

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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THE BELIEVER'S HOPE.

Jer. 23:6; Heb. 6:17-20.

MY hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ, the solid rock, I stand;
All other ground is sinking sand.

When darkness seems to veil his face,
I rest on his unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.
On Christ, the solid rock I stand;
All other ground is sinking sand.

His oath, his covenant, and blood,
Support me in the 'whelming flood,
When all around on earth gives way,
He then is all my hope and stay.
On CHRIST, the solid rock, I stand;
All other ground is sinking sand.

—Sel.

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.

NOAH'S TIME AND OURS.

Christ's Coming Near, Even at the Doors.

BY ELDER JAMES WHITE.

TEXT: "Now learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:32-37.

No truth of inspiration can be more clearly stated than that God reveals his designs to his prophets, that men and nations may be warned before their accomplishment. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Before visiting men and nations with judgments, God has sent forth warnings sufficient to enable the believing to escape his wrath, and to condemn those who have not heeded the warning. This was the case before the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house, by the which he condemned the world." Heb. 11:7.

At a later period, when the nations had become sunken in idolatry and crime, and the destruction of wicked Sodom was determined, the Lord said, "Shall I hide from Abraham that thing which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?" Gen. 18:17, 18. And due notice was given to righteous Lot, who, with his daughters, was preserved; and none, even in that guilty city, perished without due warning. Lot evidently warned the people; and, in thus communing with them, was "vexed with the filthy conversation of the wicked." 2 Pet. 2:7, 8. When he warned his sons-in-law, "he seemed as one that mocked." Gen. 19:14. And when "the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter," Lot warned them, and entreated them to desist from their wickedness. And they at once did that which all sinners, since the days of righteous Lot, have been disposed to do to those who faithfully warn them of their sins; namely, they charged him with being a judge.

Before the destruction of Jerusalem by Titus, a forerunner was sent to prepare the way before the Lord. Those who did not receive Christ were rejected, "because," as he said to Jerusalem, when warning the people of the destruction of their city and temple, "thou knewest not the time of thy visitation." Luke 19:44. We have on record the Lord's prediction of the destruction of Jerusalem during the time of the generation that rejected him, which was fulfilled in less than forty years from the time of his crucifixion. And, that the Christians in Judea might escape its impending doom, they were told that when they should "see Jerusalem compassed with armies," or, as recorded by Matthew, "the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," they were to "flee to the mountains." Luke 21:20; Matt. 24:15. They heeded the admonition, and escaped in safety to Pella.

Such is the testimony of inspiration respecting the dealings of God with his people in past ages. And it cannot be supposed that he will change his course relative to the future, when that future is to realize the crowning consummation of all prophetic declarations.

We accept the Bible as a revelation from Heaven. What God has revealed in that book, let no man call a mystery, or a secret of the Almighty. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29. If the sacred Scriptures do not designate any period in particular for the second appearing of Christ, then men should at once abandon the search for proofs of his soon coming. But if prophecy, in a most harmonious manner, does point to the period of that great event, and if there is evidence that "it is near, even at the doors," the subject at once assumes vast importance.

Can anything be learned from the Bible relative to the period of the second advent? is a question unsettled in many minds. This is a grave inquiry; and, from the nature of the subject, is worthy of close investigation and a candid answer. It is a matter of painful regret that many, under the influence of popular prejudice, have decided that the period of the second advent is a secret, hidden with the Almighty. While these may scarcely be reached with this subject, as long as they remain under the influence of those religious teachers who denounce all investigation of it as prying into the secrets of the Almighty, there is still a larger class who wait for evidence before deciding. It is with ardent hope of benefiting these that we write.

When the disciples inquire, "What shall be the sign of thy coming, and of the end of the world?" Jesus does not reprove them for inquiring into that which was purposely hidden from all men; but he answers that question in the most definite manner. He even states that there should be signs of that event, and adds, "When ye shall see all these things, know that it is near, even at the doors." The simple fact that the Lord mentions signs of his second advent is the best proof possible that his people were not to remain ignorant of the relative nearness of the event. Add to this evidence his declaration that when these signs should be seen, his people should know that it was near, even at the doors, and the case becomes an exceedingly strong one.

The prophecies, especially those of Daniel and John, clearly point to the period of the second coming of Christ, but do not give the definite time of that event. Some of the prophetic periods reach to the time of the end. Others extend still further down very near the end itself, to an event of which we shall speak when we consider the subject of the sanctuary of the eighth chapter of Daniel. But none of the periods of Daniel reach to the second appearing of Christ.

The scriptures of the Old and New

Testaments were given by inspiration of God for our instruction, faith, and practice. The prophetic numbers of Daniel and John are a part of that inspired word, and were especially designed to guide the people of God in the solemn warning to the people of the last generation to prepare for the coming of the Son of man. And having reached the period to which the prophecies distinctly point, as the time of expectation, preparation, waiting, and watching, we should feel the force of that class of admonitory declarations from Christ, especially applicable to our time, like these words in Mark 13:33: "Take ye heed, watch and pray; for ye know not when the time is."

The definite time of the second advent of Christ is purposely hidden from man. "But of that day and hour knoweth no man, no, not the angels of Heaven; but my Father only." Many hastily conclude from this text that nothing whatever may be ascertained relative to the period of the second advent. But, in taking this position, they greatly err, in that they make this class of texts prove too much, even for their unbelief, and which at the same time arrays these declarations against others uttered by the Saviour, the most plain and pointed. We object to this position:

1. Because our Lord, after stating that the sun should be darkened, and that the moon should not give her light, and that the stars should fall from heaven, gives the following forcible parable, and makes the most distinct application of it to this subject. He says: "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Verses 32, 33. No figure should exceed the fact illustrated in a single particular. This being the case in the parable of the fig-tree, the point becomes an exceedingly clear one. No language can be more direct. No proof can be more complete. With all that certainty with which we know that summer is nigh when we see the buds and the leaves shoot forth from the trees in spring, may we know that Christ is at the doors. The most daring unbelief will hardly venture to deny these words of the Son of God, and assert that nothing can be known of the period of his second coming.

