

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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TERMS: - - - - - See Last Page.
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AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home, and grateful song.

Now, the pruning, sharp, unsparing,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the king.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"
—F. R. Haverhall.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:12.

THE SECOND ADVENT:

The Manner and Object of the Event Considered.

BY ELDER JAMES WHITE.

TEXT: Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. John 14:1-3.

JESUS was soon to leave his disciples and ascend to the Father. And in his words of instruction and consolation he was preparing their minds for that event which would prove a grief to them. His presence constituted their joy. His absence would be their sorrow. "Can the children of the bridechamber mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast." Matt. 9:15. The real friends of our Lord will ever desire his tangible presence. Worldly professors, whose affections are placed upon the things of this life, will enjoy his absence quite as well. And while a worldly church may treat with indifference, or reject, or even scoff at, the Bible doctrine of the soon return of the Lord, those who truly love their divine Master will receive the word relative to his coming with all gladness.

Our Lord was tenderly introducing to his disciples the subject of his ascent to Heaven. "Little children, yet a little while I am with you." John 13:33. "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward." Verse 36. This statement caused distress and consternation in the minds of the disciples, and led Peter to say to his Lord, "Why cannot I follow thee now? I will lay down my life for thy sake." Verse 37. Then follow the comforting words of the text, assuring the sorrowing disciples that their Lord would come again, and receive them to himself. With such a faith and hope, the waiting church of Jesus Christ may well sing:—

"How bright the vision! Oh! how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

And while the church waits in joyous expectation of speedy deliverance, her Lord "saith, Surely, I come quickly," to which the church responds, "Amen. Even so, come, Lord Jesus." Rev. 22:20. The certainty of the second advent of Christ, and the manner and object of his coming, are points of thrilling interest to all who love our Lord Jesus Christ.

He will appear the second time. Paul speaks directly upon this point: "So Christ was once offered to bear the sins of many. And unto them that look for him, shall he appear the second time without sin unto salvation." Heb. 9:28. Again he says, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." Titus 2:13. Another apostle testifies to this point thus: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2.

The second advent of Christ will be personal and visible. This proposition is sustained by a large amount of testimony from the highest authority.

1. The Son of God himself, when addressing his disciples upon the subject of his second advent, pointed forward to the generation that should witness the signs of that event in the sun, moon, and stars, and said, "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. See also Mark 13:26; Luke 21:27; John 14:3.

2. Holy angels, at his ascension, made a most definite and decisive declaration relative to his personal and visible second advent. When Jesus ascended from the Mount of Olives, his disciples looked steadfastly toward Heaven to catch the last glimpse of their Lord as he was taken up from them. And as a cloud was receiving him from their sight, "behold two men [angels] stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1:11. The doctrine of the personal and visible appearing of our divine Lord here rests upon the veracity of the two holy ones in white, who testified that the same Jesus would return again from heaven, in like manner as he ascended up to heaven. And in agreement with these words of assurance are those of the Revelation: "Behold, he cometh with clouds, and every eye shall see him." Rev. 1:7.

3. Paul testifies to the personal and visible second advent of Christ in language not to be misunderstood. "The Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17. See also Titus 2:3; 1 John 3:4.

At the second coming of Christ, the last trump will sound, the voice of the Archangel will be heard, the righteous dead will be raised, and the living righteous will be changed to immortality. It is then that victory over death and the grave is triumphantly shouted by all who receive the gift of eternal life at the last trump. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorrup-

tion, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15:51-55.

Again the apostle sets forth the hope and joy of the true church of Jesus Christ in all ages, while passing through persecutions and great tribulation, and while her members have been falling under the power of death and the grave, in these consoling words: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. [God brought Christ from the dead, and will also bring from the dead, with Christ, all the righteous dead.] For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

When this visible union of the Redeemer and the redeemed shall take place, then the church will be no more separated from her adorable Lord, but, with all the endowments of immortality, will ever be with him.

When the Lord shall appear the second time, sinners then living will be destroyed by fire, and the earth will be desolated. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day." 2 Thess. 1:7-10. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Chap. 2:8.

The man of sin, the papacy, is to be destroyed with the brightness of Christ's coming. And, at the same time, those that know not God, the heathen, and those that obey not the gospel of our Lord Jesus Christ, will perish under the vengeance of flaming fire that attends the revelation of the Son of God from Heaven. When the heathen, the papists, and all others who do not obey the gospel of Christ, shall be destroyed, there cannot be one wicked person living.

Christ's exposition of the parable of the tares of the field proves the destruction of all wicked men who shall be living at the time of his second coming. "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." Matt. 13:37-42. That will be a clean work. When all things that offend, and they which do iniquity, shall be gathered out of the earth, there cannot be one sinner left in it.

The prophet describes the day of the destruction of the wicked, and the desolation of the earth, in these fearful words:

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Isa. 13:9. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." Isa. 24:1-6.

The words, "few men left," in verse 6, do not mean that a few will be left on the earth; for the prophet declares that "the land shall be utterly emptied, and utterly spoiled." Verse 3. God will destroy all who inhabit the earth at the time of the second advent, excepting the few living righteous, who will be changed to immortality without tasting death.

The voice of the Lord proclaimed to the prophet the blindness and deafness of apostate Israel, which led him, in anxiety and anguish of spirit, to cry, "Lord, how long?" And the Lord answered, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Isa. 6:11.

God speaks by the weeping prophet. The terrors of the day of the coming of the Son of man are portrayed in most fearful words. In the general slaughter there will be no escape for wicked men, though their profession be as high as Heaven. "Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for the days of your slaughter and of your dispersions are accomplished: and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. A voice of the cry of the shepherds, and a howling of the principal of the flock shall be heard; for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger." Jer. 25:32-38.

Again the prophet of God is carried forward in prophetic vision to the point of time just prior to the general desolation, and describes the state of things when false professors shall be aroused to their lost condition. "Now will I rise, saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire. Here, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. 33:10-14.

Again the Lord hath spoken by another prophet: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked: and I will cut off man from off the land, saith the Lord." Zeph. 1:2, 3. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land." Verses 14-18. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Chap. 3:8.

The second coming of Christ is a subject of great importance to the church. This is evident from the amount of testimony relative to it, in connection with the resurrection of the just, and the Judgment, found both in the Old and New Testaments. Ministers and popular professors may cast the doctrine aside as not essential to the Christian faith; nevertheless, it may be traced through the Sacred Scriptures, as made prominent by prophets, Jesus, and apostles. The Bible dwells upon essentials. It does not deal in non-essentials. When the Lord in his word gave his people a rule of faith and practice, he was careful to leave the non-essentials all out. Hence, "all Scripture is given by inspiration of God, and is profitable for doctrine." 2 Tim. 3:16. And let all the people say, Amen!

But the doctrine of the second appearing of Christ, made so very prominent in the Scriptures, is lost sight of by those who receive theories not found in the Scriptures. Thus the fulfillment of all the threatenings of God's word, relative to the swift approaching day of wrath, and the revelation of the Son of God in flaming fire, to destroy the inhabitants of the earth, as they were once destroyed by water, are put far into the distant future, if not completely lost sight of, by the unscriptural doctrine of the world's conversion and the temporal millennium.

The second personal appearing of Jesus Christ is most absurdly applied to several different things. Some teach that death is the second coming of Christ. This is not only a violation of plain Scripture declarations, but of the laws of language. There can be but a single second advent of Christ; while this misty sentiment has as many appearings of Jesus as there are deaths. The early disciples did not receive the idea that death was the second coming of Christ.

Peter, seeing the beloved John, "saith unto Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" John 21:21-23. So far were the disciples from holding that death was the second coming of Christ, that when they understood their Lord to intimate that John might remain until his return, they at once concluded that he would not die.

And what foggy theology is this, that makes death the second appearing of Christ! He is coming as the Life-giver, and the believer's best friend. Death is the life-taker, and man's last enemy. 1 Cor. 15:26. Christ is coming to give life to the just, and to "destroy him that hath the power of death, that is, the devil." Heb. 2:14. The devil has the power of death, and, in the providence of God, is permitted to send the barbed arrow even to the heart of the just, lay him low in death, and lock him in the tomb. But the Life-giver, having passed under the domin-

ion of death, and having been gloriously raised from the embrace of the grave, triumphantly says, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell [hades, the grave] and of death." Rev. 1:18. The devil holds the power of death. Christ holds the keys of death and the grave, and at his second appearing he will unlock the tombs of the just, break the power of death, their last enemy, and lead them forth to immortal and eternal scenes of glory.

Again, conversion is said to be the second coming of Christ. Then there are as many second comings of Christ as there are conversions. There can be but one second appearing of Jesus Christ. And, again, the manifestations of the Holy Spirit are said to be the second advent of Christ. Hence, men talk of the spiritual coming of Christ, and his spiritual reign for one thousand years. But here, also, they are involved in the difficulty of a plurality of second comings of Christ; for in this case they would have Christ appear at each gracious manifestation of the Holy Spirit. There can be but a single second advent of Christ.

The distinction between the manifestations of the Holy Spirit and the personal presence of Christ at his second appearing is made very plain in the Scriptures. Says Jesus, "I will pray the Father, and he shall give you another Comforter." John 14:16. This language implies the distinct existence of more than one comforter. When Christ was with his people, he was their comforter. In his absence, the Father was to send another Comforter, even the Spirit of truth. During the absence of the Son, the Holy Spirit was to be his representative, and the comforter of his sorrowing people.

The facts in the case are distinctly stated in the following impressive words: "But now I go my way to Him that sent me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you. But if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:5, 7, 8.

And again, the Shakers see the second appearing of Christ in the person of Ann Lee. And the Mormons see the fulfillment of the prophecies relative to the coming and kingdom of Christ in the gathering of "the latter-day saints." And the spiritualists generally agree in saying, Lo, here is the second advent of Christ in the manifestations of spiritualism.

In the prophetic discourse of Matt. 24 and 25, covering the entire Christian age, our Lord, after speaking of the tribulation of the church under papal persecutions, says of our time: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matt. 24:23, 24. The word *then* in this passage points to a specific period of time when "Lo, here is Christ, and Lo, he is there," would be heard. Our Lord here describes the spiritual deceptions of the present age. False christs arose not far from the first advent, to deceive the Jews in regard to that event (Matt. 24:5); likewise false christs and false prophets have arisen at this day to deceive the people on the subject of the second advent.

Dr. Henshaw, the late Bishop of Rhode Island, speaking of the doctrine of the temporal millennium, in his Treatise on the Second Advent, says:—

"So far as we have been able to investigate its history, it was first advanced by the Rev. Dr. Whitby, the commentator, and afterwards advocated by Hammond, Hopkins, Scott, Dwight, Bogue, and others, and has been received without careful examination by the majority of evangelical divines in the present day. But we may safely challenge its advocates to produce one distinguished writer in its favor, who lived before the commencement of the eighteenth century. If antiquity is to be considered as any test of truth, the advocates of the premillennial advent and personal reign of Christ with his saints upon earth, need have no fears of the result of a comparison of authorities with the supporters of the opposite theory."*

Daniel Whitby, D. D., was born A. D. 1638, in England, and died A. D. 1727, and from the modern and popular error of a

temporal millennium and the spiritual reign of Christ have grown the mystical applications of the plainest declarations of Scripture relative to the second appearing of the Life-giver, to death, to conversion, to the manifestations of the Holy Spirit, to Shakerism, to Mormonism, and to spiritualism.

