood of the Son of God for the transgression of that holy law.

Christians have had much to say relative to the mercy-seat, as really existing in the present dispensation; but they have been almost silent about the ark on which it rests. The mercy-seat has been dwelt upon with pleasure. The servants of the Lord have pointed to it as existing in Heaven as really as God and Christ, and saints have, in their prayers and songs of praise, mentioned the mercy-seat with great delight. And why not preach, pray, and sing about the ark containing the ten commandments, as well as the mercy-seat which rests upon it? Those who will examine the subject will find as much evidence for the existence of the ark in this dispensation as the mercy-seat.

The apostle Paul, in speaking of the first covenant sanctuary (Heb. 11:1-5), mentions the first tabernacle, or holy place, and its furniture, also, "the tabernacle which is called the holiest of all," where the ark and mercy-seat were placed. An account of the typical sanctuary, its two holies and furniture, is given in Exodus.

The idea of a mercy-seat in Heaven, in this dispensation, is obtained from the law of types and Paul's commentary upon that law, contained in his epistle to the Hebrews. The apostle declares that the priests of the law served "unto the example and shadow of HEAVENLY THINGS." Speaking of the cleansing of the typical sanctuary, also the cleansing of that sanctuary in Heaven of which Christ is a minister, Paul says: "It was therefore necessary that the patterns of things in the heavens should be purified with these, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us." Heb. 9:23, 24.

In this manner, the apostle shows that the earthly sanctuary, its holies and furniture, were patterns of the true in Heaven, consequently, the mercy-seat must be there. Hence it has been dwelt upon with great delight as really existing in Heaven as much as the literal person of Jesus. And thus they have sung:

"There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place than all besides more sweet,  
It is the blood-bought mercy-seat.

"Ah! whither should we flee for aid  
When tempted, desolate, dismayed?  
Or how the hosts of hell defeat,  
Had suffering saints no mercy-seat?"

Now, there is precisely the same evidence in the law of types, and the epistle to the Hebrews, for the existence of the ark of the ten commandments in this dispensation, that there is for the mercy-seat. Let those who doubt, search and see. It would be considered infidelity to doubt the existence of the mercy-seat, and fanciful to believe that the ark of God is in the heavenly sanctuary. Let one dare teach that the mercy-seat has the ark still to rest upon, and he will be called a fanatic, and represented as fallen from grace if he keeps all the holy precepts contained in that ark.

It would be unreasonable to believe that the mercy-seat exists, and reject the ark, if there were as much evidence for one as the other; but it is a fact that there is more evidence that the ark of the ten commandments exists in Heaven than that there is a mercy-seat there.

"And the temple of God was opened in Heaven, and there was seen in his temple the ARK of his TESTAMENT." Rev. 11:19.

"And after that I looked, and behold, the

temple of the tabernacle of the TESTIMONY in Heaven was opened." Rev. 15:5.

Is the ark, mentioned here by John, empty? If it is, how can it be said to be "the ark of his testament"? Is not the testimony, the ten commandments uttered by Jehovah, in the heavenly sanctuary? If it is not, why does John mention the "tabernacle of the testimony in Heaven"? Let it be here understood that John had this view of the heavenly sanctuary A. D. 96, about 26 years after the typical sanctuary was destroyed.

We have given two texts of plain Bible testimony that prove the existence of "the ark of the testimony." And it is a fact that there is not one such text in the New Testament to prove that there is a mercy-seat. Let those who have much to say relative to the mercy-seat, and think us fanatical for believing that the ark exists, pause a moment and look at these facts.

With great delight we make mention of the ark of God, as well as of the mercy-seat, and believe that both exist in this dispensation. We love the mercy-seat, before which our merciful High Priest now stands ready to plead the case of those who come to him in sincerity and truth, and why not love the ark of God also beneath it? Those who do, may with propriety sing:

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
'Tis found beneath the mercy-seat."

J. W.

### The Laodicean Church.

(Concluded.)

THE people upon the mountain prostrate themselves in terror and awe before the unseen God. They cannot look upon the bright, consuming fire sent from Heaven. They fear that they will be consumed in their apostasy and sins. They cry out with one voice, which resounds over the mountain, and echoes to the plains below them with terrible distinctness, "The Lord, he is the God; the Lord, he is the God." Israel is at last aroused and undecieved. They see their sin and how greatly they have dishonored God. Their anger is aroused against the prophets of Baal. With fearful terror, Ahab and Baal's priests witnessed the wonderful exhibition of Jehovah's power. Again is heard, in startling words of command, the voice of Elijah to the people, "Take the prophets of Baal; let not one of them escape." And the people were ready to obey the word of Elijah. They seized the false prophets who had deluded them, and brought them to the brook Kishon, and there Elijah, with his own hand, slew these idolatrous priests.

The judgments of God have been executed upon the false priests; the people have confessed their sins, and have acknowledged their fathers' God; and now the withering curse of God is to be withdrawn, and he will again refresh the earth with dew and rain, renewing his blessings unto his people.

Elijah addressed Ahab, "Get thee up, eat and drink, for there is a sound of abundance of rain." While Ahab went up to feast, Elijah went up from the fearful sacrifice to the top of Mount Carmel to pray. His work of slaying the pagan priests did not unfit him for the solemn exercise of prayer. He had performed the will of God. After he had, as God's instrument, done what he could to remove the cause of Israel's apostasy, in slaying the idolatrous priests, he could do no more. He then intercedes in behalf of sinning, apostate Israel. In the most painful position, he bowed with his face between his knees, and most earnestly supplicated God to send rain. Six times successively he sent his servant to see if there was any visible token that God had heard his prayer. He would not become impatient and faithless because the Lord did not immediately give the token that his prayer was heard. He continued in earnest prayer, sending his servant seven times, to see if God had granted any signal. His servant returned the sixth time from his outlook toward the sea, with the discouraging report that there was no sign of clouds forming in the brassy heavens. The seventh time he informed Elijah that there was a small cloud to be seen, about the size of a man's hand. This was enough to satisfy the faith of Elijah. He did not wait for the heavens to gather blackness, to make the matter sure. In that small, rising cloud, his faith hears the sound of abundance of rain. Elijah's works are in accordance with his faith. He sends a message to Ahab by his servant, "Prepare thy chariot, and get thee down, that the rain stop thee not."

#### ELIJAH'S HUMILITY.

Here Elijah ventured something upon his faith. He did not wait for sight. "And it came to pass in the meanwhile, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel."

Elijah had passed through great excitement

and labor through the day; but the Spirit of the Lord came upon him because he had been obedient, and had done his will in executing the idolatrous priests. Some would be ready to say, What a hard, cruel man Elijah must have been! And any one who shall defend the honor of God at any risk, will bring censure and condemnation upon himself from a large class. The rain began to descend. It was night, and the blinding rain prevented Ahab from seeing his course. Elijah, nerved by the Spirit and power of God, girded his coarse garment about him, and ran before the chariot of Ahab, guiding his course to the entrance of the city. The prophet of God had humiliated Ahab before his people. He had slain his idolatrous priests, and now he wished to show to Israel that he acknowledges Ahab as his king. As an act of special homage, he guided his chariot, running before it to the entrance of the gate of the city.

Here is a lesson for young men who profess to be servants of God, bearing his message, who are exalted in their own estimation. There is nothing remarkable they can trace in their experience, as could Elijah, yet they feel above performing duties which appear to them menial. They will not come down from their ministerial dignity to do needful service, fearing they are doing the work of a servant. All such should learn from the example of Elijah. His word locked the treasures of heaven, the dew and rain, from the earth, three years. His word alone was the key to unlock heaven, and bring showers of rain. He was honored of God as he offered his simple prayer in the presence of the king and the thousands of Israel, and, in answer, fire flashes from heaven, and kindles the fire upon the altar of sacrifice. His hand executed the judgment of God in slaying eight hundred and fifty priests of Baal; and yet, after the exhausting toil of the day, he who could bring down fire from heaven, and bring the clouds and the rain, after a day of most signal triumph, was willing to perform the service of a menial, and run before the chariot of Ahab in the darkness, and wind, and rain, to serve the sovereign he had not feared to rebuke to his face because of his crimes and sins. The king passed within the gates. Elijah wrapped himself in his mantle and lay upon the bare earth.

After Elijah had shown such undaunted courage in contest between life and death, after he had triumphed over the king, priests, and people, we would naturally suppose that he would never give way to despondency, or be awed into timidity.

After his first appearance to Ahab, denouncing upon him the judgments of God because of his and Israel's apostasy, God directed his course from Jezebel's power to a place of safety in the mountains, by the brook Cherith. He honored Elijah by sending food to him morning and evening, by an angel of Heaven. Then as the brook became dry he sent him to the widow of Sarepta and wrought a miracle daily, to keep the widow's family and Elijah in food. After he had been blessed with evidences of such love and care from God, we would suppose Elijah would never distrust God. But the apostle tells us he was a man of like passions as we, and subject, as we are, to temptations.