2. Because our Lord declares that as the days of Noah were, so should also the coming of the Son of man be. Said God to Noah, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. The period of the flood was given to the patriarch. And under the direct providence of God, he prepared the ark and warned the people. So the fulfilling prophecies and the signs distinctly declare that the second coming of Christ is at the doors, and the solemn message of warning has gone forth.

3. Those who claim that the text proves that nothing may be known of the period of the second advent make it prove too much. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore, proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels, who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. An old English version of the passage reads, "But that day and hour no man maketh known, neither the angels which are in Heaven,

neither the Son, but the Father." This is the correct reading, according to several of the ablest critics of the age. The word *know* is used in the same sense here that it is by Paul, in 1 Cor. 2:2: "For I determined not to know [make known] anything among you, save Jesus Christ, and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known.

Says Campbell, "Macknight argues that the term *know* is here used as a causative, in the Hebrew sense of the conjugation *hiphil*, that is, *to make known*. . . . His [Christ's] answer is just equivalent to saying, The Father will make it known when it pleases him; but he has not authorized man, angel, or the Son, to make it known. Just in this sense Paul uses the term *know*: 1 Cor. 2:2: 'I came to you *making known* the testimony of God; for I determined to *make known* nothing among you but a crucified Christ.'"

Albert Barnes, in his Notes on the Gospels, says, "Others have said that the verb rendered *knoweth* means sometimes to *make known*, or to reveal, and that the passage means, 'that day and hour none maketh known, neither the angels, nor the Son, but the Father.' It is true the word has sometimes that meaning, as 1 Cor. 2:2."

The Father will make known the time. He gave the period of the flood to Noah, which well represents the proclamation of the second advent, given in connection with the evidence of the termination of the periods of Daniel, during the great second advent movement. And when the patriarch's work of warning and building was finished, God said to him, "Come thou and all thy house into the ark." "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights."

So when the waiting, watching, toiling time shall be finished, and the saints shall all be sealed, and shut in with God, then will the voice of the Father from Heaven make known the definite time.

As we look back to the great movement upon the second advent question and its disappointment, and to the numerous efforts to adjust the prophetic periods by many of the first-day Adventists since that time, and the numerous disappointments which have followed, we can but feel the force of the words of the prophet: "Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord; I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God." Eze. 12:22-25.

"I will speak," saith the Lord, "and the word that I shall speak shall come to pass." The voice of God will be heard from on high in the midst of the awful scenes just preceding the second advent. "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of Heaven, from the throne, saying, *It is done*." Rev. 16:17. See also Joel 3:16; Jer. 25:30.

The burden of the prophecy of Ezekiel, quoted above, evidently is time. "The days are prolonged, and every vision faileth." God will make this proverb to cease, by speaking himself. In this way the Father will make known the time, a work not given into the hands of men, angels, nor even the Son.

The present is emphatically the waiting, watching time. It is the especial period of the patience of the saints. Rev. 14:12. In definite time we would find relief from

the state of suspense to which our present position subjects us. The Lord appeals to us thus: "Watch ye therefore; for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockerowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13:35-37.

The time of Christ's coming is near. The signs of his second advent, in the sun, moon, and stars, have been fulfilled.* He is near, even at the doors. "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Those who suppose that our Lord here speaks of the generation living who listened to his teachings, should consider the following facts:—

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11:29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." I Cor. 15:51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward, in Ps. 95:10: "Forty years long was I grieved with *this* generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

Then follows, in the same chapter, the usual, earnest exhortation of Christ, when speaking of his second coming, to watchfulness, and a readiness for the event. "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh."

One of the fatal consequences of not watching is distinctly stated in Rev. 3:3: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." The consequence of not watching will be ignorance of the time. And the natural inference is unavoidable that the result of watching will be a knowledge of the time. In answer to the agonizing prayer of the Son of God, "Father, glorify thy name," there came a voice from Heaven, saying, "I have both glorified it, and will glorify it again."

The disciples understood these words from Heaven, while the people that stood by said it thundered. John 12:27-29.

So will the waiting, watching disciples of Christ understand the voice of God when he shall speak from on high. But the unbelieving world will not understand the voice. The prophet Daniel, overwhelmed with what the angel Gabriel had shown him of the closing events of this world's history, inquires, "How long shall it be to the end of these wonders?" Again he earnestly inquires, "O my Lord, what shall be the end of these things?" The angel answers in these emphatic words, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Dan. 12:6-10.

In comparing Noah's days and ours, the Lord continues: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." A picture of the present condition of the mass of mankind is here drawn. How dark the features! The people of the last generation will be like those before the flood, while the ark was preparing. Noah preached, and warned them of the coming flood, and they mocked. He built the ark, and they scoffed and jeered. He was a preacher of righteousness. His works were calculated to give edge to, and set home to the heart, what he preached. Every righteous sermon, and every blow struck in building the ark, condemned a careless, scoffing world.

As the time drew nearer, the people were more careless, more hardened, more bold and impudent, and their condemnation surer. Noah and his family were alone. And could one family know more than all the world? The ark is a matter of ridicule, and Noah is regarded as a willful bigot. But the Lord calls Noah into the ark. And by the hand of Providence the beasts are led into the ark; and the Lord shuts Noah in. This is regarded at first by the scoffing multitude as something wonderful; but it is soon explained away by the wiser ones so as to calm their fears, and they breathe easier.

The day of expectation finally arrives. The sun rises as usual, and the heavens are clear. "Now where is old Noah's flood?" is heard from a thousand impious lips. The farmer is caring for his herds and lands, and the mechanic is pursuing his work of building. On this very day, some are being joined in marriage. With many, it is a day of unusual feasting and sports. And while all are looking to long years of future prosperity and happiness, suddenly the heavens gather blackness. Fear fills every heart. The windows of heaven open, and the rain in torrents descends. "The fountains of the great deep are broken up," and here and there come gushing up rivers of waters. The valleys are fast filling up, and thousands are swept away in death. Some flee to the highest points of land; but the water fast follows them up. Men bear their wives and children to the mountains, but are obliged to part with them there to drown, while they climb the highest trees. But soon, they, too, are covered with water, so that there is not a resting-place for Noah's dove. All are still in death. Horrid death! made still more hor-

rible by being in consequence of slighted mercy! But where is Noah? Ah! safe in the ark, borne upon the billows. Safe from the flood; for God "shut him in."