How forcible then, are the words of Christ when applied to the subject before us: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not." Matt. 24:23. No one need fail to see who the men are that are crying, "Lo, here is Christ, and, Lo, he is there!" The Lord continues in verses 25, 26: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord is here dwelling upon what he had just before told them. His subject is still the teachings of those who cry, "Lo, here is Christ!" "Lo, he is there!" If the Mormons say, "Behold, he is in the desert," the injunction of our Lord is, "Go not forth." Or, if you hear proclaimed from the popular pulpits of our time, "Behold, he is in the secret chambers," Christ's second coming is spiritual, at death, or at conversion, "believe it not."

And why not receive such mystical teachings? The reason is given in the next verse: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Our Lord has not only pointed out false prophets, and warned us against their mystical teachings, but he has in contrast set before us the manner of his second coming in the plainest terms. The vivid lightning, flashing out of the distant east, and shining even to the west, lights up the whole heavens. This, probably, is the most appropriate figure that our Lord could employ to illustrate the flaming glory that will attend his second advent, when he shall come attended by all the holy angels.

The presence of only one holy angel at the new sepulcher where Christ lay in death caused the Roman guard to shake, and become as dead men. The light and glory of a single angel completely overpowered those strong sentinels. The Son of man is coming in his own kingly glory, and in the glory of his Father, attended by all the holy angels. All the holy angels are coming with the Lord. Not one will be left in Heaven. The number of the angels round about the throne, as the body-guard of the Son of God, are "ten thousand times ten thousand, and thousands of thousands." See Rev. 5:11. And Paul speaks of the heavenly messengers as "an innumerable company of angels." Heb. 12:22. What grandeur! what dazzling brightness! when the King of kings shall come down the lighted vault of heaven, attended by all the angels of the heavenly world! Then the whole heavens will blaze with glory, and the whole earth will tremble before him.

The doctrine of the second appearing of Christ has been held by the church ever since her Lord ascended to the Father to prepare mansions for her reception. It is the event that consummates her hopes, terminates the period of her toils and sorrows, and introduces her eternal repose. What sublime scenes will then open before the waiting children of God! The blazing heavens will reveal the Son of God in his glory, surrounded by all the holy angels. The trumpet will sound, and the just will come forth from the grave, immortal. And all—Redeemer and redeemed, attended by the heavenly host—will move upward to the mansions prepared for them in the Father's house.

To those who really love their absent Lord, the theme of his soon return to bestow immortality upon the dead and living righteous is fraught with unspeakable blessedness. This event, with all its grand results, has always been the hope of the church. Paul could look over eighteen long centuries, and speak of it thus: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. And Peter exhorts: "Looking for and hastening unto the coming of the day of God." 2 Pet. 3:12. And Paul again, after speaking of the descent of the Lord from Heaven, the resurrection of the dead in Christ, and their ascent with the living righteous to meet the Lord in the air, says, "Wherefore comfort one another with these words." 1 Thess. 4:18.

OFTEN ask, Will this glorify God?

The Child Shall Die an Hundred Years Old.

THE prophecy in Isa. 65, where these words occur, has occasioned much comment. Those who believe in the doctrine called "Age to Come," rely upon this scripture to prove that after Christ's personal return to this earth, and he has commenced his reign of one thousand years, death will prevail. We propose briefly to examine this chapter and see if any thing in it contradicts our view. We believe that at the second coming of Christ all the living wicked will be slain and all the righteous made immortal. The righteous will ascend to the New Jerusalem, and there reign with Christ during one thousand years, and then the saints, with Christ and the holy city, shall descend to this earth which has lain desolate. The wicked dead shall be raised, and with Satan shall come up around the holy city, and shall be utterly destroyed by fire rained upon them from heaven; this earth shall then be one vast lake of fire, from which God shall bring a new earth, wherein dwelleth righteousness.

A few of the scriptures upon which we rely to prove these positions are as follows: Rev. 19:12-21; 20; 21:1-10; Jer. 25:15-33; 4:19-27; Isa. 24; 34; 1 Thess. 4:15-17; Matt. 5:12; John 13:36, with 14:1-3; 2 Pet. 3:7-13. Is there anything in Isa. 65:17-25, that disproves these positions? It reads as follows: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come upon the heart [margin]. But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree [the tree of life the Septuagint version reads] are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

All will admit that this scripture is intimately connected throughout. It commences with a prophecy of the new heavens and new earth. It next speaks of Jerusalem. From the expression used, it is evident that it is the same Jerusalem brought to view in the last chapters of Revelation. The voice of weeping and crying is no more to be heard. So the beloved disciple says, "Sorrow and crying" shall be no more. Rev. 21:4. The holy mountain of God is in it; verse 25. So we learn in many other scriptures that Mount Zion is in New Jerusalem. It takes place when the people of God have their "rejoicing." This can but refer to the time when Abraham, Isaac, and Jacob, and all the people of God, are safe in that "city which hath foundations," for which they looked, Heb. 11:10, when the "children" rejoice with their "mother." Gal. 4:26. The sudden change in the first verse of this prophecy, from the new heavens and earth to the New Jerusalem, is suggestive, and helps us to understand the point of time when it meets its fulfillment. Let us go, then, to another scripture, where the same events are recorded with additional particulars. Rev. 21:1, brings to view the new heavens and earth. But previous to this, in chap. 20:9, the apostle sees the holy city and the saints on the earth, when it is very evident the new heavens and earth had not yet come. They are on the earth in connection with the final punishment of the wicked, after the second resurrection has taken place, at the close of the one thousand years. Verses 5, 8, and 9.

The presence of the "beloved city," in which are the saints of God on the earth during the punishment of the wicked and before the new heavens and earth are ushered in, is made necessary, that many scriptures may be fulfilled. Thus, the

* Henshaw on 2d Advent, p. 115.

Saviour says, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out." Luke 13:28. Also in that remarkable prophecy in Isa. 33:10, speaking of the time when the Lord shall rise up, he speaks of the wicked being as the burnings of lime, and as thorns cut up which are burned in the fire. That class would utterly perish. But, in the 14th verse, he asks the question, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" and answers immediately, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." "His place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty." "Thine heart shall meditate terror."

To my mind it seems very clear that this scripture meets its fulfillment at the same time of which the Saviour speaks, when the wicked see the reward of the righteous and the righteous see the reward of the wicked. The righteous are in a "place of defense." From what? From the terrible punishment rained upon the heads of the wicked. When they shall be as "thorns cut up," which shall be "burned in the fire." "When the sinners in Zion are afraid" and fearfulness hath surprised the hypocrites." The righteous at this time contemplate two things: "Their eyes see the King in his beauty," their heart "meditates terror." In the city, Jesus is in his glory; without, is a world on fire. Oh! my soul, what a contrast. Wicked men are consuming as the fat of lambs. Then are the words of the psalmist fulfilled, "When the wicked are cut off, thou shalt see it." Ps. 37:34. How plain, then, that the righteous are on the earth within the holy city at a point of time before the destruction of the wicked, and in immediate connection with it, where they can fully behold it.

And it is at this point of time that Isa. 65:20, has its fulfillment. The prophet's mind is first directed to the glorious fact that there is to be a "new heaven and new earth" created. It is next called to the point of time just previous, when the sinner, even though he may be an "hundred years old, shall be accursed." When does the curse of God come upon the sinner? Just previous, as we have seen, to the creation of the new heavens and new earth. Peter, in his second epistle, makes this very plain. Chap. 3:7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition [destruction] of ungodly men." "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Where does Peter find his "promise"? In the very Scripture we have under examination. Isa. 65:17. And it is remarkable how beautifully these two scriptures harmonize and explain each other. Peter gives us an inspired comment upon Isa. 65:17. He tells us plainly that the "perdition of ungodly men" comes just before the new heavens and new earth. That the great burning day results in the new creation; from the ashes of the old creation the new springs forth, wherein dwelleth righteousness. The career of the wicked closes with the old creation. We have seen from other scriptures that the righteous are on the earth and see this result during its accomplishment.

When, then, does the "child die an hundred years old"? Both the righteous and wicked are on the earth when the curse of God falls on the sinner. "The wages of sin is death." Here are gathered the sinners of all ages and the saints of all ages. The antediluvians are here. Of those who died natural deaths, who lived the main portion of their lives before the flood, we have left on record in Genesis the ages of nine persons, including Noah. Their ages are respectively, Adam, nine hundred and thirty; Seth, nine hundred and twelve; Enos, nine hundred and five; Cainan, nine hundred and ten; Mahalaleel, eight hundred and ninety-five; Jared, nine hundred and sixty-two; Methuselah,

nine hundred and sixty-nine; Lamech, seven hundred and seventy-seven; Noah, nine hundred and fifty. The average of these is almost nine hundred and twelve years. The case of Lamech seems a remarkable exception. He did not live so long as the average into one hundred and thirty-five years. It would seem to show that it was not God's design that he should live till the flood. We are not informed that this average of life was anything remarkable for that age of the world. In most of these instances there seems to be a remarkable uniformity. All but two of the instances given of the antediluvians, and in fact the only record existing in the world of the age of man before the flood, makes the average of life then, over nine hundred years. What a contrast with the present. Now, the average length of life is not far from thirty years. It is customary to call persons children at the age of five or six years, or even older. In Gen. 21:15, 16, Ishmael is called a child, while it is evident from the circumstances and chronology, he must have been eighteen or twenty years old. The average of human life, then, must have been as high as one hundred and fifty years. By the same rule it would be proper to call one a child at one hundred years of age when the average was upwards of nine hundred years, as it was before the flood. Persons at that age would be morally accountable of course. Therefore their cases would come into the Judgment, and if they died without repentance, they would come up in the second resurrection, and be among the immense throng outside the holy city, and would suffer the pains of the second death, with the sinners upon whom the curse of God then falls. All the circumstances of the case, and the scriptures which speak of the punishment of the wicked at that point of time, clearly prove that antediluvian children of a hundred years old will then and there die.

To suppose, as some do, that these deaths occur in the city of God and after the new heavens and earth are created, plainly contradicts, not only other scriptures, but this very one which is supposed to teach it. Verse 19 says, "The voice of weeping shall no more be heard in her; nor the voice of crying." Will people in the city of God care so little for their children that they will not manifest as much affection at their death after being with them a hundred years, as people do now? It would seem they had lost natural affection. But the Revelator, when speaking of this same city, Rev. 21:4, says that there will be no death nor pain, and the Saviour says they shall be "as the angels," neither shall they "die any more." The prophet, in verse 20, plainly speaks of a particular point of time, after which there shall neither be births nor deaths, nor becoming old. "There shall be no more thence an infant of days, or an old man that hath not filled his days." The word "thence," means from this point onward. From this point of time, then, there will never be an infant of days. Of course there never could be another birth then. God's plan of gathering out of all nations "a people for his name," that the earth may be "inhabited," is now accomplished, and from this point onward there never is to be "an old man that hath not filled his days," none who are prematurely old.

"They shall not plant, and another eat." How plain, then, that there will be no death among those who are inside the city of God, for, of course, if there was death among them, those who succeeded would eat of what their predecessor had planted. "For as the days of the tree of life [Septuagint] are the days of my people," this is the reason why one shall not plant and another eat. Those who are there will live forever. Oh, blessed thought! In the last verse of the prophecy, the reference to the beasts and their diet and habits, shows very plainly that it is the new creation. The nature of these animals has been changed. It would be a natural impossibility that the lion could be made to eat straw like the bullock before he had been created anew.