Ahab related to Jezebel the wonderful events of the day, and the wonderful exhibitions of the power of God, showing that Jehovah, the Creator of the heavens and the earth, was God, and that Elijah had slain the prophets of Baal. This woman was hardened in sin, and she became infuriated. Jezebel, bold, determined, and defiant in her idolatry, declared to Ahab that Elijah should not live.

That night a messenger aroused the weary prophet, and delivered the word of Jezebel, in the name of her pagan gods, that she would, in the presence of Israel, do to Elijah as he had done to the priests of Baal. Elijah should have met this threat and oath of Jezebel with an appeal for protection to the God of Heaven, who had commissioned him to do the work he had done. He should have told the messenger that the God in whom he trusted would be his protector against the hatred and threats of Jezebel. But the faith and courage of Elijah seemed to forsake him. He starts up from his slumbers bewildered. The rain is pouring from the heavens, and darkness is on every side. He loses sight of God. He flees for his life as though the avenger of blood was close behind him. He leaves his servant behind him, on the way, and in the morning, he is far from the habitation of man, upon a dreary desert alone.

"And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the

mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?"

Elijah should have trusted in God who had warned him when to flee, and where to find an asylum from the hatred of Jezebel, secure from the diligent search of Ahab. The Lord had not warned him, at this time, to flee. He had not waited for the Lord to speak to him. He moved rashly. God would have shielded his servant, and would have given him another signal victory in Israel, in sending his judgments upon Jezebel, had he waited with faith and patience.

Weary and prostrate, Elijah sat down to rest. He was discouraged, and felt like murmuring. He said, "Now, O Lord, take away my life; for I am not better than my fathers." He feels that life is no more desirable. He expected, after the signal display of God's power in the presence of Israel, that they would be true and faithful to God. He expected that Jezebel would no longer have influence over the mind of Ahab, and that there would be a general revolution in the kingdom of Israel. When the threatening message which has come from Jezebel is delivered to him, he forgets that God is the same all-powerful and pitiful God that he was when he prayed to him for fire from Heaven, and it came, and for rain, and it came. God had granted every request; yet Elijah is a fugitive, far from the homes of men, and wishing never to look upon man again.

How did God look upon his suffering servant? Did he forsake him because despondency and despair had seized him? Oh! no. Elijah was prostrated with discouragement. All day had he toiled without food. When he guided the chariot of Ahab, running before it to the gate of the city, he was strong of courage. He had high hopes of Israel, that, as a nation, they would return to their allegiance to God, and again be reinstated in his favor. But the reaction which frequently follows elevation of faith, marked and glorious success, was pressing upon Elijah. He was exalted to Pisgah's top, to be humiliated in the lowliest valley in faith and feeling. But God's eye is still upon his servant. He loves him no less while he is feeling broken-hearted and forsaken of God and man, than when, in answer to his prayer, the fire flashed from Heaven, illuminating Carmel.

Those who have not borne weighty responsibilities, who have not been accustomed to feel very deeply, cannot understand the feelings of Elijah, and be prepared to give him the tender sympathy he deserves. God knows, and can read, the heart's sore anguish under temptation and severe conflict. As Elijah slept under the juniper tree, a soft touch and pleasant voice aroused him. He starts at once in his terror, as if to flee, as though his enemy, in pursuit of his life, had indeed found him. But in the pitying face of love bent upon him, he sees not the face of an enemy, but a friend. An angel of God has been sent with food from Heaven to sustain the faithful servant of God. His voice says to Elijah, "Arise and eat." After Elijah had partaken of the refreshment prepared for him, he again slumbered. The second time the angel of God ministers to the wants of Elijah. He touches the exhausted, weary man, and in pitying tenderness says to him, "Arise and eat; because the journey is too great for thee." Elijah was strengthened, and pursued his journey to Horeb. He was in a wilderness. He lodged in a cave for protection at night from the wild beasts.

Here God met with Elijah through one of his angels, and inquired of him, "What doest thou here, Elijah?" I sent thee to the brook Cherith, I sent thee to the widow of Sarepta, I sent thee to Samaria with a message to Ahab, but who sent you this long journey into the wilderness? And what errand have you here? Elijah mourns out his bitterness of soul to the Lord. "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and break in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

Then the Lord manifests himself to Elijah, showing him that quiet trust, and firm reliance upon him, will ever find him a present help in time of need.

The servant of God may have courage, knowing that he has a pitying Heavenly Father who reads the motives and understands the purposes of the soul. Those who stand in the front of

the conflict, who are reined up by the Spirit of God to do a special work for him, will frequently feel the reaction, when the pressure is removed, and despondency may press them hard, and shake the most heroic faith, and weaken the most steadfast minds. God understands all our weaknesses. He can pity and love when the hearts of men may be as hard as flint. To wait patiently and trust in God when everything looks dark, is the lesson his servants must learn more fully. God will not fail them in their integrity.

E. G. W.

Are You in the Faith?

"EXAMINE yourselves," says an apostle, "whether ye be in the faith." Faith is essential to salvation; without it, we cannot please God.

Have you faith in present truth? Is this message which we have heard, claiming to be that which was promised in prophecy (Rev. 14: 9-12), genuine? Is this movement, which has brought a few thousand to the observance of the down-trodden Sabbath of the Lord, from Heaven, or of men?

Brethren, is this the work of God, or is it a delusion? We need to have the question settled. It is either of God, or it is a delusion. If it is a delusion, it is of the devil, the father of lies; and the sooner we escape from it the better. But is the devil really engaged to build up that which we know to be the truth of God? The thought is preposterous. We know better. This work is not of the devil—it is not a delusion; then it is of God—it is genuine; and if it is of God, it is what it claims to be—it is the fulfillment of that which God promised.

If we obey the voice of the Saviour, we shall decide the question one way or the other. Said he, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." There is no neutral ground. A decision is demanded. To remain undecided and wavering is certainly not to be in the faith. Far from it. Faith is confidence, decided conviction, and not wavering. On a question like this, a question involving God's word and providence, a decision is demanded for or against. Not to be decided is not of faith.

Suppose we decide against it. Then it is a delusion; and if it is a delusion, it is not of God, but belongs to the father of lies. Satan then has started a delusion the effect of which has been the conversion of some fifteen thousand, scattered in almost every State in the Union, the Canadas, in Switzerland, Italy, and other countries, to the entire law of God, the ten commandments, and also to the faith of the gospel of Christ as written in the New Testament. By this delusion, an office of publication has been established with a capital of over \$70,000, for the purpose of publishing papers, books, and tracts, devoted to the advocacy of every commandment of the holy decalogue and every precept of the gospel of Christ! Say you, Satan has not done any such thing? You are right; he has not. Then the Lord has done it. The work is good; therefore it is of God. And if it is of God, it is what it professes to be—the proclamation of the last warning to mankind, as promised of God in prophecy. This is the unavoidable conclusion. To my mind, there is no other reasonable conclusion possible. The doctrine of chance has no place in the working out of the plan of God as foretold in his word. A failure is impossible; for he that promised is fully able to perform.

Brethren, we have accepted this faith. Do we believe it? It is possible that some who have been called out by this message do not believe. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." Jude 5. This Advent movement—the preaching of this message—has brought us out where we are. Are you in the faith that it is of God? If so, we are agreed. But if it is of God, it will not stop in its present state of development; but will go on and increase till the world are thoroughly warned. Thousands upon thousands of good honest souls, in the churches and out, have never heard of it. If God has brought this work so far, he will carry it farther. If the third angel's message has gathered up a few thousands who accept it, it is destined to go on till it gathers the remnant, that is, what remains, of the believing and true-hearted, to "keep the commandments of God and the faith of Jesus;" so that the last effort of the dragon, in persecuting the church before their translation, will be directed against that people only who "keep the commandments of God, and have the testimony of Jesus Christ."

Is this our faith? And have we a proper view of the magnitude of the work? Corresponding action is the best proof of it.

R. F. COTTRELL.

MEN plant prayers and endeavors, and go the next day to see if they have borne graces. Now God does not send graces as he sends light and rain, but they are wrought in us through long days of discipline and growth. Acorns and grapes sprout quickly, but grow long before ripening.

I CAN never give God all the glory, till I see that in myself dwelleth no good thing.

"The Form of Godliness."

THERE can be no doubt that "the form of godliness" must be looked for with those who profess godliness, and a denial of "the power thereof" indicates a declension of piety among professors of Christianity. The Scriptures show that this characteristic will be general in "the last days." But so fast have the churches degenerated of late that in many cases the form of godliness is scarcely seen. On Sunday morning they meet, and prayers are said, and a religious essay is read, but in almost everything else that is called "religious," there is but little of the "form" of godliness. And yet, when we point to their "fall" as a fulfillment of prophecy, we are charged with a lack of "charity." But true charity "rejoiceth in the truth," and "not in iniquity."

The "religious papers" of the land are falling under the pressure of worldly influence. Most of them have their "serial" stories, or *novellettes*, which are a half-way between the "Sunday-school library" story and the sensational novel. Advertisements of all kinds find their way into many of these "religious" papers, while Bible truth and pure morality are at a heavy discount.