By most people, the evidences of the soon coming of Christ are considered insufficient to base faith upon. But the testimony and acts of one man condemned the people destroyed by the flood. The evidences then were sufficient, otherwise the world would not have been condemned. But a hundred times more convincing evidences come pouring in upon us that the day of the Lord is near, and hasteth greatly. We follow down the numerous prophetic chains of Daniel, and of the Revelation, and we find ourselves in every instance standing just before the day of wrath. We see the signs spoken of by prophets, by Christ, and in the epistles fulfilling, or fulfilled. And at the right time, and in the right manner, to fulfill certain prophecies, a solemn message arises in different parts of the world: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. Wherever we look, we see prophecy fulfilling. While the knowledge of God and the spirit of holiness are departing, spiritual wickedness, like a flood, covers the land.

But these evidences are considered insufficient to rest faith upon. Well, what kind of evidence would the unbelieving have? "When the signs of the end," says the skeptic, "are fulfilled, they will be so plain that no one can doubt." But if the signs are of such a nature, and are fulfilled in such a manner as to compel all to believe in the coming of Christ, how can it be as it was in the days of Noah? Men were not then compelled to believe. But eight believing souls were saved, while all the world besides sank in their unbelief beneath the waters of the flood. God has never revealed his truth to man in a manner to compel him to believe. Those who have wished to doubt his word have found a wide field in which to doubt, and a broad road to perdition; while those who have wished to believe have ever found everlasting rock upon which to rest their faith.

Just before the end, the world will be hardened in sin, and indifferent to the claims of God. Men will be careless about hearing warning of danger, and blinded by cares, pleasures, and riches. An unbelieving and infidel generation will be eating, drinking, marrying, building, planting, and sowing. It is right to eat and drink to sustain nature; but the sin is in excess and gluttony. The marriage covenant is holy; but God's glory is seldom thought of. Building, planting, and sowing, necessary for convenient shelter, food and clothing, are right; but the world has gone wholly after these things, so that men have no time nor disposition to think of God, Heaven, Christ's coming, and the Judgment. This world is their god, and all their energies of body and mind are devoted to its service. And the evil day is put far away.

The faithful watchman who sounds the alarm as he sees destruction coming, is held up before the people from the pulpits of our land, and by the religious press, as a "fanatic," a "teacher of dangerous heresies;" while in contrast is set forth a long period of peace and prosperity to the church. So the churches are quieted to sleep. The scoffer continues to scoff, and the mocker mocks on. But their day is coming. Thus saith the prophet of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them. . . . 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. 13:6-9.

Most dreadful day! And is it near? Yes; it hasteth! It hasteth greatly! What a description given by the prophet! Read it; and as you read, try to feel how dreadful will be that day: "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 wasteness 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." Zeph. 1:14-18.

Now we hear the "peace-and-safety" cry from the pulpit, and all the way along down to the grogshop. "Where is the promise of his coming?" is murmured from the impious lips of a thousand last-day scoffers. But the scene will speedily change. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." The scoffing of the haughty scoffer will soon be turned to wailing and howling. "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Isa. 2:11, 12. "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." Jer. 25:33.

The last plagues, in which is filled up the wrath of God, now bottled up in Heaven, waiting for mercy to finish her last pleadings, will be poured out. Unmingled wrath of Jehovah! And not one drop of mercy? Not one! Jesus will lay off his priestly attire, leave the mercy-seat, and put on the garments of vengeance, never more to offer his blood to wash the sinner from his sins. The angels will wipe the last tear shed over sinners, while the mandate resounds through all Heaven, Let them alone. The groaning, weeping, praying church on earth, who in the last message employs every power to sound everywhere the last note of warning, lest the blood of souls be found in her garments, is now hushed in solemn silence. The Holy Spirit has written within them these prophetic words of their soon-expected Lord: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

Now the ministers of truth have a message to the people, and gladly speak the words of life. They joyfully toil on, suffer on, and spend their energies in preaching to hearts as hard as steel, hoping that a few may be reached, gathered into the truth, and saved. But then they will have no message. Now their prayers and strong cries go up to Heaven in behalf of sinners. Then they will have no spirit of prayer for them. Now the church says to the sinner, Come; and Jesus stands ready to plead his blood in his behalf, that he may be washed from his sin, and live. But then salvation's hour will be passed, and the sinner will be shut up in darkness and black despair.

It will be a day of mourning, and lamentation, and famine for hearing the words of the Lord. "I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bitter day. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:10-12.

Now, the word of the Lord may be heard; but sinners in and out of the churches, with few exceptions, do not prize it. Then, it will not be heard; for the watchmen, set to watch and sound the alarm of danger, will be called down from their high stations. Now, the word of the Lord is carried to the sinner, and offered without money or price; but he treats it carelessly, or, may be, drives the humble servant of Christ from his door. But then will he go in search for it. "They shall wander from sea to sea, and from the north even to the east," but they cannot hear it. "They shall run to and fro to seek the word of the Lord, but shall not find it." From city to city, from State to State, from one country to another, will they go

*The historical facts relative to the supernatural darkening of the sun and moon, May 19, 1780, and the falling stars of November 13, 1833, will be given in a discourse devoted to the subject of the signs.

to find a man commissioned of high Heaven to speak the word of the Lord; but such a one is not to be found. All such will then have finished their high commission. The word of the Lord! The word of the Lord! Where can we hear it? is heard in every land. One general wall—the word of the Lord! goes up to Heaven, but the heavens are brass. Then will the people turn and rend the false shepherds, who deceived them with the cry of “peace and safety.” Children will reproach parents for keeping them back from walking in the truth, and parents their children.