Thus our view of the events taking place in connection with the punishment of the wicked and the new creation, agrees with Isaiah and Peter, and makes a beautiful harmony; and this very scripture which is relied upon to prove the contrary, can only be harmonized by adopting it as it stands written in King James' version. But taking Pagnini's version there is not even a seeming contradiction. This is as follows: "There shall not be any more carried out from thence to burial an infant

of days, or a youth, or an old man who hath not filled his time; for the man of a hundred years shall be a youth." How beautifully harmonious is truth.

GEO. I. BUTLER.

As You Have Opportunity.

THERE is such a glorious future opening, more and more clearly, that I want to say to all earth's eternity-bound throng, "No time to lose." One opportunity neglected and you can never be all you might have been had it been improved. Neglect of proffered gifts has crippled and almost beggared many a pilgrim from the City of Destruction to the heavenly land.

The gift of perfect love is offered to every child of God; but hesitating to accept now that which, though so costly, is freely offered, many must forever fail to be what they might have been. If in the "sometime," so vaguely indefinite, that holiness is attained which fits the soul to see the Lord in peace, yet there may be many stars wanting in such a one's crown that might have been there if the precious gift of Jesus had not been so slighted. How much more of Heaven might have been found below, how much more work might have been done for God, if, instead of striving to grow sin out of the heart, with all its weakening, retarding influences, that heart, with all its inbred defilement, had been placed at once in the hands of Him who alone could wash it whiter than snow. For every one that believably hears Jesus say, "I will, be thou clean," there is an endless sphere of activity and growth—not by growth to become more pure, but more mature; not by works, to have anything whereof to boast; but doing because action is the normal state of a soul filled with love. The more love, the more untiring activity, because where selfishness is destroyed, love would see Jesus glorified. Thus believing, loving, and acting, where is the room for retrograde movement? But if faith loses its hold on Christ, then love grows cold, indolence creeps in, and the soul is pinched by want. Precious opportunities pass by unheeded. This misimprovement of opportunities dwarfs the soul more than want of capacity. The one talent in constant use is worth more than ten in the possession of an idler.

That life must be barren indeed where opportunity is not found for deeds that shall be richly rewarded by the Master. Without earth's currency, we may scatter words that shall be like apples of gold in pictures of silver, deeds of love that shall be held in everlasting remembrance. Without the fire of genius, coals from Heaven's altar may touch our lips and make them eloquent for God. Having the assurance that we are sons and daughters of the Lord Almighty, and having fellowship with earth's noblest souls, we can afford to wait a little while ere we see the King in his beauty, and enter into the joint-inheritance with his well-beloved Son, walking the streets of the New Jerusalem in company with angelic forms, clean-robed, and wearing star-jeweled crowns of gold. Look up! These things which surround us in a moment are gone. The objects of faith beyond the bounds of time are real.

You have filled your hands with worthless toys, which, held between you and Christ, have so obscured your vision that you could but dimly see his proffered gifts; and when he called you to let these go, so that you might be able to grasp the richest gems of grace, you have cried out that *all was gone!* But at that moment Christ comes to give you back so much more than you let go! Not blinding, perishable gifts, but such as will draw your gaze toward the Giver, in order that he may reveal more and more of his own glory to your soul, and also show you your own high calling in Christ Jesus. You have suffered great loss heretofore from letting slip opportunities that seemed to you too small to be worth minding, but now you stop, not to question whether the service Christ demands of you is great or small, but hearing his voice, you go where he bids, nothing doubting. Once you wanted to work in some other way than your opportunities and powers indicated. But now the blessed Spirit is teaching you that your most common and daily toil, done heartily as to the Lord, and not unto men, is more pleasing to the Master than the most talented in public places, if they have not learned to cease from their own works, losing sight of self in Christ. You waste time while you stop to envy others. Improve the opportunities that come to you

Jesus will trust you with a greater work when he sees he can safely. Surely, our feet should bear us joyfully onward, if it is only to do the slightest errands for our King.—*Guide to Holiness.*

The Captain and the Jew.

A PIOUS sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney, a youth was shivering, evidently in great anxiety. After a while he asked a sailor:

"Shall we have a storm?"

"Do not allow yourself to be anxious, since the Lord knows in what condition we are, and 'like as a father pitieth his children, so the Lord pitieth them that fear him.'"

With these words he turned away to work. Years passed, and the sailor had become a captain. On one of his voyages, a well-dressed gentleman drew near him with the question,

"Shall we have a good voyage, captain?"

"That no captain can tell but He who holds the waters in the hollow of his hand, and measures the heaven with a span."

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage."

"What did he say?"

"I was terrified at the rough water, and he told me, 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' I was then a Jew, so the text was not unknown to me, but I could not call God my Father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First, I wondered what could give a man such confidence; and then I prayed and sought for it, and am now a Christian, and a missionary to my own people. Let me give you my card."

"How long is it since you were on the high seas?"

"Seventeen years."

"Would you know the sailor if you saw him?"

"Oh! certainly; I have thought of him so often."

"He stands before you now."

"Impossible, captain. He was a common sailor."

"Is not yours a more remarkable change? You were a Jew, and are now a Christian and a missionary. Why, then, in seventeen years' time should not a sailor become a captain?"—*Sol.*

Important Dates.

THE following will refresh the minds of our readers as to the dates of the most important inventions, discoveries, and improvements, the advantages of which we now enjoy:—

Spinning wheel invented, 1330.

Paper first made of rags, 1417.

Muskets invented and first used in England in 1421.

Pumps invented, 1425.

Printing invented by Faust, 1441.

Engraving on wood invented, 1490.

Post-offices established in England, 1464.

Almanacs first published, 1441.

Printing introduced into England by Caxton, 1474.

Violins invented, 1477.

Roses first planted in England, 1505.

Hatchets first made in 1504.

Punctuation first used in literature, 1520.

Before that time words and sentences were put together like this.—*Sol.*

What Ought to Be Believed.

[I take the following from a Treatise on Resistance and Non-resistance, by Royal Gage. C. O. TAYLOR.]

"I RECOLLECT here the words of a Persian traveler writing from France to his friends at home: 'Father,' said I, to the librarian, 'what are these huge volumes which fill the whole side of the library?' 'These,' said he, 'are the interpreters of the Scriptures.' 'There is a prodigious number of them,' replied I; 'the Scriptures must have been very dark formerly, and must be very clear at present. Do there remain still any doubts? Are there now any points contested?' 'Are there?' answered he, with surprise; 'are there? There are almost as many as there are lines.' 'You astonish me,' said I. 'What, then, have all these authors been doing?' 'These authors,' returned he, 'never searched the Scriptures for what ought to be believed, but for what they did believe themselves.'"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 16, 1873.

JAMES WHITE,
J. N. ANDREWS,
URIAH SMITH.

EDITORS.

The Book of Revelation.

IS IT SEALED? OR CAN IT BE UNDERSTOOD?

THE last book in the inspired volume is entitled "The Revelation of Jesus Christ." Our translators in styling it "The Revelation of St. John, the Divine," contradict the very first words of the book itself, which declare it to be "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass;" and Christ, it is added, "sent and signified it by his angel unto his servant John."

The source from which this revelation comes is thus plainly given. God, the author of all things, makes it known to Jesus Christ; Christ, through the ministry of the heavenly angels, his divine assistants, signifies it to his servant John; and John, evangelist and apostle, and now prophet, acting as amanuensis, makes it known to the church.

The book itself has been described to be a "panorama of the glory of Christ." Certainly whoever reads it with any effort to form a mental conception of the imagery which it introduces, can but be deeply impressed with the grandeur, sublimity, and importance, of the scenes which are made to pass, in fascinating array, before the mind. Themes of thrilling and impressive interest, grand and lofty conceptions, sublime and magnificent description, the whole enhanced by the fact that these take hold upon the issues of the eternal world, are here calculated to awaken in the mind of the reader the most absorbing interest.

And the question that will first arise, is, For whose benefit are these scenes described? Can we ascertain our relation to them, or possibly our part in them? Can they be understood?

We answer, Yes; or the title of the book is itself a deception: yes; or God has declared his purpose to accomplish a work which he foresaw could never be fulfilled: yes; or he has solemnly pronounced a blessing upon an impossibility.

1. The book is called a revelation. A revelation is something which is revealed or made known. Moses has said, Deut. 29:29, that "the secret things belong unto the Lord our God; but the things which are revealed, belong unto us and our children forever." The very title of the book, then, is a clear refutation of a view which is, alas! too popular at the present day, that this book is a part of the hidden mysteries of God, and cannot be understood. A revealed mystery is a contradiction both of ideas and terms. A revelation is not something hidden and concealed; and if this is the nature of the book, it should have been called, The Mystery, or, The Hidden Book; certainly not, The Revelation.

2. It is declared that God gave this revelation to Christ, to show unto his servants things which must shortly come to pass. The expression, "his servants," is very comprehensive. It includes all the followers of Christ in all time. And wherever and whenever there are any persons who are the servants of Christ, the Revelation is for them, designed to be a lamp unto their feet, and a light unto their path. But how can it show anything to Christ's followers if it cannot be understood? If, as some contend, it is an unfathomable mystery, dark and incomprehensible, so that all search for its meaning is labor lost, how does it show to the seeker after truth what is coming to pass? It would be worse than useless; for it would only create an anxiety which it would do nothing to relieve. Human tyrants have been known to post their laws so high that the people could not read them, and then punish mercilessly their violation. But God does not act thus. Would he undertake to make known to mankind some important truths, and yet fall into the worse than earthly folly of clothing them in language or in figures which human minds could not comprehend? Would he command a person to behold some distant object, and then erect an impenetrable barrier between him and the object at which he was bidden to look? Would he give his servants a light to guide them through the gloom of night, and then throw over that light a pall so thick and heavy that not a ray of its brightness could be discovered through the obscuring folds? If he has dealt thus with us in the Revelation, then

the expressly declared object of the book never can be attained, and he knew it never could be attained, when he solemnly put upon record that it was to show his servants things which must shortly come to pass. He does not thus trifle, either with himself or us.

3. The third verse of the first chapter reads: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." A blessing pronounced upon the reading of this prophecy, when the time spent upon it would be thrown away? A blessing upon hearing it, when no man can comprehend it? A blessing upon a man who will understand it, when it is impossible that any one can understand it? This would be charging God with folly. Men may assert, as some have asserted, that "the study of the Revelation either finds or leaves a man mad." This is a specimen of man's judgment; but the word itself assures us that whoever undertakes the study of this book with a calm and teachable spirit, and with a sincere desire to know the truth, that he may glorify God therewith, will find himself, at length, not mad, but in the rich possession of a heavenly blessing.

Yes, the Revelation may be understood. We may drink into the spirit of its soul-stirring themes till our understandings are enlightened to comprehend and appreciate them. We may gaze upon its scenes of glory till our hearts glow with a foretaste of their blessedness. We may listen to the invitation so tenderly given by the Spirit and the bride, when they say to all, Come, till our beings are fired with new zeal and new determinations to be with that enraptured throng that shall make Heaven ring at last with ascriptions of blessing and honor and glory to God and the Lamb.

Let us study with new interest the sacred word; and, having laid hold upon the blessed hope which it sets before us, let us be very thorough in the work of purifying our hearts and lives, that this hope may, in due time,

"change to glad fruition,
Faith to sight, and prayer to praise." U. S.

Abolished in 2 Cor. 3.

DOES 2 Cor. 3 teach that the fourth commandment of the decalogue has been done away or abolished, as some contend? No. Those who refer to this chapter in proof of such a position, confound the law with the ministration of the law; the same as if a person should confound the Constitution of the United States with the regulations which govern the executive branch of the government.