The following we copy from the correspondence of the *Golden Censer*, a small paper, of unpretending appearance, but uncompromising in its opposition to formality in religion, printed in Rockford, Ill.:

"On the fourth of July last, there was in this place a Methodist church festival. The pastor of the church, prior to the event, frequently urged the members of his congregation to participate in the coming festival. Great efforts were made to obtain the necessary provisions for the occasion, and a large committee was chosen to go from house to house, to solicit the desired funds, who scrupled not to call on the poor, some of whom are deprived of the comforts of life. But what seemed the most remarkable was this: One of the brethren afterwards remarked in class-meeting, that 'he had prayed that it would stop raining on the evening of the festival, and that he had also heard that the minister had prayed for the same thing.' Their talk amounted to this: 'that their prayers had been answered.'

"Now let us observe for a moment the relations, and see the inconsistency. This brother had prayed, according to his own words, many times for a revival of religion, and we all know that his prayers have not been answered, as the revival has not yet come. How strange that the Lord should answer prayers to let the people, professors and sinners, have a good time to gormandize, and indulge in sensualities for the avowed purpose of obtaining money to buy silver cups and other extravagances for the church, and not answer the prayer for the revival of the work of his kingdom, and save precious souls!

"At this so-called pious feast, they sold indulgences in the shape of cigars, and took in, I think it was said, for peanuts alone, fifty dollars in one half of an hour.

"The silly stuff which was published in the papers concerning this festival is sickening. I will give a specimen. A young man, Mr. —, went from house to house to urge the people to prepare provisions and other necessities for the festival, telling them that in so doing they were giving it to the Lord. Now what makes this an impious jest is, this young man is ungodly, is addicted to profanity, and indulges in the use of cigars. Another expression: In referring to the amount of money they netted for peanuts, the paper says, Mr. —, whose truth and veracity none will question, said that it was not a good day for peanuts either. This Mr. — is also a profane and an ungodly man. Are not the church and the world amalgamated?"

We find in one of our exchanges the following announcement which is copied from the *Elmira Advertiser*:

"OPEN AIR MEETINGS"

— AT —

ELDRIDGE PARK,

COMMENCING

Sunday Afternoon, June 29, 1873.

AT 5 O'CLOCK P. M.

Preaching by

REV. THOMAS K. BEECHER.

Uppgraaf's full Brass Band will be in Attendance

Cars on the Erie Railway will leave Water St. Crossing at 3.30 P. M., stopping at Depot and Washington Avenue Crossing, and will run every thirty minutes to the Lake, up to 5 P. M., and returning, will leave the Lake as soon as services are over, and will run every thirty minutes up to 7.30 P. M. Fare each way, 5 cents. Round trip, 10 cents."

There can be no doubt of this notice accomplishing the object of modern preaching—gathering a crowd, and producing a temporary sensation. But who of all the curiosity seekers will go home from their Sunday trip more deeply impressed with the sinfulness of their own hearts, and the vanity of earthly things? How many will mistake the excitement of the day and occasion for religious interest? The Judgment day will rend the veil from this *sensational* and pleasure-loving piety, to the consternation of many deceived ones.

It is no pleasure to notice the declension of piety in the churches around us. But it is a duty to mark the fulfillment of prophecy, and to heed its warnings. The Saviour said, "Because iniquity shall abound, the love of many shall wax cold." We are in danger from these surrounding influences. "Evil communications corrupt good manners." It is natural to conform to custom; it is crossing to break away from the ways and influence of our neighbors, especially if their influence is that of professed Christianity. Let us, while beholding these things, heed the divine admonition, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." 2 Pet. 3: 17. J. H. W.

Attention, Members of the N. Y. & Pa. T. & M. Society.

I WISH to call the attention of each member of this society, and especially the directors, to Bro. Haskell's article in the last REVIEW, addressed to the Tract and Missionary Societies. The fruit of zealous, self-sacrificing labor put forth in the past by some of our directors and members, and for the time being without any apparent good results, is now being developed. Since camp-meeting, we hear of a revival going on in one district (not a protracted meeting, but) the revival spirit seems to have taken hold of the members of the society, and the brethren and sisters are holding occasional meetings in different parts of the district, and several conversions are already reported. Oh! that all the officers and members of this society may seek a nearness to God and thus be prepared to engage in this great and final work of the third angel. From another district, we hear that those who embraced the truth during the past year are being confirmed in the truth, and the influence extended by the labors of its director.

But these are not the principal points I wish to bring before your minds. The importance of immediate action in extending the circulation of our periodicals is what I desire to impress upon the minds of all. Now is the best season of the year to do it. A liberal offer is made by the Publishing Association, and who will take hold of the work and move it forward to the glory of God?

Who can tell what might be the result of obtaining even but one new subscriber? The Judgment alone will reveal the amount of good accomplished by such efforts. Then again, what a suitable method of introducing our publications to strangers. For instance, let a person take a quantity of tracts and specimen copies of REVIEW, Reformer, and Instructor, go out into a new field, enter a family that you are unacquainted with, solicit subscriptions for the periodicals. How naturally that would lead to the discussion of different points of our faith; then how appropriate to hand out suitable tracts to meet the points under consideration, and thus in your effort accomplish a two-fold work.

Again, I inquire, Who will engage in this laudable work. Let all the directors encourage it in their respective districts, both by precept and example. Those wishing specimen copies of the periodicals for the campaign will please apply to the directors of their districts, who will be supplied on application to the secretary. Hand in your names and money to the librarian for the church of which you are a member, who will forward the names to the State Secretary, and he will see that they are properly credited. Do not let us be satisfied with the number of names and the amount proposed by Bro. Haskell for this State, but let the reports for this and the next quarter show that the work has been carried forward successfully.

P. Z. KINNE.

Kirkville, N. Y., Oct. 2, 1873.

Report of Eld. S. Burdick,

DELEGATE FROM THE S. D. BAPTISTS TO THE LAST GEN. CONF. OF S. D. ADVENTISTS.

YOUR delegate appointed to attend the last annual session of the Seventh-day Adventist General Conference desires to submit the following report:—

The sessions of the Seventh-day Adventist General Conference, and also of the Seventh-day Adventist Publishing Association, were held at Battle Creek, Mich., within the week commencing March 11, 1873.

The General Conference is made up of delegates from the several State Conferences, and is the only body authorized to speak and act in behalf of the denomination, and is everywhere recognized as their highest denominational authority. It represents a constituency of some fourteen State Conferences, 239 churches, 5,875 members, 51 ministers, and 83 licentiates. To these are claimed, in order to an approximate estimate of their full strength, the addition of the considerable but unknown number of scattered brethren and sisters so located as to be without membership in their organized churches, and yet are essentially with them, taking their papers, purchasing and circulating their books, and contributing to their funds. The committee annually appointed and known as the General Conference Committee exercises a general supervision and control over their missionary and general work. Their system of organization is compact, giv-

ing unity of action and efficiency in operation. Their method of raising funds, or Systematic Benevolence, is quite efficient and satisfactory in its results, as would appear from the fact that their gifts or pledges for the year amounted to something over thirty thousand dollars. As the result of the system adopted, they are able to report themselves as free from embarrassment from the want of funds for the prosecution of their work.

The Publishing Association is a compact body, having for its object the publication of periodicals, tracts, and books, for the wider dissemination of their views and doctrines. These publications are largely relied upon as important agencies for the successful prosecution of their work. The Association possesses a property of about seventy thousand dollars or upward, about one-half of which has been added from the proceeds of the business.

The sessions of the Conference and Association were characterized by general harmony of feeling and action, and the manifestation of an active interest on the part of the people. The reports of the laborers from the various fields were of a very encouraging character, and such as to indicate steady progress in the work to which they are committed as a people. They are learning by experience what every really earnest Christian people must learn, that the more they do, the broader will the field open before them, and the more numerous and imperative will come the calls for labor.

They have in our own country a prosperous mission among the Danes and Swedes, and one of considerable promise among the French, and also a foreign mission numbering about seventy-four converts among the Swiss.

They recognize, as their present greatest need in order to efficiency, more men, qualified to do efficient work as preachers and lecturers. To prepare their young people for future usefulness under circumstances in which they can control the moral influences which surround them, they have opened at Battle Creek, the past year, a school, and are now maturing the plans to make it a permanent denominational school. With the view to harmony of doctrine and Biblical interpretation, and in the way of preparation for their distinctive work, they have developed a plan for the delivery of several courses of theological lectures, at several points, during the year. These are designed mainly for the young men who have entered, or anticipate, the work of the ministry. Others, who desire, may, however, avail themselves of the privileges they afford. They are, as a people, very much in earnest, and are disposed to employ the most direct means to given ends.

The reception of your delegate was cordial and frank, and the desire was voluntarily expressed by their representative men, that, as Sabbath-keeping bodies, the Seventh-day Adventists and Seventh-day Baptists may live in peace with each other, and co-operate so far as the circumstances may admit. They are also disposed to discountenance in any of their preachers or lecturers the habit or disposition to press upon our people those doctrines which have been the occasion of trouble among some of our feeble churches in the past. The appointment of a delegate from that body to this meeting was referred to their General Conference Committee.

STEPHEN BURDICK, Delegate.