The miser now loves his money, and holds it with an iron grasp. But it will be said in that day, “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.” James 5:1-3. Now, silver and gold may be used to God’s glory, for the advancement of his cause. But in that day, “they shall cast their silver into the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord.” Eze, 7:19.

The Decay of Conscience.

HERE is a vigorous, searching article from Eld. Chas. G. Finney, president of Oberlin College. It deals unsparingly with the wishy-washy theology of the day which ignores the holy law of God, and has a sort of “love and honey” religion drawn especially from the gospel. The article is from a late issue of the *Independent*.

G. W. A.

I believe it is a fact generally admitted that there is much less conscience manifested by men and women, in nearly all the walks of life, than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men, are most alarming, and one is almost compelled to ask: “Can nobody be safely trusted?” Now, what is the cause of this degeneracy? Doubtless there are many causes that contribute more or less directly to it; but I am persuaded that the fault is more in the ministry and public press than in any and all things else. It has been fashionable now for many years to ridicule and decry Puritanism. Ministers have ceased, in a great measure, to probe the consciences of men with the spiritual law of God. So far as my knowledge extends, there has been a great letting down and ignoring the searching claims of God’s law, as revealed in his word. This law is the only standard of true morality. “By the law is the knowledge of sin.” The law is the quickener of the human conscience. Just in proportion as the spirituality of the law of God is kept out of view will there be manifest a decay of conscience. This must be the inevitable result. Let ministers ridicule Puritanism, attempt to preach the gospel without thoroughly probing the conscience with the divine law, and this *must* result in, at least, a partial paralysis of the moral sense.

The error that lies at the foundation of this decay of individual and public conscience originates, no doubt, in the pulpit. The proper guardians of the public conscience have, I fear, very much neglected to expound and insist upon obedience to the moral law. It is plain that some of our most popular preachers are phrenologists. Phrenology has no organ of free will. Hence, it has no moral agency, no moral law and moral obligation in any proper sense of these terms. A consistent phrenologist can have no proper ideas of moral obligation, of moral guilt, blameworthiness, and retribution. Some years since, a brother of one of our most popular preachers heard me preach on the text, “Be ye reconciled to God.” I went on to show, among other things, that being reconciled to God implied being reconciled to the execution of his law. He called on me the next morning, and among other things said that neither himself nor two of his brothers, whom he named, all preachers, had naturally any conscience. “We have,” said he, “no such ideas in our minds of sin, guilt, justice, and retribution, as you and father have.” “We cannot preach as you

do upon those subjects.” He continued: “I am striving to cultivate a conscience, and think I begin to understand what it is. But, naturally, neither I nor the two brothers I have named have any conscience.”

Now, these three ministers have repeatedly appeared in their writings before the public. I have read much that they have written, and not unfrequently the sermons of one of them, and have been struck with the manifest want of conscience in his sermons and writings. He is a phrenologist, and, hence, he has in his theological views no free will, no moral agency, and nothing that is really a logical result of free will and moral agency. He can ridicule Puritanism and the great doctrines of the orthodox faith; and, indeed, his whole teaching, so far as it has fallen under my eye, most lamentably shows the want of moral discrimination. I should judge from his writings that the true ideas of moral depravity, guilt, and ill-desert, in the true acceptance of those terms, have no place in his mind. Indeed, as a consistent phrenologist, such ideas have no right to be in his mind. They are necessarily excluded by his philosophy.

I do not know how extensively phrenology has poisoned the minds of ministers of different denominations; but I have observed with pain that many ministers who write for the public press fail to reach the consciences of men. They fail to go to the bottom of the matter and insist upon obedience to the moral law as alone acceptable to God. They seem to me to “make void the law through faith.” They seem to hold up a different standard from that which is inculcated in Christ’s Sermon on the Mount, which was Christ’s exposition of the moral law. Christ expressly taught in that sermon that there was no salvation without conformity to the rule of life laid down in that sermon. True faith in Christ will always and inevitably beget a holy life. But I fear it has become fashionable to preach what amounts to an antinomian gospel. The rule of life promulgated in the gospel is precisely that of the moral law. These four things are expressly affirmed of true faith, of the faith of the gospel:

1. “It establishes the law.”
2. “It works by love.”
3. “It purifies the heart.”
4. “It overcomes the world.”

These are but different forms of affirming that true faith does, as a matter of fact, produce a holy life. If it did not, it would “make void the law.” The true gospel is not preached where obedience to the moral law as the only rule of life is not insisted upon. Wherever there is a failure to do this in the instructions of any pulpit, it will inevitably be seen that the hearers of such mutilated gospel will have very little conscience. We need more Boanergeses or sons of thunder in the pulpit. We need men that will flash forth the law of God like livid lightning and arouse the consciences of men. We need more Puritanism in the pulpit. To be sure, some of the Puritans were extremists. But still, under their teaching, there was a very different state of the individual and public conscience from what exists in these days. Those old, stern, grand vindicators of the government of God would have thundered and lightened until they had almost demolished their pulpits if any such immoralities had shown themselves under their instructions as are common in these days. In a great measure, the periodical press takes its tone from the pulpit. The universal literature of the present day shows conclusively that the moral sense of the people needs toning up, and some of our most fascinating preachers have become the favorites of infidels, skeptics of every grade, Universalists, and the most abandoned characters. And has the offense of the cross ceased, or is the cross kept out of view? Has the holy law of God, with its stringent precept and its awful penalty become popular with unconverted men and women? Or is it ignored in the pulpit, and the preacher praised for that neglect of duty for which he should be despised? I believe the only possible way to arrest this downward tendency in private and public morals is the holding up from the pulpits in this land, with unsparing faithfulness, the whole gospel of God, including as the only rule of life the perfect and holy law of God.