Paul indeed testifies in that chapter that something has been done away; but what is it? Let us see. Verse 7: "But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away." Verse 11: "For if that which is done away was glorious, much more that which remaineth is glorious." Verses 13, 14: "And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ."

These are all the verses which contain the words, "done away," or "abolished;" and to what are they applied? In the first verse quoted, we are told definitely that it was a certain "glory" which was to be done away; in the second, it is "that," unspecified, which is done away; in the third, it is "that," unspecified, which is abolished; in the fourth, the object is again specified, namely, "the vail" which is done away in Christ.

Looking at these verses again, we inquire, What glory does Paul refer to in verse 7, which was to be done away? The preceding sentence states plainly that it was the glory of Moses' countenance. On what occasion and under what circumstances was this glory manifested? Ex. 34:29-35 answers: When Moses came forth from the immediate presence of Jehovah, from whose hand he had just received the tables of the ten commandments, some of the surpassing glory in which he had been enveloped still lingered upon his countenance; and Aaron and the children of Israel were afraid to approach him because of the shining of his face. Therefore he put a vail over his face while he talked with them. Here are both the glory and the vail which were to be done away.

Thus was the Mosaic dispensation established. It was a dispensation or ministration of glory. Paul proves this by the fact that when it was ordained the face of Moses reflected so much of its glory that the children of Israel were unable to look upon it. But this glory was to be done away. Why? and how? Because a new dispensation was to succeed that of Moses, and the glory of this latter dispensation was to overpower and eclipse that of the former, as the light of the rising sun obscures the moon and stars. This was the dispensation of Christ, or the ministration of the gospel.

The chapter before us is a vivid contrasting of these two dispensations, the Mosaic and the Christian; and the glory of the former was to be done away by the surpassing glory of the latter. Before the magic of these few facts, the supposed difficulty of this chapter instantly disappears.

That which was done away is plainly declared in the first instance, verse 7, to be the glory of that dispensation, as exhibited in the countenance of Moses. But it may be suggested that glory is a supplied word, and hence that the relative, which, may refer to some other antecedent, and may mean the law. We reply, The relation of words to each other is much more clearly shown in the Greek language, in many instances, than in the English. In the case before us, that which our translators have rendered by the sentence, "Which glory was to be done away," is in the Greek simply the definite article and a participle; and this participle agrees in gender, number, and case, with the word glory which stands before it; and there is no other word in all the verse with which it can agree. This point is thus settled with absolute certainty. Our translators have given it the rendering they have, in a very laudable attempt to approach the definiteness of the Greek.

Paul next uses the expression, done away, in verse 11: "If that which is done away was glorious." Here he evidently refers to the same thing. Then he says, verse 13, that Moses put a vail over his face, that the children of Israel could not look to the end of that which is abolished. What is abolished? That which was covered by the vail. Was that the law? No. The vail was not thrown over the tables of stone which Moses held in his hands, but over his face, to hide the glory of his countenance. Paul adds in the next verse that this vail is taken away in Christ. The Jew is still looking at the veiled glory of the former dispensation. But when he receives the illuminating Spirit of Christ, and sees the surpassing excellence of the ministration of the Spirit, Moses' vail and Moses' glory alike disappear, and he beholds only the exceeding glory of the present.

But is not the law called the ministration of death? and has not that given place to the gospel or the ministration of the Spirit? The law is brought in only by allusion, in the language, "written and engraven in stones." That dispensation is called the ministration of death, because under it the death penalty was visited without mercy upon every open violation of the moral law. And the ministration is said to be written and engraven in stones, because it was a ministration of that which was engraven in stones. Strictly speaking, we know that there was no ministration engraven in the stones; only the ten commandments were there; but connected with those commandments, under the former dispensation, there was a ministration or service ordained by Moses.

This is one of those elliptical modes of expression so common in the writings of Paul. For instance, he says of those who partake unworthily of the Lord's supper, that they eat and drink damnation to themselves. 1 Cor. 11:29. Not that they literally do that, but the sin they commit in so doing will lead to that. Again he says, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Heb. 13:17. What was to be unprofitable? Not simply to have those who bore rule over them give up their account with grief; but it would be unprofitable for them to take such a course as to cause those who watch for their souls to give up their account of them with grief. So Paul says, elliptically, the ministration written and engraven in stones, instead of the ministration connected with that which was written and engraven in stones.

Dr. Bloomfield considers this verse (2 Cor. 3:7) elliptical. In his Greek Testament with English notes, he says on this passage: "I have, in Recens. Synop., shown that the sense of the verse is this: 'If the ministry or office of promulgating

a covenant which, in the letter (when written on tables of stone), brought nothing but death with it, was glorious,'" &c.

The word "ministration" is the same as is rendered "ministry" in the first verse of the following chapter: "Therefore seeing we have received this ministry." It means the service of a minister. It is certain, therefore, that the language of Paul in verse 7 is elliptical; for there was nothing pertaining to the service of a minister engraven on the tables; but there was a law there in reference to which a minister could perform service; and the ministry connected with it was, under that dispensation, glorious, "so that," says Paul, "the children of Israel could not steadfastly behold," what? The tables in Moses' hands? No; but, "the face of Moses," the minister who performed the service.

In all this we find no abolition of the law. The law is that to which the ministry of both dispensations relates. Under the former dispensation, this law was written on tables of stone, and the ministry then connected with it was a ministration of death. Under the latter, the same law is written in the heart of the believer, Jer. 31:31-33; Heb. 8:10; and the ministration connected with it is one of mercy. Paul, in 2 Cor. 3, contrasts these ministrations. The dispensation of Moses gives place to that of Christ. The glory of the former is done away by the glory of the latter. But God's great moral rule of right, the constitution of his government then as now, and now as then, goes through all dispensations and all time, unchanged and unchangeable. U. S.

A Chapter on Murmuring.

THE Bible teaches that God's providence extends over all the works of his hands. It even embraces the smallest objects. "Not a sparrow falls to the ground without his notice." "Even the hairs of your head are all numbered." It is impossible with our finite minds to grasp the Infinite, or to conceive how these declarations can be true. But the inspired page plainly teaches them; and the care with which even the smallest objects are made, proves that God considers these things, however insignificant they may appear to us.

We cannot question the fact that God exercises a certain general supervision over all his works. This supervision is such that it is consistent with man's free moral agency, in order that he may form a character; otherwise, he would not be amenable to judgment. The fact that man is to be judged by his Creator for his actions of course shows that he has power of choice granted to him, and can do right or wrong as he chooses. It would be strange indeed if God should punish a man for what he was absolutely forced to do against his will.

Nevertheless this free agency does not shut the providence of God out of his own universe, or destroy his supervision of it. This would be contrary to observation, common sense, and Scripture. In his infinite wisdom, God has so arranged it that trains of circumstances are set in motion which affect individuals by bringing to bear upon them influences and motives, which lead to important results. Their free-will agency is not destroyed by these, but they afford opportunities by which they may show forth their true character.

When persons act in a limited sphere, they may, by force of habit, become quite accustomed to their duties, and perform them mechanically and with apparent acceptance; but let them be providentially thrown into another sphere, which they are wholly unacquainted with, and they might appear to great disadvantage.

The ever-changing circumstances, overruled by the providence of God, constitute the school in which men are taught, and in which the good or bad qualities of their natures manifest themselves. Here their characters are formed. It is the use we make of the providential circumstances which surround us that constitutes us worthy or worthless members of society. One man may so conduct himself under a special train of circumstances that he will be growing better and better all the time. Another, under the very same, will be getting worse and worse.

Now, if he realizes the exalted position his Creator designed him to fill, he should be the master of circumstances and not their slave. To explain my meaning more fully, let me say, he should so use them as not to be lowered in degradation by them, but make them a means to call out more and more the noble powers of the human soul. It is not station, honor, or wealth, that makes the true man, but it is to make such use of our circumstances and surroundings as to develop traits of character worthy to shine through an endless eternity.

Lazarus was saved, and Dives was lost, simply because the former, in his unfavorable condition, perfected a character worthy of being saved, while the other did not, though surrounded by every blessing. Dislike it as much as we may, those providential circumstances which we, in our shortsighted views, are apt to think very much against us are the ones mainly by which those traits are developed which really ennoble humanity. Pity for those in distress, patience under adverse circumstances, meekness and humility of mind, faith and hope in times of trial, are among the most valuable traits of character. These most surely grow out of apparently adverse circumstances rightly borne. God in this manner takes the dross out of our characters. We could not learn these principles in any other school. We must therefore accept the means or not secure the end desired.

Murmuring is simply an expression of unreconciliation at providential circumstances around us. Things occur which are beyond our control. We cannot hinder them nor change them. How should we receive these things? By allowing a feeling of complaint to arise in our hearts at the providence of God? To feel unpleasant and even hateful because of them? Should we cultivate a spirit of complaint, unreconciliation, or the opposite? Here is the whole question before us. We can use these to a good purpose or a bad one just as we please. We can so school ourselves that nothing can annoy us out of our self-control, or we can be the mere sport of circumstances.

If there is a sad sight anywhere in this world, it is to see a man made in the image of his Creator, who has no control of himself. Anybody can throw him into a passion. His reason, which should guide his steps, for the time being, he cannot use. Passion rules the hour. Scarcely less to be regretted is the sight of a person ever complaining at some of the providences of God toward him. There is no excuse for such conduct. It is downright sin.

Here we see an explanation of the apostle's statement "that all things work for good to them that love God." The man who loves God makes the right use of the circumstances around him to develop noble traits of character. This is why the apostle "gloried in tribulation." He knew he could draw such graces out of them, through the help of God's grace, as he could from no other source. He could say, "I have learned in whatsoever state I am therewith to be content." He was in a state of quiet or peace. He was satisfied. It is impossible to conceive of a more desirable state of mind. He was master of the situation. Nothing could move him.

His circumstances were of the most painful kind, or would be considered such by most men. He was whipped, stoned, and abused in every way. But he could sing in the jail when his back was ridged with stripes. Nothing could make him unhappy. If this condition of mind was desirable in Paul, would it not be in us? Certainly it would.

Now if Paul was satisfied or content in whatever state he was, he certainly did not murmur, for that is but the expression of dissatisfaction. He says, "Do all things without murmurings or disputings." This gives no place at all for murmurings. In short, it is a sin to murmur. It stands in the way of securing the very blessings we need.

"Neither murmur ye, as some of them also murmured, and were destroyed by the destroyer." 1 Cor. 10:10. Murmuring is forbidden, and the punishment of those who did it, set before us. The Israelites are our examples. Because their circumstances were unpleasant, they complained of those whom they thought were agents in bringing them about. The Lord was displeased, and many of them fell in death. In complaining of these agents, they complained of God's providence.

We should ever make a distinction between murmuring and complaining at things we cannot help, and an effort to cause others to see a moral wrong they are committing. In the one case we simply wrong ourselves and others, and cause trouble generally. No good is accomplished by this. We might learn a lesson of patience by the unpleasant circumstances surrounding us, and grow better all the time, if we would firmly close our mouths, and teach our hearts submission. But our murmuring is simply a curse to ourselves and others. It darkens the circle of society in which we move, causes unpleasant feelings, and discourages all within reach of our influence. How much better to gladden other hearts, with words of good cheer, of meekness and reconciliation, at the providence of God. Thus our influence would be salutary and cheering to those around us.

While it is thus an injury to others to murmur and complain, yet as we are responsible to a certain degree for the influence we exert upon others, where there is a reasonable prospect of help-

ing others to see any wrong course they are pursuing, we have a plain duty to do it. Possibly, we might thus save a soul from death. This duty specially belongs to the Christian ministry. They should have a watchcare for souls. This should never be done with a spirit of murmuring or peevishness, but, in plainness and love, wrongs should be set before their minds for the purpose of helping them.