Mockery in Prayer.

THE most eloquent prayer "ever addressed to a Boston audience" has become historical and proverbial. It has its fit successor, is even eclipsed by the following recent utterance before the Massachusetts House of Representatives, by the Rev. W. H. Cudworth, chaplain of that body. It is said to have been "inspired" by a railroad bill then under discussion. It certainly lacked inspiration of any higher kind. We quote:

All Thy works praise thee, Architect Divine, in all places of thy dominion. We rejoice before thee to-day, that, although fire and water mingled produce antagonism, from that antagonism we derive power and progress most promotive of human welfare; and we pray, amid the fire and water of opposing convictions touching a great common interest under consideration, that the throttle valve of circumstances may start a power among us which shall force the driving wheel of opportunity along the broad highway of human good, until that grand democratic terminus is reached—the greatest good of the greatest number. Amen!—*Cincinnati Gazette*.

No wonder that among so many prayers made to order, also some poor ones are turned out; the factory of itself is not very perfect, and must be repeatedly oiled; how should it turn out perfect productions all the time? The fact is, that all those prayers are superfluous, useless, and in many instances hypocritical. We cannot see the use of it, or the right of any State to pay for chaplains.—*Exchange*.

JOHN BUNYAN was once asked a question about Heaven, which he could not answer, because the matter was not revealed in the Scriptures; and he thereupon advised the inquirer to live a holy life and go and see.

OUR own heart, and not other men's opinions, forms our true honor.

## WAITING.

How long, O Lord! My fainting soul grows weary  
Beneath its weight of earthly care each day,  
And sometimes all around seems cold and dreary,  
And threatening clouds o'erhang my toilsome way;  
With heart and hand o'erburdened, shall I dare  
To mingle low complaining with my prayer?

Oh, let me now thy wondrous peace inherit!  
Dispel the darkness—crush the tempter's power;  
Unbind these chains that hold my struggling spirit,  
Reveal Heaven's glorious light one blessed hour,  
And from the boundless treasuries of grace  
Help me to end the conflict, win the race.

Presumptuous prayer! O weak and stubborn mortal!  
Behold the cross, the scourge, the thorny crown,  
The shadow dark'ning even Heaven's portal,  
Then cast the vain imagination down;  
Thou canst not gain the victory but through strife;  
Only through sufferings deep we enter life.

Enough. Here in my weakness lowly bending;  
Each fond desire, each vain regret be still—  
Dear Lord, once more in pity condescending,  
Low in the dust lay my rebellious will;  
The day will not be long if thou art near,  
Nor will the darkest night awaken fear.

Thou who didst make the hard, cold earth thy pillow,  
Teach me in patience still my watch to keep;  
In midnight darkness on the foaming billow,  
Or where still waters in green pastures sleep;  
Through fire by night, or stormy cloud by day,  
Still let me keep thine own appointed way.

—Sel.

## Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

## Ohio Conference of S. D. Adventists.

THE Ohio State Conference held its eleventh annual session on the camp-ground, Lexington, Ohio, Sept. 11, 1873, at 4 P. M. Meeting was called to order by the President, and opened with prayer by Eld. Geo. I. Butler.

The number of the delegates to the Conference was thirteen, representing eleven churches. One church was not represented. On motion, Elds. Butler and Haskell, also all brethren in good standing, were invited to participate in the deliberations of the Conference.

The minutes of the last meeting were called for, read and approved.

*Voted*, That the churches at Mendon and Troy be admitted into the Conference.

By order of the Conference, the President appointed the following committees:—

On Nominations, J. Mears, A. M. Mann, L. T. Dysert. Auditing Committee, O. Mears, J. Mears, Geo. Smith, A. M. Mann, J. Q. A. Haughey, W. T. Carson. On Resolutions, O. Mears, Jos. Clarke, W. T. Carson. On Licenses, J. Mears, E. W. Hutchins, Geo. Smith.

Adjourned to call of the President.

## SECOND SESSION.

The Treasurer's report called for, and read, showing, money received in full for the Conference year from Sept. 12, 1872, to Sept. 11, 1873, to be,

\$1,627.63
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Amount on hand from last year,	51.77
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Total,	\$1,679.40
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Amount paid out during the year,	\$362.87
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Balance in treasury,	\$1,316.53
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It was then voted that \$500.00 of the s. b. funds of this Conference be donated to the use of the General Conference.

The Committee on Nominations reported the following Officers for the ensuing year:—

President, O. Mears; Secretary, A. A. Hutchins; Treasurer, J. Mears. Conference Committee, O. Mears, Wm. Chinnock, E. C. Penn. Camp-meeting Committee, J. B. Gregory, I. Edgerton, Geo. Bisel. The report was accepted and the nominees were elected by vote. The report from Committee on Licenses was accepted. Credentials were given to H. A. St. John, and the following brethren were voted licenses for the coming year:—

O. Mears, A. A. Hutchins, Wm. Cottrell. The Committee on Resolutions report the following, which was adopted by the Conference:—

*Resolved*, 1. That we will do all in our power to forward the various enterprises entered upon by our people: the Denominational School, the T. and M. Society, Health Institute, &c.

2. That we thank the General Conference for remembering us, in providing for us ministerial aid; and we here assure them that we shall gladly welcome Bro. E. B. Lane to this State, or any one whom they may send to this destitute field.

3. That we tender our thanks to the ministers, committees, and all who have labored so faithfully to make this meeting a success.

4. That we praise the Lord for the gifts he has placed in the church, and we pledge to all our faithful ministers, especially to Bro. and sister White, our candid sympathy and fervent prayers, and our hearty support.

5. That the Conference year commence the first of January. The following resolutions were presented by Bro. Butler, and adopted by the Conference:—

*Resolved*, That this Conference recommend to all s. b. Treasurers that they pay their s. b. funds belonging to the Conference to the Conference Treasurer, and that all money paid out of the treasury should be by order of the Executive Committee.

*Resolved*, That this Conference consider it the duty of all persons laboring in their employ, to consult with the Executive Committee in regard to their place of labor, and that it is expected of all who labor in this Conference that they labor in new fields, unless directed by the Executive Committee to labor in the churches, and in settling with laborers at the close of the Conference year, such settlement will be in harmony with the above principle.

*Resolved*, That this Conference recommend that Bro. O. Mears should labor among the churches according to the best of his judgment as the providence of God may seem to direct.

Adjourned *sine die*.

O. F. GULFORD, *Pres.*

A. A. HUTCHINS, *Sec.*

## Indiana State Conference.

THE Indiana Conference of Seventh-day Adventists held its first annual meeting at Raile's Grove, Howard Co., Sept. 19, 1873. The President in the chair.

Meeting opened with prayer by Eld. S. N. Haskell. Four churches were represented by delegates, and one by letter. The Secretary being absent, S. H. Lane was chosen to act in his place.

It was voted that all the brethren in good standing be invited to participate in the deliberations of the Conference.

The minutes of the last meeting, in which the Conference was organized, were read and accepted.

On motion, the President appointed the following committees:—

On Nominations, S. H. Lane, John Richards, J. M. Rees. On Resolutions, Geo. I. Butler, S. N. Haskell, E. R. Jones. On Licenses, S. H. Lane, Wm. R. Carpenter, Gabriel Lloyd. Auditing Committee, Chas. Seaward, I. A. Olmstead, N. Carahoo, Isaac Zirkle, Geo. Shortridge, and Geo. White, assisted by Brn. Butler and Haskell.

Adjourned to the call of the President.

## SECOND SESSION.

Prayer by Eld. Geo. I. Butler. The Treasurer's report of s. b. funds was read and accepted.

## TREASURER'S REPORT.

Received during the year,	\$929.86
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Paid out,	545.80
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Balance in Treasury,	384.06
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ISAAC ZIRKLE, *Treasurer*.

The Committee on Nominations reported the following-named persons for officers for the Conference the ensuing year:—

President, Wm. Covert; Secretary, Wm. R. Carpenter; Treasurer, Isaac Zirkle. Conference Committee, Wm. Covert, James Harvey, Noah Carahoo. The report was accepted, and these brethren were unanimously elected.

The Committee on Licenses recommended that Brn. Wm. Covert, and W. W. Sharp be licensed by the Conference. After some very interesting and instructive remarks by Bro. Butler in reference to labor in the vineyard of the Lord, the Conference granted a license to each of the above-named brethren.

The Committee on Resolutions offered the following, which were unanimously adopted by the Conference:—

*Resolved*, That we deeply deplore our condition spiritually, and feel anxious to rise and occupy that position where we may have more of a lively interest in every department of this work, and that we will seek that spirit of sacrifice that will be acceptable to God.

*Resolved*, That this Conference consider it the duty of all s. b. Treasurers to pay all means in their hands belonging to the Conference into the hands of the Conference Treasurer; and that when such funds are to be paid out, it must be by the order of the Executive Committee.

*Moved*, That this Conference donate to the General Conference \$250.00. Carried. The following-named brethren were elected as a Camp-meeting Committee:—

J. M. Rees, Geo. White, Jesse Edwards, and N. Carahoo.

*Voted*, That the minutes of this Conference be published in REVIEW.