The holding up of this law will reveal the moral depravity of the heart, and the holding forth of the cleansing blood of Christ will cleanse the heart from sin. My beloved brethren in the ministry, is there

not a great want in the public inculcations of the pulpit upon this subject? We are set for the defense of the blessed gospel and for the vindication of God’s holy law. I pray you let us probe the consciences of our hearers, let us thunder forth the law and gospel of God until our voices reach the capital of this nation, through our representatives in Congress. It is now very common for the secular papers even to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade, hear from its pulpit, if they come within the sound, such wholesome Puritanic preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water preaching of a love of Christ that has no holiness or moral discrimination in it. Away with preaching a love of God that is not angry with sinners every day. Away with preaching a Christ not crucified for sin.

Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in a great measure fallen out.

Some years ago, I was preaching in a congregation whose pastor had died some months before. He seemed to have been nearly universally popular with his church and with the community. His church seemed to have almost idolized him. Everybody was speaking his praise and holding him up as an example: and yet, both the church and the community clearly demonstrated that they had had an unfaithful minister, a man who loved and sought the applause of his people. I heard so much of his inculcations and saw so much of the legitimate fruits of his teachings, that I felt constrained to tell the people from the pulpit that they had had an unfaithful minister; that such fruits as were apparent on every side, both within and without the church, could never have resulted from a faithful presentation of the gospel. This assertion would, doubtless, have greatly shocked them had it been made under other circumstances; but, as the way had been prepared, they did not seem disposed to gainsay it. Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation.

Moral Sleep.

THERE is a state of moral stupor which persons often fall into which resembles sleep, and is sometimes called so in the Bible. Literal sleep is both necessary and useful. But this indifference to our spiritual interests is never a benefit, but always hurtful to those who indulge in it.

When people fall into a state of sound sleep they become insensible. They are not sensible of their own condition. They have no idea of what is passing around them. There may be scenes of the most joyful kind passing around them, but they know nothing of it. So there may be scenes of the deepest sorrow going on within their own dwellings which would excite their sympathies in a wonderful manner if they were awake; but they are not moved in the least, because they are in a state of profound slumber. The robber may be at their bedside ready to take their lives if they should show the least sign of awaking; but they are not at all alarmed, because they are asleep.

So when men are spiritually asleep; they have no just sense of the truths the Bible reveals; no right sense of the “exceeding sinfulness of sin,” or of the awful danger of those who live and die in their sins. They are not sensible of the goodness of

God, who “daily loadeth them with benefits.” They are insensible to the amazing love of Christ. They are not really sensible of the fact that their friends and neighbors are on the high road to perdition. They do not realize that their spiritual foes are secretly lying in wait, ready at any moment to shoot them. As men in literal slumber are not aware how fast time flies, and are astonished on awaking to find that it is so far advanced, so moral sleepers have no idea how soon their day of probation will be over, and the great day of God come on.

Sleep is a *state of forgetfulness*. However active and earnest a man may be in the labors of life during the day, when night comes on and he has fallen into a sound sleep, he forgets all the toils of the day; he forgets his joys and sorrows and anxieties, also the success or want of success that has attended his labors during the day. These interest him no more till he awakes.

So, in a spiritual sense, when persons sleep, they forget many important things that have occurred in their past history. They forget the “wormwood and the gall” they tasted, when they felt their “iniquities going over their heads,” as a heavy burden too heavy for them to bear. They have forgotten, too, the joys they felt when first the Saviour’s pardoning blood was applied to their hearts. It may well be said to them now, “Where is the blessedness ye spoke of?”

The apostle Peter had in his mind the case of such when, writing of the Christian graces, he said, “He that lacketh these things is blind, and *hath forgotten* that he was purged from his old sins.” And John, writing to one of the seven churches, said, “Thou hast left thy first love. *Remember from whence thou art fallen*, and repent, and do the first works.” Rev. 2:4, 5. They had forgotten the high place to which they had been raised by the grace of God, and so were called upon to remember it. Many are very forgetful now. They have left their first love. They have but a feeble idea of the joys of communion with God. They walk in darkness.

Again, sleep is oftentimes a state of *misapprehensiveness*. This is when people dream. They seem to themselves to see and hear and act, but really they sleep. Sometimes they think themselves rich and happy, when really they are poor and miserable.

So it is spiritually with people who are dreaming. They suppose themselves to be rich and increased in goods, having need of nothing; when in truth they are “poor and miserable and blind and naked.” They think they are in a good condition, when the True Witness threatens to spue them out of his mouth, so loathsome are they in his sight. They are not aware of their true condition, nor of the condition of their dearest friends, their children, nor of the world at large. They act as if this world was worth more than the world to come; as if the approbation of men was of more value than the approbation of God. They feel more anxious to have their children become respectable in the eyes of their fellows, and fashionable in their attire, than to have them adorned with “the ornament of a meek and quiet spirit, which is in the sight of God of great price.” They are ready to invest much money in worldly enterprises, but only a little in the cause of God and humanity. As they are in this dreamy state, they seem to feel that the enjoyment of things seen by the natural eye are of more importance than the “eternal weight of glory,” which God has promised to those who love him.

Finally, persons when asleep *are not prepared to engage in the active labors of life*. Just so it is in the cause of God. Those who are in a sleeping or sleepy condition are unprepared to labor successfully in the cause of truth. If they talk of these things, it is with so little earnestness that it produces no feeling. If they undertake to warn the world of its coming doom, it is done so easily that no one is alarmed. God’s servants are called upon to “*Cry aloud* and spare not, to *lift up their voice like a trumpet*,” to “show the people their sins.”

It is *high time now* to awake out of sleep. The predicted signs of the Lord’s coming have been seen. The last message of mercy to mankind is being given. The harvest of the earth will soon be reaped. Oh! how applicable to us the words of the Saviour, “What I say unto you I say unto all, watch.” C. A. OSGOOD.

Rochester, N. Y.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 20, 1874.

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

White Robes.

PAUL COMPARES THE TWO MINISTRATIONS,
BUT DOES NOT CONTRAST THEM.

In the third chapter of second Corinthians, the apostle compares the Jewish and Christian ministrations. He does not contrast them. The false statement frequently repeated in sermons and in articles from the religious press that the two ministrations are held in contrast by Paul is deceptive in its influence, and is calculated to strengthen fundamental errors in many honest minds.