But murmuring and complaints are all wrong. They do no good to those who indulge in them, or to others, and only hurt. While the most precious lessons which it is possible for a human being to learn can be secured by unpleasant providences around us, by murmuring and complaining we throw them away, and plant in our own hearts bitterness, hatred, and unreconciliation toward the providence of that wise and good Being who rules his universe aright. This is worse than folly. It is wickedness.

The case of Job is an excellent example for murmurers to consider. His case shows that God has a care for his people, and that Satan can go no farther than God permits. Satan says to God, concerning Job, "Hast not thou made an hedge about him, and about all that he hath on every side?" He knew he could go no farther than God would permit. Every righteous man is as truly an object of God's care as was Job.

This shows that the providence of God is overruled by him, and that nothing comes upon them except what he permits. When Job was brought into the furnace of affliction, at first he bore his trials with surprising patience; and it may be safely said that no man can ever compare with Job in patience, when we consider the intensity of the trials to which he was subjected.

But he did murmur and complain, nevertheless. He questioned the providence of God, and wished to speak with God face to face, and plead his own cause. His three friends tried to account for his terrible affliction, by supposing there was some secret sin that brought the displeasure of God upon Job. He solemnly denied this, and argued his own case. He knew he had tried to do right, and they could not convince him of lack of integrity.

God at length speaks from the whirlwind, and shows Job the folly of trying to fathom his plans, and the wrong of complaining of his providence. Job saw it, and abhorred himself, and "repented in dust and ashes." What, then, was Job's sin? It was murmuring at God's providence. If this was wrong in Job, it certainly never was right in any other man, for Job's lot was harder than that of any other person on record. How well it would be if all the murmurers would repent of their sin as thoroughly as Job did. But most of them think it is not wrong, and have no sense at all of its sinfulness.

Having shown that murmuring in general is wrong, I wish to say a few words, in conclusion, in regard to special cases.

God has, in certain cases, chosen special agencies to accomplish his work. Noah was a man raised up of God to preach a coming deluge. Moses was a chosen instrument, called to lead out God's people to their own land. John the Baptist was called of God, and pointed out by the word of prophecy, to go before his Son and prepare his way. Paul was a chosen vessel to do a work among the Gentiles, as Peter was among the Jews. These men were raised up, and specially fitted for their work. God's watchful care was over them.

We now inquire, Would God have called it a light sin to hinder these men in the work, which he had raised them up to do? Certainly, he would not. We are plainly informed in the case of Moses that murmuring against him was esteemed as murmuring against God himself. There are several instances recorded in his five books in which this people are said to have murmured against God, yet the connection plainly shows that they did not speak against God personally, but against his servant Moses. And yet God regarded it as murmuring against himself. Why? Simply because God had chosen Moses as a special agent in his work.

We believe God has a special work in the earth in these last days. This work is pointed out in many prophecies. It is to be very important. It must go to "peoples, nations, tongues, and kings;" for so the Revelator declares. It is the closing work of the Christian age. Probation closes with it. The time of trouble then commences. The vials of God's wrath then fall. The saints are raised. The wicked perish from Christ's presence. We believe this work has commenced. If we cherish a spirit of murmuring and fault-finding in regard to this work, and toward the agents God has chosen with which to carry it on, it certainly can be no light thing in his sight.

If God has a work in the earth of special importance, it is important for every one that fears him to be in harmony with it. If he has no such work, why, it is another thing—a matter of entire indifference. Let us decide the question once and forever, and act accordingly. If we conclude he has a work, let us be on the Lord's side; and in faith, love, and union, move on to victory.

Murmuring is all out of place in every respect. We hope people will think of their course in these things, and see if they are fulfilling the scripture which commands us to "do all things without murmurings and disputings." Phil. 2:14. Amen.

GEO. I. BUTLER.

Battle Creek, Mich., Dec. 6, 1873.

The Office of Faith.

NOTHING is more clearly taught in the sacred record than the importance of good works. It is "not every one that saith unto me, Lord, Lord, [that] shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Upon this point, thousands will be deceived, for "many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." It is the formation of a holy, righteous character which is acceptable in the sight of Heaven. And faith will not take the place of works in the forming of this character. The language of the apostle James is very much to the point: "What doth it profit, my brethren, though a man say that he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." "Ye see then how that by works a man is justified, and not by faith only." "For as the body without the spirit is dead, so faith without works is dead also." James 2:14-17, 20-22, 24, 26.

Faith is never referred to as coming into the Judgment, and such expressions as imply a reward according to our faith are never found. But whenever the Judgment is referred to by Bible writers and the rewards spoken of as being rendered to mankind, it is according to their works. "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." See 2 Cor. 5:10; Rev. 22:12; 20:12; Rom. 14:12; 2:6; 1 Cor. 4:5; 3:13, 14. Faith is a handmaid to works, to enable mankind to form such characters as will stand in the Judgment. We "all have sinned, and come short of the glory of God." "There is none righteous, no, not one." However righteous we now may become, we cannot atone for the past. We can have no good works to spare, for we can only do what present duty requires. Hence, "to him that worketh is the reward not reckoned of grace, but of debt." Faith in Christ brings a pardon of past sins. "Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Faith, therefore, does not form the character, but it lifts the burden of the past, and Christ's righteousness is accepted in our behalf. And in the second place, it brings grace and strength to form a righteous character. Hence the words of the apostle, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness [i. e., right doing] of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

It is, therefore, readily seen how that "without faith it is impossible to please God." For first it makes a reconciliation with God the Father by our accepting Christ as the only being that can deliver us from our past offences, and in him is the all-sufficient strength to enable us to do right,

which strength is obtained by faith. While, therefore, the provision is ample, and while there is a fountain filled with blood, it is the act of the sinner himself by faith to plunge beneath that flood, and thus lose all his guilty stain. In the language of inspiration, the redeemed "have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. The fine linen, clean and white, "is the righteousness [or represents the right doing] of the saints." Rev. 19:8.

Our life record, as it will appear in the day of Judgment, will show the nature of the faith we possessed in this life. If it was a living, practical faith, the works will show it. If it was a cold, lifeless faith, which led the possessor to be satisfied with a certain round of duty, without any heart in it, and without any reaching out after God, which gives a living, Christian experience, the works will show it, and "every man will be rewarded as his works shall be."

We are in a time when God is weighing character, and it is moral worth that counts in God's sight. Every secret motive of the heart comes in review before the Judge of all the earth. "Every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The counsels of men's hearts are to be laid open to the view of holy angels, and a final decision is to be rendered by God himself. A little space is now granted us to form a righteous character, while Christ is pleading his precious blood in our behalf. We are in a world of sin, surrounded by every evil; such circumstances as are well calculated to bring to the surface every evil trait of our nature. So that with the provision which is so ample, we may be overcomers. The promise is to him that overcometh, not to him that is overcome. There is an effort to be put forth, a battle to be fought, a victory to be won, and a crown to be given to him that comes off victor. We are now upon the battle field, and our watchword is, "Onward to victory." Self should be lost sight of, and no time should be spent in dallying with Satan and his suggestions. Laborers are called for to enter the harvest field and gather souls. An excellent opportunity offers itself now to develop that principle of disinterested benevolence for our fellow-men that brought Christ down from Heaven. Happy is he that improves the present opportunity and thus secures an interest in Christ that shall never be lost. S. N. HASKELL.

"The Beginning of the End."

THE recent report of the camp-meeting in California was cheering indeed. Such order and unity, and such evidences of the presence of God and holy angels, binding every wild spirit and evil influence, and filling believers with solemn joy, seem very much like the beginning of the end. And we may enjoy the like in other places. God is ready to pour his Spirit upon all who are ready to receive it. His hand is not shortened: He is not a respecter of persons, nor is he confined to places. He that does the will of God is accepted; and where true worshippers are, his Spirit is, and a pentecostal season may be enjoyed. If we prepare our hearts to receive the Comforter, if we open the door, we shall receive the great blessing.

But though this is our privilege, our trials are not ended. We shall meet with these all the way till our work is done. But God will sustain all who trust in him and are faithful in duty. The faithful in all places will ere long see greater things than these. The living God will vindicate his truth, and will save those who truly trust in him. Let me have a part with the humble few that keep the commandments of God and have the testimony of Jesus Christ. R. F. COTTRELL.

Omens.

Is not He whose right it is to reign preparing his people for some great crisis which is to precede his coming to claim the kingdoms of this world? So we are disposed to think. The signs of the times are portentous. Let us, beloved, keep our lamps trimmed and brightly burning—looking for, and hastening unto, the coming of our Lord and Saviour, Jesus Christ. Jesus, our absent Lord, has told us that he would come again. He has been away nearly two thousand years. Nearly six thousand years has he stood forth before a fallen, redeemed race, as the Lamb newly slain. The jubilee of Heaven and earth—the grand Sabbath year—is about to break upon us. By the foreshowings of Scripture, we seem to see that there will be a short, sharp conflict with the man of sin. But though we may be called to pass through seas of blood, it will but quicken our heart-longing cry, "Come, Lord Jesus, come quickly!"—*Guide to Holiness.*

If we lose a piece of good money, we may find it again; but if we lose a piece of good temper, it is lost forever.

STEWARDSHIP.

No beggar is thy God; He needs no aid,
Poor child of clay!
The world's vast wealth, created by a world,
Is his to-day.

Yes, but a word, and other worlds shall fill
The space afar,
Beyond where light has failed, with tired wings,
From farthest star.

Think not to bribe a place in God's esteem
With gilt and gold,
E'en though thy gifts should hungry thousands feed
From stores untold:

Or structures rear, and every chair endow,
For learning's use;
Or gospel heralds to the heathen send,
Their bonds to loose.

God gives the work thy character to test,
Or mold complete;
'Tis love, and faith, and faithfulness, He seeks—
All else is cheat.

The love He asks is Godward, manward, too—
The twain are one;
Take heed, lest thine be sheerest love of self,
Or be undone.

'Tis faith in God and all that God has spoke—
A faith that works;
'Tis faith in Christ as Saviour, Teacher, King,
Nor service shirks.

'Tis faithfulness from faith, nor less from love,
To God and man;
'Tis faith and love co-working out in act,
Where'er it can.

Dost thou bring much, and yet keep back a part?
'Tis worse than naught;
'Tis not the smile of thy approving Lord—
Mere name is sought.

Hast but a mite to bring, and bringest that?
With God 'tis more
Than all the millions brought with noise and pomp
From hoarded store.

He in whose eye the millions are as mites
On motive looks;
Each is a steward of a sacred trust—
God keeps the books.

James Upham, D. D., in Watchman and Reflector.

Progress of the Cause.

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

Woodland, Cal.

Two weeks have passed since my last report. The first I spent in Santa Rosa, where I held several interesting meetings. Several new ones have united with the church there of late.

Last Sabbath and first-day I was in Woodland. The company there seem determined to press on. Our enemies report in other places that the Advent cause is dead in Santa Rosa and Woodland. We do not so understand it.

We read in Revelation of some who have a name to live and are dead. Let the reverse be true in our cases, and let us live, though our enemies say we are dead. If we manifest that earnestness we should in the work of God, it matters not what our enemies say. Our actions and efforts will be the true signs of life.

J. N. LOUGHBOROUGH.

Santa Rosa, Cal., Nov. 28, 1873.

Minnesota.