Adjourned *sine die*.

WM. COVERT, *Pres.*

S. H. LANE, *Sec. pro. tem.*

## Colorado.

I HAVE been here something over three weeks. The interest is small. Have spoken sixteen times, and five or six have embraced the Sabbath. Sold \$34.00 worth of books, and obtained ten subscribers for the REVIEW.

Sept. 22, 1873!

D. M. CANRIGHT.

## Chicago, Illinois.

CIRCUMSTANCES demanded my immediate presence in Chicago after my return from Minnesota. One of the brethren had gone into spiritualism and was laboring hard to draw others with him. Two others had backslidden, and a feeling of discouragement had come over most of the members. I labored among them five weeks, three of these laboring also, part of the time in Evanston. Evanston is the most beautiful town I have seen. Neatness, order, temperance, and healthfulness combined make it a desirable place. No saloons or disorderly noise at all are allowed. It is mostly inhabited by wealthy people who do business in Chicago. The place is eminent for learning. Here is a Methodist University, Seminary, Academy, and a great many other extensive buildings for education. The place has also become proverbial for its great piety. Nevertheless they appeared to me to be idolaters, worshiping the great gods: money, popularity, and fashion. I was favored with a sermon from the honored President of the University, one Sunday forenoon, to a very fashionable congregation. I had not for a long time attended a popular church and was perfectly astounded. Had the man professed to be a spiritualist, then I should not have wondered. The main part of his sermon was devoted to Darwinism. Yet he went back of the oysters, commencing the formation of man with the roughest kind of stone, which, through millions on millions of ages, developed and progressed until at last a brain came forth—small front, large back-brain. Millions of ages rolled on. Behold, about even back and front brain, yet balanced on a bird's neck, not very steady in its motions. At last came forth large front, small back-brain balanced beautifully on a human neck.

These things he called undisputable facts establishing the great principle of progression, on which he proceeded into the higher spheres. Soon, said he, the real man would develop, and break this mortal shell; then he would look up into Heaven through the cracks, and take hold of the Omnipotent. Ascending up out of the shell, there would be a never-ending progression and development throughout eternity. To gather riches and walk in the bright light of human applause and honor was the sure way of going forward in this great work of progression.

Such sermons are applauded and highly spoken of by so-called Christian professors. Truly, Babylon is fallen, is fallen!

A few Scandinavian brethren and sisters are living here. One beloved sister (sister Johnson, who had embraced the truth by reading *Advent Tidende*) died in the blessed hope while I was here. She was very sickly; had thought of going to the Institute, but never reached it. Was very zealous in advocating the truth after she had embraced it. She went to a Swedish settlement in Iowa, where her brother lives, before her death. We hear now from there that the Baptist minister is keeping the Sabbath, is laboring to spread the truth, and that others are taking hold with him.

Three more embraced the commandments in Evanston. By the blessing of the Lord, the brethren in Chicago were encouraged and helped forward. One brother was excluded. His spiritualistic influence is cut off with the exception of one or two with whom we have labored, but there is still danger of their falling away. Five new members united with the church, three of whom were baptized. We enjoyed sweet peace and union celebrating the ordinances of the Lord. This church has stronger influences to contend with than any other among the Scandinavians, yet the Lord has helped hitherto, and we trust in him unto the end.

I have been with the church in Oakland two weeks, and go to Raymond next week, the Lord willing.

JOHN MATTESON.

## Litchfield, Minnesota.

THE cause of God is progressing in this place. Both friend and fiend have aroused from their slumber. The priest that I referred to in my last report was finally brought to our meetings by the authority of his own church members. And he—for safety's sake—had with him two gentlemen (or one, for the other was not very gentle) of the clergy. Our meeting, the first evening he was with us, we held in a farmer's large frame-house, the farmer being the next neighbor of the priest. Quite a large number of people congregated that evening, and while I was speaking, they gave good attention. The priest, however, did not make his appearance in the room where the people were assembled, but allowed himself to be placed in a corner of the kitchen. When I got through speaking, and gave the congregation to understand that if any one had anything to say, their time had come, the priest entered the room, and in a stuttering voice, said: "I am the priest of this congregation, and I would like to know what authority

you have to crowd yourself among us without my consent." The answer to his question had already been given that evening, as I read at the opening of our meeting the 10th chapter of Matthew, which relates to us how Christ sent his disciples unto the world to preach the gospel of the kingdom, and we had now only to refer to it. A discussion was called for by the people, and this was continued until after one o'clock at night. After a few days, I met with the priest at his meeting (for he began to hold meetings so as to hinder the people from going to our meetings), and then we had another discussion. The results of these discussions have been good for the cause of God. Our congregation has continued to increase since, and several have become convinced of the truth.

With the assurance from the priest that he would never debate with us again, we continued as heretofore, thinking that no one would disturb us any more. But hardly a week had passed when one morning, as we were to meet with our friends, the first one that met with us at the place of our gathering was the priest of this place, and he joyfully declared that he had found another priest that wanted to have a debate with me that evening. I told him they were entirely welcome. At the hour for our meeting to begin, the meeting-house was crowded with people, and with them, the priest spoken of. I spoke to the congregation when our discussion opened. A great many of the people who rejoiced in thinking they had found a learned and smart man, who would be able to settle all uneasiness caused by "Adventism" in this place, expressed the groundlessness of their expectations. Others spoke out their astonishment over the friendship (similar to that of Herod and Pilate) that now existed between the two priests and some of the people. The priests did not belong to the same synod, and had, previously, worked hard against each other. Said one man: "I am astonished to find these two priests so intimate friends just now, as they have heretofore done all in their power to crowd each other out." Others said that the truth was plain on our side. The priest of this place finally said: "If we even should send for the most learned professor of Norway, he would not be able to change their minds." I told him that the pope of Rome himself would not be able to affect us in the least with a wrong theory, so long as we chose the word of God for our guide. They all left us very quietly, which is something uncommon for the majority of that class of people. These two years that I have been out proclaiming the "present truth," I have been called upon to debate with Baptist, Methodist, and Lutheran preachers, and I can say, to the credit of the Lutherans, that I have found their preachers, in general, more civil and better educated than the former.

We have now organized a church of twenty members, known as the church of Litchfield, Minn. There are still three of our friends who could not meet with us at the time we organized the church. And there are several that are convinced of the truth, but have not made a decision yet. May God strengthen the friends to walk out in the truth of God! The church has pledged \$61 to the Minnesota Conference for this year, and desire to be taken under the watchcare of the Conference. The friends here are a people that have a good name and influence among their neighbors; and if our enemies did say, the last time I labored in Meeker Co., that the outcasts of the community came out on our side, they will have to admit, this time, that the poorest ones are left, and the best ones came out on the side of the truth. May God help our friends to be strong and faithful! Nearly all the members of this church can understand the English language; and we hope that our American brethren will visit them if convenient.

Litchfield, Meeker Co., Minn.

CHARLES LEE.

## Wisconsin Tent Report.

SINCE my last report, I have been doing what I could alone. There are now about twenty-five professing to keep the Sabbath. Last Sunday was a good day for us. Six happy souls were buried with Christ in baptism. Opposition is strong yet, but is growing less. I have been laboring in school-houses of late, the weather being so cold I could not preach in the tent.

There is much to be done for those here yet. May God direct. Bro. Atkinson has just arrived; his help is very acceptable now. I earnestly crave the prayers of all. My address, till further notice, will be Modena, Buffalo Co., Wis.

Sept. 18, 1873.

DAVID DOWNER.

TRUE courage is unassuming; true piety, serious and humble.

MEN willingly believe what they wish to be true.

THE DESTINY OF MAN.