There are degrees of comparison of character, as good, better, best, bad worse, worst; while things properly held in contrast are of opposite character. There are comparative degrees of heat, and also of cold; while heat and cold are opposite in nature, and are properly held in contrast. We compare the light of the heavenly bodies, the sun, moon, and the stars; while light and darkness are opposite, and are held in strong contrast.

In the development of the plan of salvation through Jesus Christ in all the ages, from the time that hope first dawned upon fallen Adam to the crucifixion, resurrection, and ascension of Christ, and the glory of pentecost, there have been degrees of light and glory. Hence the comparison of the dispensations. The Councils of high Heaven have not devised three plans by which to save men; one for the patriarchal age, one for the Jewish age, one for the Christian age. The great plan is one, unfolding with degrees of increased light and glory in the successive ages.

Paul compares the ministration of the Jewish and Christian ages in the third chapter of second Corinthians. Please read the chapter and notice with especial care the clearness and strength of the expressions of the great apostle which we here give side by side, not for contrast, but for

COMPARISON.

Jewish Ministration.	Christian Ministration.
"Was glorious." Verse 7.	"Rather glorious." Verse 8.
"Be glory." Verse 9.	"Exceed in glory." Verse 9.
"Was made glorious." Verse 10.	"Glorious that excelleth." Verse 10.
"For if that which is done away was glorious." Verse 11.	"Much more that which remaineth is glorious." Verse 11.

And why should the two ministrations be held in contrast? They both came from the same Divine Source, in behalf of the same race of sinners, to perfect that holiness of character in all the saved from all the ages, necessary for the same holy Heaven. Hence John in prophetic vision, looking forward, saw them all gathered to the immortal shores, from the time of the holy martyr Abel down to the last ransomed sinner near the close of the Christian age, "a great multitude which no man could number, of all nations, and kindreds, and people, and tongues." He heard them all unite in the same hallowed acclamation, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7:9, 10.

Why should there be a wide contrast between ministrations under which the unit family of the immortal world find eternal redemption? Why? God is the one father of all the adopted sons and daughters of grace from the Patriarchal, Jewish, and Christian ages; and Christ is their only Saviour and Redeemer. "Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Angels that excel in strength are the holy guardians of the obedient and faithful of every age, and the Holy Spirit their sanctifier. The pious dead of all the ages sleep in the one Jesus; 1 Cor. 15:17, 18; and his voice will awaken them all at his coming. John 5:28, 29. They will all be caught up together to meet the Lord in the air, and upon the sea of glass all will receive the crown of glory and the palm of victory from the hand of Jesus. And the numberless multitude from all ages wear robes of dazzling brightness, washed and made white in the blood of the Lamb. Then why should there be a wide contrast between God's moral government of fallen men, or the plan of his saving grace, in the dispensations?

J. W.

The Falsehood Concerning *Dominicum Servasti*.

THE fourteenth chapter of the History of the Sabbath (first edition) exposed the famous falsehood that the martyrs of the second century were tested by the question whether they had kept the Sunday Lord's day. The particular form of expression was said to be "*Dominicum servasti?*" and the interpretation was given thus, "Have you kept the Lord's day?" This is one of the most prominent and most highly esteemed first-day arguments. The Sabbath History showed that this oft-repeated story is simply a falsehood. 1. That there is no instance at all resembling this statement till we come to the fourth century. 2. That there is then only one instance in which anything like this occurs. 3. That this does not refer to the observance of any day, but to the celebration of the Lord's supper. To show this, we give

AN ANALYSIS OF CHAPTER XIV.

EXAMINATION OF A FAMOUS FALSEHOOD.

1. Were the martyrs in Pliny's time and afterward tested by the question whether they had kept Sunday or not? Was the question, "*Dominicum servasti?*" addressed to them?

2. Argument in the affirmative quoted from Edwards.

3. Mr. Gurney traces this story to Dr. Andrews, bishop of Winchester, who claimed to have taken it from the *Acta Martyrum*.

4. Sir Wm. Domville testifies that no question, at all resembling this, is to be found in the *Acta Martyrum* till nearly two hundred years after Pliny's time.

5. The only question in any wise similar thereto, was that addressed to Saturninus and others, A. D. 304: "*Celebrare Dominicum?*" or "*Agere Dominicum?*" occurring in their examination.

6. Sir Wm. Domville adduces high authorities to show that the word *Dominicum*, as here used, signifies either a place of worship or the Lord's supper, and cannot refer to any day of the week, the first of these authorities being the compiler of the *Acta Martyrum*, himself.

7. Mosheim testifies that the *Acta Martyrum* itself, as a historical work, is, generally speaking, entitled to no sort of credit whatever.

This falsehood here shown up is too valuable an argument to be lightly surrendered by those who are determined to sustain first-day sacredness at any cost. Elder Preble, when preparing his answer to the Sabbath History, had the misfortune to fall in with the work of James Gilfillan, entitled, "*The Sabbath*." He was filled with admiration at this book, calling it (First-day Sabbath, p. 408) a "highly important work;" and on page 411 he calls it "the celebrated work of Gilfillan." He found, as he shows on page 408, that Gilfillan had read Domville, and so must have seen his statements exposing the story that the martyrs were tested by the question whether they had kept Sunday. He had no fears to follow where Gilfillan should lead. He discovered that Gilfillan had reproduced this story and given as his authority, not the *Acta Martyrum*, but the *Ecclesiastical Annals* of Cardinal Baronius. Hereupon he is delighted. Now he has got the story from a source that must command respect for it. He is astonished that the author of the History of the Sabbath could pay any regard to the popish editor of the *Acta Martyrum*, and to the Benedictine monks who give the meaning of the word *Dominicum*. Yet he forgets that the story itself comes wholly from the Romanists, and that when he goes from these to Cardinal Baronius, he merely turns from one body of Romanists to another.