For about one year, Bro. Ellis and myself have labored together in this good cause. Our labors have been most agreeable. No jar nor discord has occurred to mar our union. As we look back, we can see that some good has been done, not by our strength nor wisdom, but by the blessing of God. To God be all the glory.

A few have embraced the truth and given their hearts to God. We should be glad could we look back and see that more had been accomplished. But could we be assured that two souls even from the past year's labors would be saved eventually, and that two more would be gained the next year, and so on year by year to the end, we could and would labor cheerfully on.

As for myself, I humbly deplore my past mistakes. But when I stumble, by the grace of God I will rise again, and will try to avoid the same pit-falls hereafter. Before me lies another year; and what shall its records be? They will be just what I shall make them. I will try to be upon the Lord's side. I will try to come "up to the help of the Lord against the mighty."

Pray for me. In hope of life.

H. F. PHELPS.

Etna, Minn.

California.

The last reference in the REVIEW to my labors was at the camp-meeting, since which I have been constantly at work. From Sept. 26 to Oct. 2, at Woodland. Preached twice and visited seventeen families. Was glad to find so good interest there. Instead of dying out, as had been predicted, we found there had been a decided advancement in

the almost entire absence of preaching for several months.

Oct. 3 to 19, at St. Helena. Held fourteen meetings in the Presbyterian church, and visited twenty-five families. Sixteen names were added to the covenant, making, in all, thirty-one.

Oct. 20, at Napa, and the 21st, at San Francisco. Visited several families in each place. All seemed of good courage. Sabbath, Oct. 25, spoke at Santa Rosa.

Oct. 26, began meetings at the house of Bro. Morrison, near Sebastopol, and gave six lectures. Extra seats had to be prepared, and a good interest was manifested by old and young. The family of Bro. M., having heard but few lectures on the present truth, were much strengthened by these opportunities.

On first-day morning, started for this place with Bro. Freeman and Wood. Our journey of three days was most of the way close by the sea coast; and old ocean, in all his glory, was in full view. We had along with us a tent, and camped out nights. I was very glad to have this good, hard time, for my health's sake.

I am now at Bro. Reuel Stickney's, at Little River. Have given sixteen lectures in the school-house, and there is some prospect of fruit. Two or three families have about decided to obey the truth. But the rainy season has set in, and the meetings are broken up. Shall try to follow up the work from house to house, with earnest talks on the great things of the present truth. I find here a settlement of people from Maine, who have heard on the Advent doctrine in years past. They are an intelligent, industrious and kind-hearted people, and I find among them a welcome home. May they cease to be of a doubtful mind, and take the third angel's message with the same confidence that some of them did the first and second messages, in the past.

I send hereby greetings to old friends in the States, and to all the saints scattered abroad. I beg an interest in the prayers of all.

Striving to endure through the latter-day perils, in hope of life. M. E. CORNELL.

Kentucky.

At my last report I was engaged in a course of lectures at Hood's Run, with large attendance. I gave in all about thirty-five discourses, with crowded house until the last, and yet only four have taken their stand upon the Sabbath. Their idols—pork, coffee, and tobacco—are so much in the way here. The people would rather die than give them up; but those who have come out are clear of them. There are others of whom I have strong hopes. It is very hard to get the people to read; they must learn all from preaching.

The people are very kind and generous. To illustrate their generosity: Nearly ever since I have been here, they have been urgent that I should come to the county town to lecture. I finally agreed to commence on the evening of Dec. 12. The school commissioner said it should not cost me anything. He took the responsibility of furnishing the court house, fuel, and lights, and already I have several invitations to board free.

Another peculiar feature of this county is that where I have already lectured there seem to be as urgent calls for me to return and give another course as there were at first. I have a mind to try one of them when I get through at Greenup.

Oh! that the Lord would give power to his word. Pray for this mission.

S. OSBORN.

Growth of the Cause in Oakland, Cal.

SOME five months since, Seventh-day Adventists were almost unknown in our quiet little city. Only one sister of the faith could be found, and she kept the Sabbath a long time alone. Then a brother from San Francisco joined her in prayer-meetings in her little parlor, to which many were invited; and sometimes some interested one dropped in, when the brother would very clearly and satisfactorily explain the charts. This new system of religion which rejected Sunday and reinstated the original Sabbath, which God first blessed and sanctified, was a subject of deep and earnest thought to some, while others ridiculed the idea.

Time passed on. God blessed the work, and listeners increased, until in October, when Bro. Loughborough was here, six signed the covenant to keep the law of God, and a number of others doubtless will in good time. We have a Bible-class and a miniature Sabbath-school. Sabbath before last, old and young, we numbered eighteen. This is to us exceedingly cheering.

Efforts are still continued, and the people are gradually being interested. The little parlor has been exchanged for a more commodious place. Our coming together on the Sabbath seems to have more or less the approbation of our divine Leader,

and we have warm hopes that the day will come when we shall have a church of our own faith in Oakland.

May Jesus grant to protect, and water with his own Spirit, every tiny plant which he can truly own, and enable us to grow in grace daily, until we are perfect in our living Head, is the prayer of

A FRIEND OF TRUTH.

Dec. 2, 1873.

Iowa.

Nov. 30, I closed the meeting at the Hartford Center school-house. Gave about forty discourses. The meetings on the Sabbath were truly refreshing and encouraging. Sixteen have already signed the covenant to keep all the commandments and the faith of Jesus. I am now holding meetings at Victor, in the Presbyterian meeting-house, with a good interest.

R. M. KILGORE.

Catching Fish—A Fable.

Two boys went fishing. Standing side by side upon the same log, one carefully dropped in his well-baited hook and awaited "a bite;" but his fellow threw in his hook, unbaited, set his pole, and began to play in the water. "You can't catch fish without baiting your hook," said his companion; "and, besides, you so agitate the water that you frighten the fish away even from my well-baited hook."

"As to baiting my hook," he replied, "it is some trouble to do it; and, besides, if the fish are particularly interested to bite, they will do so without so much bother on my part; and as to my disturbing the water, I like the pleasure too well to desist for the sake of catching fish, or accommodating your notions of propriety."

"I must leave you then," said his companion, "and fish elsewhere, or I cannot catch any fish."

MORAL. He who would succeed in winning souls, must not only use tact and skill, but must occupy a position above, or withdrawn from the influence of, unstable professors of religion. A. SMITH.

If I Feel Like It.

AN article appeared in the REVIEW some time since, entitled "The Christian's Shout," which I think it would be profitable to reprint. It may do some other one as much good as it has me. I have tried the rule laid down nearly every day since reading it, and sometimes a good many times a day; and the result has invariably been a victory in the name of the Lord. And, though sometimes it has almost seemed like mockery to praise God for a victory before I had the evidence that I had a victory, yet, when I have claimed a victory in the name of the Lord, and praised him for the victory, the enemy has fled apace, and divine peace has filled my heart.

On looking over the many exhortations in the Bible to praise God, and seeing that we are so often brought under obligations to praise him, I have made up my mind that it is my duty, and that it shall be a part of my daily employment, to praise him whether I feel like it or not. The psalmist says, "Let everything that hath breath praise God," not, "Whoso offereth praise, glorifieth me;" not, "Whoso feels like it. And again, "Every day will I bless the Lord;" and he does not add, "If I feel like it."

If we do not feel like praising God, we do not feel right. I have often felt that it would be mockery for one so unworthy as I am, and one so sinful, and God could not accept the praise of so cold a heart as mine; yet, when I have attempted it, God has seemed to accept the offering. My heart has been filled with his love, and I would hardly know where to leave off praising him. And I am now resolved that, through the remainder of my life, a portion of my every-day employment shall be praising God whether I feel like it or not.

NASON HOYT.

Howard Co., Iowa.

To the Overcomer.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. This promise, the Son of God makes to erring, sin-polluted man. If thou wilt overcome the lusts of the flesh and the temptations of the enemy, thou shalt sit with me in my throne when I am proclaimed King of kings.

Glorious promise to our benighted race! And yet all this is offered to us for doing our duty; nothing more is required. For it is just as much our duty to obey the mandates of God as it was the duty of our first parents to do so. They were on probation, so are we. Life and death were placed before them, so they are before us. In the garden was the tree of life and the tree of

death (the tree of knowledge). Of one, they could eat, and live forever; and of the other, if they ate, they should surely die. They partook of the latter, and death was pronounced upon them; and, as they could give no more to their descendants than they possessed, as they were subjects of death, so are their descendants. Thus we see how death came upon the whole race. "Dust thou art, and unto dust shalt thou return."

A sad condition we are in, indeed, but is there no way of escape? Is this death eternal? No; thank the Lord, we behold Jesus who "came to seek and to save that which was lost." He comes and dies that we may live. "As in Adam all die, so in Christ shall all be made alive." Yes, Jesus gives us life again. We now have the same chance that Adam had.

"We have all sinned and come short of the glory of God." We must die because of the sin of Adam. This is the first death. Those who suffer the second death will do so because of their own sins. And, as we have all sinned, the second death has claims upon us; for "the wages of sin is death." Rom. 6: 23.

Now the query arises, Can we escape these claims? Must all who have sinned die the second death? No, there is a way of escape. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How great the love of God. "Oh! that men would praise the Lord for his goodness and for his wonderful works to the children of men!" Believe in Jesus; for whosoever comes unto him he will in nowise cast out. "He that hath the Son hath life." John 5: 12. Then by believing on and accepting Jesus, we escape the second death and receive eternal life. This is the only way; for we know that "he that believeth not shall be damned." God commanded Adam not to eat of the tree of knowledge. "He now commandeth all men everywhere to repent." Acts 17: 30. Shall we do so, and bring forth fruits meet for repentance? This is our imperative duty.

We are God's created beings; it is therefore our duty to yield unto him perfect obedience. Then we must reform, forsake, or overcome, our sins; and if we do so, we shall receive the promise, or reward that Jesus has offered: "To him that overcometh will I give to eat of the tree of life," and "he shall sit with me in my throne." It is true those who overcome their sins have a great work to do; for trials and temptations are many; but Jesus was tempted the same as we are. He overcame, and knows how to help us, and he is willing to do it. He says, "My grace is sufficient." If we come humbly, trusting, to the throne of grace, and ask for strength and wisdom to overcome our sins, Jesus will give freely, and upbraid not. And how great the reward offered to us if we will put away our sins. We were brought forth in sin, and have lived in sin. Jesus helps us to put it away from us, and then bestows upon us the highest gift we could imagine—an eternal reign with him in glory. It is far, far beyond the comprehension of the human mind.

Dear fellow-striver, cannot we afford to endure all the trials and troubles that will be brought upon us for trying to serve God when we realize that for so doing we shall have eternal life in that glorious kingdom? We cannot afford to pause to compare the trials of the way with the glory that shall be revealed hereafter. There can be no comparison. We have nothing with which to compare the Christian's reward; for all we have here is but dross, and there can be no comparison between gold and dross.

I pray the Lord to help us in the warfare, that we may come off victorious, and at last drop anchor in the broad haven of eternal rest. W. W. SHARP.

Words of Encouragement.

I FEEL like speaking a few words of encouragement to those who, like myself, feel that they are weak, and can do but little or nothing for God and his precious cause. He does not require us to work in our own strength, but to be strong in him and in the power of his might. How are we to become strong? Is it by sitting down in discouragement, and looking at our own sins and short-comings? Oh! no; we have tried this long enough, while we, and all around us, are perishing. Let us arise, go to work for God and for the salvation of our fellow-men, and then we may feel our weakness, and our need of help from him to enable us to win souls to a saving knowledge of the truth.