GREAT God, thy word is firm and sure,  
And every act of thine is pure.  
Not so with man; for he's unjust,  
And must return again to dust. Gen. 3: 19.  
Yet from thy hand so fair he stood,  
Thou didst pronounce him very good.  
Upright, they, male and female, stand,  
And hear from God this strict command:  
"Of all the trees but one, to eat,  
To you, I give thy fruit for meat;  
Of that eat not, nor touch, and why?  
For if you do, then you shall die.  
Now by this rule maintain the strife:  
Obey, and have eternal life;  
But disobey the Lord on high,  
In dying thou shalt surely die." Gen. 2: 17.  
But man his Maker disobeyed,  
On all his race the doom is laid.  
Now in this state, though man may grieve,  
Yet die he must, there's no reprieve. Rom 5: 12.  
But death to all is deep repose,  
It's all the same to friends and foes; Job. 3: 11-20.  
For when we lie beneath the clod,  
We've no remembrance of a God. Ps. 6: 5.  
The rich, the poor, the high, the low,  
In death, no love nor hatred show.  
Their envy, too, is no more cherished,  
These, all of these, with them have perished. Ec. 9: 5, 7.  
Yes, death hath loosed the silver cord,  
The dead, we know, praise not the Lord. Ps. 115: 17.  
They all remain in silence deep,  
For death is like a dreamless sleep. Ps. 90: 5.  
A state from which they'll not awake,  
Till Christ the earth and heaven shall shake.  
When the last trump shall rend the skies,  
Then shall the dead in Christ arise;  
Eternal life to them be given,  
Forever in the bliss of Heaven.  
The second Adam's race they are,  
Eternal life from him they share. John 10: 28.  
With him they'll live, with him they'll reign,  
Free from all sorrow, sin, and pain.  
Christ in his glory they will view,  
The earth and all things now made new. Rev. 21: 1, 5.  
The earth more glorious than at first,  
Now the inheritance of the just.  
Here Abraham's promise from the Lord, Gen. 13: 15.  
And Peter's, find their full reward. Matt. 19: 27-30.  
The word is sure to all the seed,  
By faith in Christ they're heirs indeed.  
The meek will then the earth enjoy, Matt. 5: 5.  
But God the wicked will destroy. Ps. 37: 38; 145: 20.  
For yet a little while, you see,  
And then the wicked shall not be. Ps. 37: 10.  
The psalmist searched creation round,  
The wicked nowhere could be found,  
For in God's word the truth there stands,  
That they shall be as fat of lambs. Ps. 37: 20.  
And when they feel God's mighty stroke,  
They shall consume and turn to smoke;  
For God is a consuming fire, Heb. 12: 29.  
And they must feel his dreadful ire.  
Like tares, though well in bundles bound,  
When burned, those tares cannot be found.  
Or chaff burned up, are words employed, Matt. 3: 12.  
And chaff burned up, is chaff destroyed.  
A day is coming as we learn, Mal. 4: 1-4.  
And as an oven it shall burn;  
A day of wrath, and day of trouble,  
When all the wicked shall be stubble.  
That day shall burn up root and branch;  
And to escape there'll be no chance.  
And when burned up by mighty flashes,  
There's nothing left of them but ashes.  
So God, by his almighty power,  
The adversaries shall devour. Heb. 10: 27.  
A gate that's wide is brought to view,  
And those destroyed will not be few.  
The second death on none can reign,  
Till first they die and live again.  
But there's a death, by close inspection,  
From which there is no resurrection.  
And now the prophet's words I'll give; Isa. 36: 14.  
That "they are dead, they shall not live;  
They are deceased, they shall not rise;"  
Now has the prophet told us lies?  
Or was the truth by him employed,  
When he declared they were destroyed?  
And can we any hope then cherish,  
That all their memory did not perish?  
Is there an attribute of soul,  
O'er which grim death has no control?  
What sense of man among the five,  
That will the stroke of death survive?  
It takes a man that's been to college  
To show that dead folks still have knowledge. Ec. 9: 5.  
There is a class, let God be praised,  
Described as dead and also raised! Rev. 20: 5.  
No second death can them devour,  
On them that death can have no power.  
And yet a class is left behind,  
The second death will surely find.  
To save a part from any state,  
Must leave the other to its fate.

CHAUNCEY COTTON.

Friendship, N. Y.

The Third Angel's Message.

It is one thing to believe that this message has been given away back in ages past, or will be in some future time, and quite another thing to believe that we have come to the time in the history of the world when it is due. The first and second have been given, and the third, in regular succession, is now going to the world. I have been reading and also thinking of the magnitude of this work. It is to warn the whole world. If nations of other languages are benefited, obstacles must be surmounted, and they must be faithfully warned, or the work will not be accomplished.

Well may God's messengers now say, We are about a great work, and cannot come down. Why should the work cease while we leave it to come down? I have noticed that those who firmly believe this message and all that pertains to it, grow in grace and in the knowledge of the truth, while those who take the Sabbath and reject the rest, are dwarfed. They appear like a bird with unfledged wings. They rise a little way, and then fall back, till discouragement comes over them and they sink down and give up the whole.

It is no use to make an effort to go in this direction unless we have confidence in the leaders—those who have borne the burdens in the heat of the day, and with the help of the Lord have carried this work forward successfully till it has become a great work indeed. And the reforms that have come just in time and place to fit up a people for the coming of the Lord and translation, how can they be rejected with impunity?

I am convinced beyond a doubt that those who amount to anything in this cause will have to be whole-hearted. The fearful and unbelieving will certainly go back. Oh! that all Sabbath-keepers would give up their prepossessed opinions and idols, and come into the churches, and take hold of the work with earnestness. And some of us in the churches must have a deeper work, or we shall be left behind, and others will be raised up to take our places. The Lord help us to do so before it is too late.

MARY STRATTON.

Prayer.

OUR duty in regard to prayer we learn both by precept and example. In this examination, I confine myself to the New Testament. The Saviour gave directions which ought to be studied by all.

1. Do not pray to be seen, or heard, of men. Carefully avoid all hypocrisy in the worship of God. But the direction to enter into thy closet, &c., does not forbid public or social prayer in their places. Jesus prayed in the presence of his disciples; and the apostles frequently prayed together. The remarkable prayer of the Saviour in John 17 was before his disciples; and several instances of social or public prayer are given in the Acts of the Apostles. But in a spirit of reverent devotion all else should be, comparatively, lost sight of, and the great thought of coming into the presence of the mighty God fill the mind.

2. Use not vain repetitions. This is said to be a fault of the heathen; and it is also a fault more common, perhaps, than any other among Christians.

(1) In the use of set forms and phrases. These become so common with some people that they are used without any regard to fitness of time and circumstance. They have heard them so often used that they seem to think they are prayer, whenever and however spoken. In using stereotyped phrases there can be but little devotion or real worship.

(2) Repetitions are often indulged in when the spirit of prayer is not present, and the speaker seems to think it necessary to pray about a certain length of time. When we consider the examples of prayer, we shall see how greatly they are mistaken in this. A person who goes over the same ground, and reiterates the same thing, not because the soul is burdened with the subject, but because the time must be filled out, or who utters old, set forms of speech, not because they express a present want, but because they are often used in prayer, no more worships God than did the Pharisee who prayed at the corner of the street.

(3) There is a common form of repetition in prayer which is highly irreverent; it is the constant use of the *divine name*. The name of the Deity, in any of its forms, is too sacred to be used lightly, or to be spoken unnecessarily. Nothing can be more painful than to hear sentences disjointed and broken up with constant repetitions of sacred titles. Sometimes the speaker seems at a loss how to complete the sentence commenced, and the names or titles of the Father and Son are thrown in as helps, either to gain time, or to connect that which would otherwise appear incongruous. Did reverence permit, I would give some illustrations of prayers frequently heard. This is taking the name of God in vain, and cannot be acceptable to him. The Hebrew people were superstitious, we think, in regard to the use of the divine name; but to some extent their example is worthy of our attention. I knew a preacher whose use of the name of Deity in the pulpit was shockingly irreverent. He seldom spoke of the earth, directly, but would frequently speak of it as the footstool, using the name found in Rev. 16: 14. I have often heard a single sentence in prayer containing the names of the Father and Son in various forms, mixed up in the most common-place petition, without any appearance of special fervency to justify it.

Prayer should never be an attempt at doctrinal discourse. Prayer is petition—not teaching. It should never contain rhetorical flourishes, nor attempts at fine figures of speech. Some excuse themselves from praying because they cannot use good language. A sick child, burning with fever, would not hesitate to ask its mother for water, because it was not learned in language nor fluent in speech. Prayer should be the expression of the heart's earnest desire for what we need, in the simplest language possible. Simple language is not inconsistent with the most elevated style. Gen. 1: 1-5, is a most sublime composition, but a model of simplicity

of expression. If the heart feels, the tongue can speak; or if the heart be overburdened, and the Spirit assists, making intercession even with groanings that cannot be uttered, still it is prayer. But this latter belongs more especially to secret prayer, for *social prayer* should be adapted to those present. Private prayer is not appropriate for public occasions. Very seldom should we pray with others where we cannot use the pronoun "we." It is inappropriate and wrong for one to professedly lead others in prayer, and then pray concerning things in which they can have no interest, and of which, perhaps, they have no knowledge.

Prayer should be with consideration. We would not presume to go into the presence of a Governor, to present a petition or ask a favor, without considering what we wanted, and then we would ask in appropriate language; and not only our language, but our manner, would indicate our respect and reverence for the personage whom we addressed.

For the length of prayer, no rule can be given. The Saviour said, "After this manner, pray ye," and then offered a prayer of less than one minute. In presenting the case of the Pharisee and the publican, he put *six words* in the prayer of the publican, a humble petition for mercy, and about five times as many in that of the Pharisee, which was a pompous address, rather than a petition.

His prayer for his disciples at their last meeting before his crucifixion was less than five minutes in length. The prayer of the apostles on the occasion of choosing a successor to Judas, is contained in two verses. Somewhat longer is that which was offered when they were threatened and commanded to preach no more in the name of Jesus, recorded in Acts 4: 24-30. Doubtless in secret they often prayed at greater length; but when the Saviour left his disciples to go alone to pray in the garden, but a few words are recorded, though his soul was in an awful agony; and these words were repeated as he went again, adding a few more words of resignation and submission. While no limit could be placed upon private devotional petitions, enough is learned from the Scriptures to warrant the advice given by an eminent Christian: "Let your prayers be short, frequent, and fervent." R. & H. L. S.