But inasmuch as Ruinart, the editor of that edition of the *Acta Martyrum* which Domville consulted, was not born till after Bishop Andrews' death, Eld. P. thinks verily Domville did not consult the same work that Bishop A. quoted. But the truth is, the *Acta Martyrum* was compiled by the friends of the martyrs from age to age, and Ruinart edited the most complete and valuable collection of these legends that has ever been published. Domville did, therefore, go to the most proper edition of that work, and his testimony concerning the *Acta* is therefore decisive. But it is time to follow Eld. P. to Gilfillan's quotation of Baronius. He quotes from Gilfillan at some length, ending with the following statement which is all that G. says on this point:—

"The Romans, though they had no objection on this score, punished the Christians for the faithful observance of their day of rest, one of the testing questions put to the martyrs being, *Dominicum servasti? HAVE YOU KEPT THE LORD'S DAY?*" (Baron. An. Eccles. A. D. 303, Num. 35, etc.) Quoted in Eld. P.'s First-day Sabbath, p. 412.

Gilfillan here asserts the truthfulness of this story, and assigns as his authority the *Annals* of Baronius at the year 303. And Eld. P., who never for a moment supposes that Gilfillan would falsify, makes the following comment:—

"This shows that Domville did not consult the proper authorities for correct information. If he had done so, he might have saved himself labor, and his readers from a great amount of error." p. 412.

No doubt Eld. P. supposed when he wrote these words that Baronius actually makes the statement which Gilfillan says that he makes. Yet the truth is, Gilfillan has deliberately falsified respecting Baronius. He had read Domville's exposure of the story as quoted from the *Acta Martyrum*, and had seen that Domville proved that the test related not to a certain day of the week, but to "the sacred mysteries," that is, to the Lord's supper. Seven times does Baronius define the word *Dominicum* with reference to this very case, and every time precisely as it is defined in the *Acta Martyrum*. As Gilfillan must have known this, he is guilty in this case of inexcusable fraud. The reader will find this fully shown up in the new edition of the History of the Sabbath, pp. 249-258. If he wishes to trace this famous falsehood in behalf of Sunday to its pretended source, let him consult Baronius, and he will see that the story is an inexcusable falsehood. The *Annals* of Baronius are in the Boston Public Library.

Eld. P. thinks that I have too poor an opinion of doctors of divinity. But he will hardly maintain that the case of Gilfillan is very well adapted to raise my estimation of this class. Domville called this story respecting the Sunday test of the martyrs a "daring misstatement of facts." Can Eld. P. give it a better name? Eld. P. quotes Domville's statement respecting the "distress" of the Sabbatarians, as though it bore against the observers of the seventh day. But Domville speaks expressly of those who maintain the so-called Christian Sabbath by scriptures which relate to the seventh day. This is precisely the position and work of those who sustain the modern first-day Sabbath. The "distress" belongs to them, and is in nowise shared by those who hallow the Sabbath of the Lord.

J. N. A.

Time of the Judgment of Rev. 14:7.

IT was shown last week that a preliminary work of Judgment must take place before the Lord comes; and that this is something connected with the work of Christ, as it constitutes, at the time the message of Rev. 14:6 is given, the burden of the everlasting gospel which the angel had to preach.

In all that is revealed concerning the work of our Saviour for us, is any such preliminary Judgment work brought to view? Paul, in Heb. 8:4, 5, states plainly that the priests who ministered under the Mosaic or typical dispensation, prefigured in their ministry the work of Christ, our great High Priest under this dispensation. Read Hebrews, chapters 7, 8 and 9.

Those priests performed their service in connection with a sanctuary. This sanctuary consisted first of the tabernacle erected by Moses, Ex. 25:8, and onward; and secondly, of the temple erected by Solomon, to which the movable structure of Moses gave place. 1 Kings 8:1-11. This, Paul says, Heb. 9:1-7, was the sanctuary of the first covenant.

This sanctuary had two apartments, the first or holy place, the second or most holy, in which was the ark of God's testament. In the first, a daily ministration was carried on through the year; in the second, went the high priest alone once every year. Heb. 9:6, 7. This last day was the day of atonement, or of putting away of sin. It closed the yearly round of service, and was the cleansing of the sanctuary. Lev. 16.

In Dan. 8:14, a great prophetic period is given, and in connection with that, the sanctuary and its cleansing is brought to view: "Unto two thousand three hundred days, [years] then shall the sanctuary be cleansed." In Dan. 9:24, 25, we are told that only seventy weeks, or 490 years of the 2300, are allotted to Daniel's people, that is, to the Jews and to old Jerusalem. Then the remaining 1810 years have their application in the present, or gospel dispensation.

The sanctuary of which we have spoken, was the sanctuary of the first covenant. That covenant came to an end when Christ established the new at his first advent; Heb. 8:6-13; and with that covenant, the sanctuary of that covenant also ended. But the 2300 years, as we have seen, extend down 1810 years into this dispensation; and at the end of these days, the angel assured Daniel the sanctuary was to be cleansed. This dispensation, therefore, has a sanctuary; and what is it?

Paul, in Heb. 9:9, 23, 24, plainly states that the earthly sanctuary was a pattern, figure, type, of the true sanctuary in Heaven. In Heb. 8:1, 2, he states that Christ, in his ascended position of glory and majesty in the Heavens, is a minister of that sanctuary, the true tabernacle, which the Lord pitched and not man. In Heb. 9:23, 24, he states that it was necessary that the holy places made with hands, the earthly sanctuary, which was a pattern of the heavenly, should be cleansed with the blood of the earthly offerings, calves and goats, but the heavenly sanctuary itself must be cleansed with the blood of a better sacrifice, which is the blood of Christ.

Many people overlook the blood of this dispensation. Without shedding of blood is no remission. Precious blood of Christ! Knowing that Christ has shed his blood; and that thereby we have forgiveness of sin, they have no idea of anything further. How this blood becomes efficacious for us, or in what way it is ministered, they have no conception. The types of the former dispensation bring out this matter in beautiful clearness. As the blood of the typical offerings was ministered in the service of the typical sanctuary, so the blood of Christ, the antitype, is employed in the service of the antitypical, or true, sanctuary in Heaven. As the blood of the earthly offerings cleansed the typical sanctuary, the blood of Christ cleanses the true; as that took away sin in figure, this takes away sin in fact. A round of service was completed in the earthly sanctuary once every year. The tenth day of the seventh month of every year was devoted to the work of cleansing the sanctuary, and was called the day of atonement. Lev. 16:29, 30. Christ, since he ever liveth, performs his service once for all. Heb. 9:25, 26.