How many of us felt when we were at our precious camp-meeting that we must arise and consecrate ourselves anew to God, to labor in earnest to overcome all our wrongs, and for the advancement of the truth? And have we, dear brethren and sisters, humbled ourselves before God, and gone to work in earnest to save souls, trusting in God for grace and strength? Some of us, perhaps, can do but little besides hav-

ing our daily walk and conversation such as becometh the gospel of Christ. But we can pray the Lord of the harvest to send forth laborers into his harvest; for truly the harvest is great, but the laborers are few. And, too, if we are fully consecrated to God, we can help those who are already in the field, and those whose duty it is to start out to labor for souls. May God help us each to come up to our high calling.

I never loved the law of God as I do now. I delight to read the 119th psalm, in which David, the servant of the Lord, expresses so much love for the commandments and statutes of the Lord. He esteemed them above much fine gold.

I have just been reading the soul-stirring account of the California Camp-meeting. I have read it over and over again, and the tears will flow every time. It seems so blessed to read of the powerful manifestation of the Spirit of God to his poor, unworthy children. I hope we all shall duly appreciate his blessings, be more humble, and more earnestly seek for righteousness and meekness.

I. G. CAMP.

The Evangelical Alliance.

The following I clip from the *Inter Ocean*, published in Chicago. Speaking of the sixth General Conference of the Evangelical Alliance, it says:—

"In the ranks of this associated band of Christian leaders are to be found all sects and denominations of Protestant worshippers—Methodists, Baptists, Lutherans, Reformers, Episcopalians, Presbyterians, Wesleyans, Congregationalists, and Free Churchmen. They come from every land—from England, Germany, France, Italy, Spain, Denmark, Asia, Africa, and America. Divided on minor points of disputed reading, or in the unimportant matter of church government, they unite on one broad platform, acknowledging one supreme Head, and the divinity and the glory of Christ and his holy word.

"The object of the Alliance is not to interfere with the different shades of opinion or forms of worship which characterize its members, but to unite the Christian church throughout the world in one grand army. It hopes to utilize its united power so as to spread the light; to repress intolerance and persecution; to crush out ignorance; to pave the way for the coming of the better days. The accepted platform of the organization, as adopted in London in 1866, included briefly: The divinity of the Holy Scriptures: the right of private judgment; the doctrine of the trinity; depravity consequent upon the fall; the incarnation, atonement, mediatorial intercession, and reign of the Son of man; justification by faith: the work of the Holy Spirit in sanctification; the immortality of the soul; the resurrection of the body; the judgment of the world; the blessings of the righteous, and the punishment of the wicked; the divine institution of the Christian ministry, baptism, and the Lord's supper—which platform is not a creed, but simply an indication of such belief as it is desirable to embrace within the Alliance."

Now, in the name of reason and religion, we might ask if there are no Christians who disbelieve the doctrine of the Trinity, or the immortality of the soul; and, if a disbelief of these tenets unfits us to be recognized as a member of the so-called "Evangelical Alliance," we might ask, "Would they reject Luther, who classed the doctrine of the immortality of the soul with 'other monstrous opinions found in the Roman dunghill of decretals,' and who says that all that was said about it was invented by Antichrist for the purpose of making the pope's pot boil? See his 'Defense,' prop. 27; also 'Audlin's Life of Luther.'"

John Milton, in his "Treatise on Christian Doctrine," also avows his disbelief in the doctrine of the immortality of the soul. Vol. 1. pp. 250 and 251.

But it is claimed that "this platform is not a creed, but simply an indication of such belief as it is desirable to embrace within the Alliance." What more could be done to form a creed? If that is the platform laid down, and they desire no other belief embraced within the Alliance, it seems to me that they have already formed a creed, and adopted it.

Now is it not quite evident that there is blindness manifested on the part of those engaged in this movement? And is there not in this evidence that when the time arrives that the Sunday Sabbath is made one of the prominent planks in this platform, and its observance is enforced by law (which will be a result, perhaps, of an effort put forth by most of the leading members in the Alliance) that they will not even then be able to see that they have adopted a creed or are neglecting to suppress intolerance and persecution?

If they were founded upon the "commandments of God and the faith of Jesus," we might indeed hope that some good would be done; but, if little regard is to be paid to

practical godliness as taught in the law, and exemplified in the life of Christ, and the test is to be on various articles of faith, which are not practical, nor absolutely indispensable to salvation, what will be the result? Let the history of the past answer.

"Can ye not discern the signs of the times?" C. H. BLISS.

"Talked About."

It is very natural for us to be keenly sensitive in regard to what people say of us, especially if they speak in a manner that is derogatory to our reputation. Nothing but the grace of God in the heart can create any love, forbearance, or forgiveness, toward those who willfully slander us. It is said that Diogenes, being asked, "Of what beast is the bite the most dangerous?" replied: "Of wild beasts, that of a slanderer; of tame, that of a flatterer." Yet, while mankind wage an unrelenting warfare against the former, they will count the latter as an indispensable friend. "All these things will I give thee if thou wilt fall down and worship me." What is worship but an acknowledgment of superiority? How we crave the praise of men! How we long to be properly appreciated! and duly noticed!

Did we but know it, we are indeed correctly estimated. In Heaven is kept a faithful, impartial record. Dare we look upon it in Heaven's pure light?

Suppose this world does us gross injustice? Suppose the brethren and sisters are not as faithful as we think they should be, and the first we know we are "talked about," as we call it? If what has been said against us be false, then most happy are we. The slander may prove a seasonable warning, whereby we may escape the very things of which we are accused. But if others have spoken of our real faults, let us accept it, like the true philosopher. Philip of Macedon declared "that he was obliged to the Athenian orators for having corrected him of his errors by frequently reproaching him with them."

We are indebted to the world, to formal professors of religion, and even to fallen angels (as they all work in concert), for their constant watchcare. They look upon our errors with clearer vision than we, and shall we stand amazed if, in this age of degeneracy, they employ the magnifying lens? We cannot praise the tattler, the slanderer, or the mischief-maker; but if "all things work together for good to those who love God," shall we repine because our foes do for us what our friends refuse to do? that is, remind us of our faults, thus rendering valuable aid in our work of overcoming.

"But," says one, "some of my professed friends have been talking about me." Dear brother, dear sister, your best and truest friends are only imperfect human beings, subject to temptation, liable to deviate from the right way. They are sinners like yourself, and have the same wily foe to battle with. Their errors, like your own, must be overcome in the strength imparted by the dear, pitying Saviour. Perhaps they have spoken of your faults. This has displeased you. Had they given you credit for virtues you did not possess, would you have been offended?

S. A. H. LINDSEY.

Reflections.

WHILE in the enjoyment of health, the possession of wealth, and surrounded by friends, we may regard ourselves possessed of grateful hearts, and spirits submissive to the will of God, and think that we could endure adverse circumstances, afflictions, and chastisements, at the hand of our Heavenly Father, without murmuring or repining.

To correct this mistaken impression, bring us nearer to himself, and to fit us for a higher sphere of usefulness, and greater happiness, the Lord, not unfrequently, puts forth his hand and touches us with afflictions, as the best means to accomplish for us what must be done to prepare us to dwell in his presence forever.

While passing through the furnace of affliction, we may reflect.

1. That God does not "afflict willingly, nor grieve the children of men;" "but for our profit, that we might be partakers of his holiness."

2. That our afflictions are less than we deserve; so we may say, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

3. If we endure afflictions as we should, they will invariably work for our present and future good. The following words of one eminently qualified to bear testimony on this point expresses the truthful language of many a submissive heart: "It is good for me that I have been afflicted; that I might learn thy statutes."

There is another thought worthy of the most serious and grateful consideration. It is that He who sends, or permits and graduates, all our afflictions, is with us afflicted. Speaking of ancient Israel, Isaiah says, "In all their affliction he was afflicted, and the angel of his presence saved them: in his

love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

Why then start and tremble at the approach of afflictions which we cannot avoid? Let us rather seek to profit by them, that we may say, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. 1:3, 4.

A. S. HUTCHINS.

Eloquent Prayers.

THIS might be called an age of eloquence. We have eloquent sermons, eloquent orations, and eloquent prayers. How often we hear it said, "Why! he prays like a saint;" and the impression is often left on the mind of the casual observer that a man who can pray so eloquently must be very pious indeed; but to the more careful observer, quite a different impression is often left, he having noticed, perhaps, that the most eloquent in prayer are, quite often, the most deficient in practical godliness. But what kind of a prayer is God well pleased with? Certainly not such a one as we often hear now-a-days from the pulpit. The Saviour here gives us a model. See Matt. 6:9-13; also Luke 18:13, where the poor publican did not so much as look up, but said, "Lord, be merciful to me a sinner."

There are four things necessary, yea, five, if we would receive answers to our prayers. 1. Confession. 1 John 1:9. 2. Simplicity. Matt. 6:7; 8:1-4. 3. Submission. See our Lord's prayer in the garden. Matt. 26. "Thy will be done." 4. Faith—Promise. Mark 2:22-24; Jas. 1:6, 7. 5. Obedience. See Prov. 28:9. C. H. BLISS.

Hatred of Reproof.

GOD has shown through the gift of prophecy that the greatest reason of the spiritual blindness existing among us—brought to view in the counsel of the True Witness to the Laodiceans—is because we will not receive correction. It seems strange that a people who are looking for the speedy advent of the Saviour in the clouds of heaven should still cling to their cherished sins, and comfort themselves with a delusive hope. It would seem that, if we really believed that in a few short years we should be ushered into the presence of Him who is the embodiment and source of all holiness and purity, we would earnestly seek to divest ourselves of everything impure and unholy. Oh! what folly! what inexcusable blindness! to shut our eyes to our wrongs till the great day of God shall reveal our characters in all their deformity, in the presence of the holy angels and in the presence of the Lamb.

We do not know our own hearts when we indulge a spirit of dislike and jealousy toward those who reprove our errors. Are we honest men and women? or are we not? Do we want to be right in the sight of God? or do we not? If we do, and it is our chief desire to be found ready when Jesus comes, it seems as though we would gladly avail ourselves of every means that would help us see our sins, and show us what we must do to be approved in his sight.

What does it indicate—this feeling in the heart that rises up against reproof? It indicates a latent spirit of rebellion, which, if not rooted out, will eventually bear its own bitter fruit. It is just the opposite of that meekness which we are exhorted to seek, which we are told is of great price in the sight of God.

If we could get a view of the majesty of God, of the infinite condescension that stoops so low to save us at such an immense sacrifice, I think we would be willing to have our wrongs pointed out, and willing to take a humble place, if thereby we could gain the favor of God.

But it only proves the perversity of human nature, and that our hearts are "deceitful above all things, and desperately wicked," when we rise up against reproof, and hate the ones whom God in love sends to correct our wrongs. Jesus says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent."

May God give us the spirit of Caleb and Joshua, who followed the Lord wholly, and save us from that spirit of insubordination that debarred so many of God's ancient people from the typical Canaan.

R. C. BAKER.

Markford, Wis.

Blind Girl's Gift.

A CLERGYMAN relates that a girl deprived of sight brought him thirty shillings for the missionary cause. He objected, "You are a poor blind girl, and cannot afford to give so much." "I'm indeed blind," said she, "but can afford to give these thirty shillings better, perhaps, than you suppose." How so?" "I am, sir, by trade a basket-maker, and can work as well in the dark as in the light. Now, I am sure, in the last winter it must have cost those girls who have eyes more than thirty shillings for candles to work by, which I have saved, and therefore hope you will take it for the missionaries."

Obituary Notices.