As a Little Child.

THERE is a touching passage in McDonald's poem, "Within and Without," which describes an interview between the poor, unhappy hero of the tale and his lovely little daughter. She runs to him as he sits absorbed in mental conflicts, saying, "Father, what is poetry?" "A beautiful thing, of the most beautiful God has made," was his reply. Then he opens a book, and shows her some poetry. She looks at it with disappointment, and says, "I don't think that's so very pretty, father; one side is very well—smooth," running her finger up and down the row of capital letters, but the other side is rough, just like my hair in the morning before it is brushed. I don't care about poetry." Her father then reads aloud some verses, and that pleases her; but still she cannot understand why poetry is beautiful. Her mother is beautiful; but this is not as pretty as mother." Her father tells her she cannot understand till she is older, but then she will find out for herself, and love poetry well. "Do you believe me, dear?" "Yes, father," but still in an aside, with a glance at the book, "I wonder where its prettiness is, though; I cannot see it anywhere at all." The father resumes his train of thought, and looking up suddenly, "terribly wretched, and beyond relief," at the mystery of God's ways with him, he sees his daughter in a corner curiously examining the book of poetry. She peeps into it; then holds it to her ear; then rubs her hand over it; then puts her tongue to it; still she is baffled. She has no faculty by which to judge of what is beyond her comprehension, and, spite of her assertion that she was willing to take her father's word for it, she was yet questioning. The father caught the lesson, and, bursting into tears, prayed, "Father, I am thy child. Forgive me this. Thy poetry is very hard to read." There are hours in the experience of every person when there is nothing good or beautiful in the lesson of life; but the day is coming when the soul shall know as it is known, and see as it is seen. Until that day of new and larger life there is no resting-place for the restless, undeveloped soul, save in the sure and abiding word of God, which shall never fail.—*Christian Weekly*.

TWO BRICKS TO BEGIN WITH.—In a city renowned for its crowded churches, there is one called, by way of eminence, the brick church. It was the first church built of brick in this city. Its congregation had increased so that the church could not well accommodate the crowd. It was old-fashioned, and behind the times.

At length, it was resolved to build a new church. Meeting after meeting was held, but the prospects for a new church grew more and more discouraging, until the most hopeful became disheartened and were ready to give it up. One morning, after a discouraging meeting had been held, the pastor's door-bell rang very early. On opening the door, the servant found a small boy, who inquired for Dr. S.—. The servant told him he had not come down, and demanded what he wanted. "I want to see Dr. S.—," answered the boy. Presently Dr. S.— came to the door, and found a small boy with a wheelbarrow three times as large as himself holding two bricks, which he said he "had brought to build the new church with!"

The doctor put on his hat and walked out into the street, saying to every man he met, "The church will be built; the first load of brick is on the ground." And it was built—a large church, a convenient church, a beautiful church.

Who shall despise the day of small things?—*Good News*.

To S. S. Teachers—Don't Preach.

A LOOK was enough! There the teacher sat in the middle of a large class of half-grown young men. He was one of the truest and best-informed Christian men in our congregation—everybody respected and loved him. But he could not keep a scholar for more than two successive Sabbaths. They disappeared like the wicked, and could nowhere be found. At every session some new faces were added to the circle, but it never grew in circumference. What could be the difficulty? It puzzled the pastor. The superintendent was hopeless. In any other class it would have been less important, but these young men ought to be retained. At last it was determined that we should investigate the difficulty in person. We opened the door, and a look was enough! The man was a preacher. He took the sermon as his pattern. He had a congregation, not a class—and a congregation of youths like Eutychus at that. A more drowsy collection of bright, shrewd, jolly young men could hardly be conceived. He had gone through his introduction, announced his plan, developed his points, and, just at the moment when we took our look, was making his application and appeal. From that moment, we did not blame the truant scholars. They had done just what we would have done under similar circumstances. They had been cheated, and as soon as they found out the deception, they ceased to be its victims. They supposed that they were joining a Bible-class, but beheld a little church. They expected to study, but they were compelled to listen. They looked for a teacher, but found a preacher. And yet, this good man was unaware of the true difficulty. He mourned over his unspirituality, when the trouble was in his method. He prayed over the perversity of the unregenerate souls who rejected his ministry, but his own pride of preaching was greater than their lack of interest. He wondered at his failure to interest, and gave more time and effort to preparation; but the reservoir was full enough, the trouble was in the pipes. He tried to fill narrow-necked bottles with dashes of water, rather than drop by drop.

MORAL—Do n't preach. Question the lesson into the scholar's mind and then question it out. Make the class do the greater part of the work. Be suggestive rather than declamatory. In so doing you will not only attract, but truly instruct and permanently retain, the members of your classes.

—Sel.

Obituary Notices.

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

DIED, at Newark, N. Y., Aug. 4, 1873, our father, Pinkham Crommett, aged 84 years and 14 days. He joined the Methodist church some fifty years ago. Was ever an active, earnest worker in the cause of religion. He was brought to see and embrace the truth of the third angel's message some four years since, by reading the Review and publications sent to him by his son-in-law, J. W. Cassidy, of Petaluma, California. He rejoiced in, and lived out, the truth till his death. He kept up a correspondence with his relatives in California, expressing the strongest desires to hear the living preacher of these truths, and see some of like faith. He died strong in the faith of having a part in the first resurrection. He sleeps in Jesus. May we, his children, meet him where parting will be no more.  
J. W. CASSIDY & WIFE.

DIED, in San Francisco, Cal., Sept. 10, 1873, William Jerome Wilkins, of Red Bluff, Tehama Co., Cal., formerly from Baltimore, Md., aged 27 years. Bro. Wilkins embraced present truth and was baptized by the writer, April 23, 1873, in the Sacramento river near Red Bluff. He was an upright infidel until he heard present truth. When he saw the harmony of the Bible, he gladly moved out to obey the truth and made rapid progress in the attainment of the Christian graces. His end was peaceful and happy. He leaves a mother, companion, and three children; but they have the consolation that he sleeps in Jesus.  
J. N. LOUGHBOROUGH.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 7, 1873.

THE present number of the REVIEW is, "42-17." By comparing with these the figures on your paper you can tell when your subscription will expire.

Omission.

In making a brief report of the seventh-day Baptist anniversaries, I inadvertently omitted to speak of the Memorial Fund. Last year being the two hundredth anniversary of the existence of the denomination in this country it was then determined to raise a memorial fund of \$100,000. Those who contributed to this fund were to be permitted to state the object to which their individual donations should be applied. About one-half of this sum has been raised during the year just closed. I regret the omission in my report. J. N. ANDREWS.

By Request.

We republish the article on the Dark Day by request of a friend on the Pacific coast. To many of the readers of the REVIEW, this will be new, and it can but be gratifying to all to consider the facts concerning this remarkable sign of the times.

The poetry, The Destiny of Man, is also republished by request. It was first published in vol. xi, Dec., 1857.

Use "Right Words."

We frequently hear individuals confess to God that they are "in a cold and lukewarm state." It is not possible that this should be true. A moment's consideration will teach any one that "cold" and "lukewarm" are so different that we cannot be in both conditions at the same time.

Answers to Correspondents.

To W. E.: You will find an answer to your question about Melchisedec in the pamphlet entitled, Refutation of the Age to Come, published at this Office.

"1. I would ask you to harmonize Matt. 28: 1, with Mark 16: 1, 2, and Luke 24: 54, and 24: 1.

"2. Some take the position that our Saviour was crucified on Wednesday and rose on the Sabbath. If they could sustain that, would it not be a good proof against celebrating that as the resurrection day. H. H."

Ans. We see nothing but harmony in the texts cited. They all make a plain distinction between the Sabbath and the first day of the week. All say that the Sabbath was ended, and that it was early on the first-day when they came to the sepulcher. But none gives the exact time of the resurrection. For an exposition of the texts you are referred to the tract entitled "Sabbaton," published at this Office.

We are not interested to prove the day of the resurrection, until it is proved that we are required to keep the day of the resurrection. If men are determined to offer "will-worship" it is easy for them to conjecture reasons for it. It is sufficient to show that it is will-worship, and not required of God, without going beyond that fact to parley about the reasons, which are only of their own devising.

"GOD ENDED HIS WORK."

THE query on Matt. 28: 1, reminds us of the oft-repeated question concerning Gen. 2: 2. Many seem to find it difficult to harmonize this with Ex. 20: 11, and other texts which say that God finished his work on the sixth day. Dr. Clarke suggests that some versions of Gen. 2: 3, read "sixth day" instead of "seventh." The Hebrew says "the seventh." Prof. Greene says:—

"Vayechal, ended, i. e., by discontinuing, not by performing the concluding portion, so that there is no need either of supposing that part of the work of creation was performed on the seventh day, or of changing 'seventh' to 'sixth' to evade the fancied difficulty."

The following is in part the definition of the original word as given by Gesenius:—

"1. To be complete, perfect, finished. The primary idea is to close up, come to a close. . . .