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

DIED, in Green Lake township, Green Lake Co., Wis., Nov. 23, 1873, of consumption, Frank W. Nelson, aged 17 years, 9 months, and 17 days.

About five years ago he took a severe cold which so affected his system that his parents took him to the Health Institute, where he was greatly benefited, and it was thought he had entirely recovered his health. Some time afterward he took another cold, which finally resulted in consumption.

His mother's prayers were answered, and her labors rewarded by seeing him give his heart fully to the Saviour. While conversing on his resting in the tomb, he said to his mother, "Jesus can let me gently down." And his trust was not disappointed. He died calmly and peacefully.

Funeral services were attended at the Congregational meeting-house in Markesan, the 26th.

J. H. WAGGONER.

FELL asleep in Jesus, at Armada, Mich., Oct. 25, of strangulated hernia, sister M. A. Rose, aged fifty-eight years. From the cause mentioned above, she had been for many years a patient sufferer. She was for a long time an honored member of the Christian church, always rejoicing even in her greatest suffering, and the cross of Christ was her glory. She had learned to love the near coming of the Lord and the Sabbath. We shall miss her soul-stirring testimonies, and her godly example. Yet our loss is her gain, for she rests in hope. She leaves a husband, a son, and an adopted daughter.

Funeral services were conducted by Eld. J. W. Weeks, pastor of the Christian church of Romeo, the Methodist house of this place being opened for that purpose, Sunday, Oct. 26. Text: Ps. 140:12.

D. H. LAMSON.

DIED, in Clinton, Maine, Bro. David S. Potter, aged about fifty-seven years. He died in hope of having a part in the first resurrection. He leaves a wife and three children to mourn their loss. Discourse by the writer to a large and attentive congregation from Heb. 9:27, 28.

ABRAM BAINES.

DIED, in Washington City, D. C., Oct. 4, 1873, our youngest child, Effie May, aged one year and seven months.

He who "has his way in the storm and in the whirlwind" has his way in this affliction. Saddened though our hearts are, we dare not murmur at the ways of our kind Heavenly Father; but can smile through our tears, as by faith we see the light streaming from the grave, looking for the resurrection of the last day, when she shall awake to die no more.

JOHN G. COOK,
MARY E. COOK.

DIED, at Armada, Mich., Nov. 8, 1873, of measles, Caddie, infant daughter of Elias and Caroline North, aged nine months. This family showed us many kindnesses in the earlier part of our tent meeting, and till friends were multiplied, and we had learned to love their darling babe. It has "drooped and faded," but will bloom again, in Heaven.

Discourse by the writer, from 2 Sam. 12:23.

D. H. LAMSON.

DIED, suddenly, at Almont, Mich., Nov. 16, 1873, of hemorrhage, James Noble, husband of sister Margaret Noble, one of the pillars of the church in that place. May God be near to her in this her great trial, and kindly care for her fatherless children, who with her mourn their great loss. Words of comfort were spoken Nov. 18, by Bro. H. S. Gurney, of Memphis.

D. H. LAMSON.

DIED, at Armada, Mich., Nov. 17, 1873, of what was supposed to be spinal fever, after a long and painful illness, sister Lizzie Butterfield, aged thirty-two years. When the tent came to this place, sister B. loved the world, but she learned to love Christ and his truth above all else, and was fast becoming a shining light to all around her. She feared if she lived she should depart from the faith. Said she could die happy, and did. The blessedness of the hope of the Christian is left as a legacy to the church and friends. A companion, one son, and a multitude of relatives and others, mourn her loss.

The church feel saddened to lose, so soon, three who were both an honor and ornaments to the cause. Funeral services by the writer. Text: 1 Cor. 15:26. The Methodists kindly opened their house.

D. H. LAMSON.

DIED, in Afton, Iowa, Dec. 1, 1873, of inflammatory croup, our youngest daughter, Nancy Ellen, aged three years, three months, and twenty-four days. We miss her very much, but we hope to meet her with two others that sleep in Jesus, and with all our children at the resurrection, an unbroken family in the kingdom of God. Funeral discourse by Bro. West, from these words: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and your children."

E. F. & M. A. DEBORD.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 16, 1873.

New Subscribers.

ABOUT 1000 persons will receive this week's REVIEW by the kindness of friends who have subscribed and paid for them at the rate of \$1.00 a year.

WE are happy to present the REVIEW this week in a new dress—a new heading, and new type throughout. Our readers will appreciate the favorable change which these improvements make in the appearance of the paper.

FOR appointments and other important matter, see Supplement issued with this number.

There have been so many calls for an exposition of Isa. 65:20 of late, that we republish in this issue an article on that subject by Bro. G. I. Butler, which appeared in the REVIEW some years since.

Panic Notice.

A GREAT many subscriptions to the REVIEW expired with the last number, which was the close of volume 42. Most of these, we are assured, wish to renew, and will as soon as circumstances will permit. On account of the financial panic which has suddenly overshadowed the land, we know that it is very difficult for many to get hold of any money just at present. It is therefore decided to strike no names from the list till the beginning of 1874. Then all that are behind will be dropped. This will give all a chance to renew who wish to, without losing any numbers. Be diligent so as not to miss any papers.

Does the Review Merit Patronage?

READ AND SEE.

1. No space is given up in the REVIEW to advertisements. With the exception of the occasional insertion of the publication column, its eight large pages are entirely filled with regular reading matter.

2. Its pages do not consist of standing matter, or articles reprinted from week to week. The entire paper is filled with new and fresh matter every week. This gives more reading matter than is furnished by many papers of larger size and louder pretensions, which devote a large proportion of their space to advertising.

3. Each paper, through the entire period of its production, from the first coining of the thoughts in the minds of the writers, to the last act of the mailers in committing it to the post-office, is in the hands of those who are personally interested in the great truths which it promulgates. Hence, continual care is used that its sentiments shall be correct, the work creditable to itself and its mission, and the matter such as will be of interest and importance to the reader.

4. It is an earnest exponent of the solemn truths that pertain to the present time. It deals with many prophetic and practical themes, which are susceptible of the clearest explanation, and which are of the utmost importance to the present generation but which cannot be found in any other paper in the land, because no other paper undertakes to give an exposition of the subjects referred to.

5. Among its special themes may be named the following: It shows the fulfillments of prophecy, as they have been in the historical past, as they are in the startling present, and as they will be in the brief and momentous future. It proves from the evidences of God's word, and from the signs of the Saviour is an event now near at hand. It holds up the important fact that immortality is to be obtained alone through an interest in Christ, the provided Saviour of the world. It advocates the necessity of a change of heart, a true and genuine conversion, by the operation of the Holy Spirit. It shows by an interpretation of Scripture, new and unique, a connected view of the work of our Redeemer as prophet, priest, and king, setting forth more clearly than has ever before been done his present position as Mediator for us in Heaven. It elevates the long down-trodden Sabbath of the Bible to its God-given position as ordained in Eden, and placed in the bosom of the decalogue at Sinai. It pleads for the perpetuity and immutability of the entire moral law as embodied in the decalogue. It enjoins upon all, the development of a holy character by obedience to that holy law which is to be the test of all lives at last. Jas. 2:12. And it exhorts to living, vital piety, holiness of heart, and consecration to God, at all times.

6. This paper has definite and well-established views to teach, and hence will not devote its columns to an indiscriminate and aimless mass of conflicting sentiments and theories.

7. It will speak out boldly and uncompromisingly against the sins and evils of the present

time, whether in church or State, endeavoring to make the Bible standard the measure of excellence in all things.

8. While endeavoring to maintain earnestly what it regards as the truth, it aims to treat with all due respect and courtesy the feelings and views of those who honestly entertain different opinions.

9. Its success is no man's pecuniary gain. Whatever profits may arise from its publication, those profits go into no man's private purse, but into the treasury of the Association, to be used in still further sending out light and truth to perishing men.

Is such a paper worthy of patronage? Is it worth \$2.00 a year? Is it worth the small sum of 50 cents to be sent for six months to your friends?

If any are disposed to answer these questions in the affirmative, we would suggest to them that this is one of those cases in which it is peculiarly true that actions speak louder than words.

U. S.

M. CRAWFORD: See our views of 2 Cor. 3 in article in this number.

Answers to Questions About the School.

THERE are numerous letters of inquiry being received here, at Battle Creek, in regard to the school, which makes it proper that I should say a word in reply.

Quite a number wish to know if there is not some kind of work connected with the Office, or something else, whereby they can pay their way in attending the school the coming term. We say, in reply, that we know of none. This is a very hard season in which to obtain employment. There is less done in the Office in the winter season than in warm weather, for the sake of economy, so that quite a number of hands need to be discharged. It is a kind of business that none could earn anything at until they had learned the trade. Earning means in this way would therefore be out of the question. There might possibly be a chance, here and there, to work for one's board, but this could not be depended on in many cases.

It is proper that I should make a further explanation in regard to board, as some may not understand the matter, from what was said in a former article. We have made an effort to fix the price of board just as low as would be reasonable, so that more could attend the school than otherwise. So we said that board would probably not exceed \$2.50 per week, including everything. But it would evidently be asking too much to ask persons to furnish fires and lights, in separate rooms, at that price; for careless persons could burn wood enough in a week to come nearly to that. This should be understood to mean that if persons sit by the common fire, in the sitting-room, and see by the common light, their board, lodging, washing, and lights, should not exceed the above price. But if they have separate fires, and lights all by themselves, they should find their own wood, and lights at that price. If persons desire to board themselves, there are plenty of rooms that can be obtained. Wood is from four to five dollars per cord, and other things reasonable. We earnestly desire that a large number of young, and even middle-aged persons should be benefited by our next term of school. Where are the young men who are going to prepare themselves to work for God? Is it not time that those who believe this to be the cause of God should act in accordance with their faith? Come, brethren, prepare yourselves to work for the Lord. This is a favored time. Geo. I. BUTLER.

Battle Creek, Mich., Dec. 14, 1873.

Courage in the Lord.

THE Lord is leading his people. The great work of the last message will soon be accomplished. The way is being prepared. Facilities are being increased: a new power-press and the old one put in good repair. The importance of united effort is being felt; and, to this end, system, government, leadership, are seen to be a necessity, and the true-hearted, those who have faith in God and his work, will find their place in the organized, disciplined army of the Lord.

How can those who hope for salvation in the soon-coming day of the Lord sleep on now and lose the prize almost within reach? How can the backslidden in heart be content to remain so to their own eternal loss, having the heart engrossed in the world, the family altar broken down, and having no relish for the duties of religion? Awake, sleeper! Dispel those false dreams, and cry to God for pardon, before it shall be too late!

God has spoken. Will we hear his voice and heed the reproofs of his Spirit? It is time the decision was made. How long halt ye between two opinions? Who will be on the Lord's side? It is high time to be one thing or the other. If this is the work of God, it is time to show by works that we have faith in it; if it is not, the farther from it we get the better. "Whosoever is fearful and afraid, let him return and depart early." But let those who trust in God and believe his providence in fulfilling his word have courage in the Lord.

Oh! for a sense of the fearful responsibilities of the present hour! Oh! for a love of souls approaching to that which brought the Saviour from Heaven! Awake, my soul, to the important and solemn work of the Lord, in these few remaining hours of probationary time. Oh! for that Spirit which is to effect the work—the refreshing from the presence of the Lord—the supping with the true and faithful Witness!

R. F. COTTRELL.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

M. M. KENNY: TO REVIEW AND HERALD. C. H. B.: The last article. C. A. WORDEN: Please give post-office address.

RECEIPTS

For Review and Herald.

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