"2. To be finished, ended, past, e. g., a season or period of time; Gen. 41: 53; Ruth 2: 23; Isa. 24: 13, 'when the vintage is ended,' 10: 25, 'and the indignation will be past.' . . .

"3. To be ended, spent, consumed." &c.

Now that there is no necessity of combining with this the idea of doing a part is proved positively by Dan. 9: 24, where it is prophesied of the Messiah that he shall "finish the transgression." No one will contend that he does this by doing the last part of it, but by causing it to cease. And so of Gen. 2: 2. "In six days the Lord made heaven and earth, the sea, and all that in them is." Of course nothing was left to be made on the seventh day. "Thus the heavens and earth were finished, and all the host of them. And on the seventh day God ended his work which he had made, and he rested the seventh day from all his work which he had made."

The harmony of these texts is found in giving to "ended" in verse 2, the idea of "discontinued," or ceased from. The remark of Prof. Greene is, beyond a doubt, correct; and there is only a "fancied difficulty" in the text. J. H. W.

The Final Hour.

IN that hour when the more we are loved the more helpless is love; in that hour when the richer we are the less able are riches to do anything; in that hour when the more there is about us the less is it favorable and desirable; in that hour when heart and flesh fail—we need the comfort of believing, with all our heart and mind and soul, that universal intelligence and universal love preside; that we are leaning on the arm of a God who is never weary; that we are guided by an eye that never sleeps; that we are safe, and saved by a heart that never ceases to beat with sympathy and love."—Beecher.

Some friend has sent us the above selection for publication. It is very pretty, and that is the best we can say for it, as we consider that it comes from a minister who finds no comfort in the blood of Christ, and never uses the text which assures us that that blood cleanses from all sin. "Universal love" is a desirable theme, but love has its avenues of operation, and unites with "universal justice," by faith in his blood; Rom. 3: 23-26. Many will come to "the final hour" deceived, and be undeceived too late for remedy. Matt. 7: 21, 22. The sensational and sentimental religion of a thousand Beechers will never wash a sinner without faith "in the blood of the Lamb," nor bring any where they can sing the soul-inspiring, triumphant song of glory to the Son of God: "Thou wast slain and hast redeemed us by thy blood." Rev. 7: 14; 5: 9. J. H. W.

Correction.

IN my report of the doings of the Maine Conference, at its late annual session, I omitted to report the following item of business which was transacted by the Conference:— "Voted, to donate to the General Conference the sum of one hundred dollars." W. H. BLAISDELL, Sec.

News and Miscellany.

"Can ye not discern the signs of the times?"

The Nations are Coming!

ONE hundred and eighty-four thousand immigrants have landed in New York this year, from January to August, which indicates that there is scarcely a perceptible lessening of the restless current that sets toward the better land of America. Of this number, about sixty thousand came from Germany, fifty thousand from Ireland, and twenty thousand from England. The balance is contributed by almost every nation on the globe, the largest representations being as follows: Sweden, 7000; Scotland, 6000; Denmark, 5000; Norway, 5000; Italy, 4000; Switzerland, 3000; France, 3000; Holland, 3000; Russia, 2500; Wales, 1700; Austria, 1000.

TERRIFIC GALE ON THE BLACK SEA.—Constantinople, Sept. 16. A violent storm on the Black Sea last week was very destructive to shipping. Seventy vessels were wrecked near the mouth of the Bosphorus and nearly all on board perished. At one point on the coast 265 corpses were washed ashore.

PERNICIOUS INFLUENCES.—The Long Branch correspondent of the Philadelphia Press is aggrieved, and so he or she protests against the influences of watering-place life on children, especially young girls. It is the rule, and not the exception, to see girls from ten to fourteen years of age in full ball costume first on the floor in the evening when the dances begin, and last to leave it, often finishing with a supper of beefsteak, soft crabs, and fried potatoes. Children go unattended to the lunch table, dress lobster, make ham sandwiches, order cups of "black and green tea, well mixed and strong," saying sharp things to the servants, and in all respects behaving like men and women of society, and somewhat fast at that.

INTERESTING DECISION.—In Indiana, it has been judicially decided that the purchase of a railway ticket is also a purchase of a seat in the car. In this case the purchaser refused to give up his ticket until he was furnished with a seat. His request was not heeded, and it was in evidence that it could not be complied with in consequence of the crowded condition of the car. The passenger was therefore rejected, his baggage being thrown after him, for which injury he has now recovered \$2,000.

OLD CLOTHES.—Sneer not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath.

If thou desirest Christ for a perpetual guest, give him all the keys of thine heart: let not one cabinet be locked up from him; give him the range of every room, and the key of every chamber; thus you will constrain him to remain.

Appointments.

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

\*Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Notice.

As I intend to go to Iowa the coming winter, to labor among the Danish people, as the Lord will see good to open before me, and shall probably not return again to Minnesota very soon, I will therefore say to my Danish brethren of the Minnesota Conference that I intend, the Lord willing, to meet with you before I leave the State, as follows:—

Brown Co. church, Oct. 4 and 5. This is designed for a Quarterly meeting, and things should be prepared for it.

Steele Co., Oct. 10-15. Will brother C. Nielson meet me at Meriden Station, Oct. 9, and have meetings appointed for that evening?

Riceland church, Oct. 18 and 19. JOHN F. HANSON.

THE next monthly meeting for Oswego county, N. Y., will be at Roosevelt, the second Sabbath and first-day in Oct. A general attendance is requested. We extend the invitation for brethren to meet with us from adjoining counties. Let us come together to seek the Lord and a preparation to labor in the great harvest field. In behalf of the church. HIRAM EDSON.

I WILL meet with the church at Mount Morris, Mich., Sabbath and Sunday, Oct. 11, 12, 1873. First meeting Friday evening.

At Flushing, on Wednesday evening, the 15th, over the Sabbath and Sunday following. It is expected that the organization of the church at Flushing will be completed at this meeting. I. D. VAN HORN.

THE next quarterly meeting for Rhode Island will be held at Curtis Corners, Oct. 18 and 19, in connection with T. and M. Society. The members of the Society are requested to send their reports to Miss M. J. Prosser, Wakefield, R. I., one week before the meeting. A. P. GREEN, Director Dist. No. 1.

WILL the directors of the T. and M. Society of Michigan arrange with the churches in their respective districts to hold the T. and M. quarterly meetings in connection with the church quarterly meetings? E. H. ROOT.

THE quarterly meeting for the church at Waterloo, Grant Co., Wis., will be held Oct. 18 and 19. Brethren and sisters from Mount Hope and Bloomington are invited to attend. Cannot Bro. Atkinson attend this meeting? JERIEL GANIARD.

I WILL meet with the church in Oceana County, near Greenwood Station, October 14. JOHN BYINGTON.

MONTHLY meeting at Canaan, Ill., Oct. 18 and 19. Let all come to work. COMMITTEE.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS

For Review and Herald.

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MISCELLANEOUS. Mrs Marilla Bray 50c 43-16, O A Kelsey 50c 43-3, Edward Green 50c 43-16, David Lamphere 50c 43-16, Jennie Colby 50c 43-16, Susan L Cutting 50c 43-16, Alva Davis 50c 43-16, C Z June 50c 43-1, A W Smith \$1.87 44-12, Peter Steenberg 3.00 45-16, R F Powers 1.50 44-5, Joseph Koons 1.50 44-16, S H Brown 50c 43-16, Alexander McLeod 1.50 44-16, R B Thompson 50c 43-16, John C Thompson 50c 43-16, Mrs Vica Wheeler 50c 43-16, Mrs Horace Hoppough 50c 43-16, B S St John 1.50 44-16, T J McGinsey 50c 43-16, B F Philpott 50c 43-16, Archibald Smith 50c, 43-16, Caroline Jennings 50c 43-16, Susan Stubblefield 50c 43-16, Rev Wm Hersman 50c 43-16, Hiram Patch 5.00 45-7, Eliza Perkins 25c 43-3, Lee Klopfenstein 75c 43-16, J M Whitehead 50c 43-16, Merit Streeter 25c 43-4, Charles Tibbits 75c 43-17, Joel Streeter 75c 43-17, John Thompson 50c 43-16, M F Aldrich 3.00 46-1, Seth Aldrich 75c 43-17, Elias North 75c 43-17.

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Cash Received on Account.

Mich T and M Society, Mrs Geo Brown \$3.00, J E Baker 2.15, C O Taylor 75c, J W Bond 9.25, H S Guilford 1.95, H A Peterman MD 30.00.

General Conference Fund.

Mrs Emma Gorton (s. B.) \$50c, M Wilcox 2.00 (s. B.).

Michigan Conference Fund.

Received of the church at Hastings \$30.24, Dowagiac 20.00, Bunker Hill 15.00.

Review to the Poor.

Charlotte Chapman \$1.00.

Foreign Missionary Fund.

S B Craig and wife \$10.00, Mary E Crouch 1.00, Anna Stroud 1.00.

HYGIENIC BOOK FUND.

Mrs S C Morehouse \$5.00, S Vincent 10.00, L Vincent 5.00, Eddie Morehouse 1.00.

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S B Craig & wife \$10.00.

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M L G \$2.00.

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The Review and Herald.

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