When our Lord appears in the clouds of heaven at his second advent, his work as priest is done; for then he assumes the robes and crown of a king and conqueror. Rev. 19:12-14. But the closing part of his work as priest, must, according to the type, be a work in the most holy of the heavenly sanctuary, to make atonement for his people, and cleanse the sanctuary, not from any physical impurities, but from the imputed sins of those who have sought forgiveness through his blood. And this work he accomplishes just before his second coming.

The reader will now see that this is the very work of preliminary Judgment which it has been shown must be performed before Christ comes. For the atonement, or putting away of sin, involves the examination of character and decision of cases, according to the records in the books above. The close of Christ's priestly work will determine forever who are his and who are not. And upon all who have secured the forgiveness of their sins through his mediation, immortality is conferred "in a moment, in the twinkling of an eye," at his second coming.

When, then, does this work of cleansing the sanctuary, or this preliminary Judgment, commence? At the end of the 2300 days of Dan. 8:14; for so the angel assured Daniel. All now hangs upon the termination of this one period of time: can we tell when those days end? Dan. 9, being an explanation of Dan. 8, informs us that they date from the going forth of a commandment to restore and build Jerusalem. In Ezra 7, we find the commandment referred to; and it went forth in the 7th year of Artaxerxes, king of Persia; Ezra 7:7; and the 7th year of this king is determined by Ptolemy's canon, to be the year 457 B. C. Dating from the latter part of that year, Ezra 7:9, they would extend to the same point in the year 1844 A. D.

But that identical year witnessed the very height of the great Advent movement, which, as we have seen, was in fulfillment of the message of Rev. 14:6, 7. That movement was founded principally on the interpretation of the great prophetic period of 2300 days. The message brought us to the hour of God's judgment; and the prophetic period on which it was based brought us to the cleansing of the sanctuary. The hour of God's Judgment and the cleansing of the sanctuary involve, therefore, the same work and occupy the same time. This work has been in progress since the ending of the days in 1844. It occupies a brief but indefinite period just preceding the coming of Christ. It is a work we have shown to be necessary as the closing up of the work of Christ as priest, and as the preliminary Judgment work which must just antedate his appearing. It cannot from the very nature of the case be long extended; and the coming of Christ immediately follows. Candid reader, think of these things.

U. S.

Come and See.

WHEN the first of the seven seals was broken, that the servants of God might read from the unfolding scroll a record of the things that were soon to come to pass, John says that he heard one of the living beings before the throne, saying with a voice like the noise of thunder, "Come and see."

In no dispensation does God do his work in a corner. He does not call his created intelligences to an examination of his plans and purposes with a voice so weak that but few, or none, can hear it. But he sends forth the proclamation through heaven and earth.

His own voice once shook this solid globe, when he spoke his law in grandeur from Sinai. A strong angel with a loud voice challenges heaven and earth to produce a being that is worthy to open the book and to loose the seals thereof, except the Lamb that was slain. The living beings before God's throne, say to all with a voice of thunder, Come and see. Angels proclaim with a loud voice the everlasting gospel to every nation, tongue, and kindred, on the face of the earth.

All this indicates that God's truth is not to be shut up in secrecy. It never has been, it never will be. And the closing work is no exception to this rule. It is a world-wide message of mercy. It is to go with a loud voice. The truth courts publicity. It sends forth no challenges for controversy; but it invites all to come to the light and receive its benefits. It loudly calls upon all to come and see. Come and see in what period of this world's history our lot is cast. Come and see the perils and dangers that surround us. Come and see the purposes that God has to fulfill in the near future. Come and see the path of safety and salvation, and make haste to walk therein.

Parents, come and see. Children, come and see. Young and old, come and see. Professor, backslider, sinner, come and see. Thus the truth for this time, now calls upon all in thunder tones.

And this is but the prelude to a higher and more joyous note which shall be heard in a little while, from "a great multitude, as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." Rev. 19:6, 7. U. S.

A Specimen.

THE *Watertown* (N. Y.) *Morning Dispatch*, of Dec. 19, 1873, gives us the benefit of the following notice:—

"Battle Creek, Mich., has a society of Second Adventists who are expecting the end very soon; and yet they have provided against all contingencies by laying up a vast deal of treasure on earth. They own the largest publishing house in the State, which does a business of \$200,000 annually, and their other properties are numerous and valuable. They have just held a 'world's conference,' at which they affirmed their confidence in the 'third angel,' one Mrs. White, who knows very exactly when the end is coming, and who manages the finances of the concern. These people are pilgrims and strangers, they are; they can't tarry but a night or so."

If our publishing house does a business of \$200,000 annually, as is here stated, its friends and patrons must be very numerous; there must be a large number of persons somewhere, who are in sympathy with the views we promulgate, and on whose patronage the business is run up to so high a figure.

Now, is it not a little singular that so many persons, scattered all over the land, can be made, in this age of gospel light, to believe that a woman, "one Mrs. White," is an angel? Besides, if she knows so exactly when the end is coming, why does not this paper, or some other, state when it is? Papers are not usually slow to publish any item of that kind. Or is this a profound secret that she is keeping all to herself?

And again, if she manages the finances of a concern which is in so prosperous a condition as to do a business of \$200,000 annually, she possesses financial ability which certainly entitles her to some respect.

But let us take out of that paragraph all the incorrect statements, and see if enough of it will be left to be visible to the naked eye.

1. If the writer means by "society" a community, that statement is entirely false. There is no community here, any further than any church organization, of Baptists, Methodists, Presbyterians, &c., is a community.

2. If this society has "laid up a vast deal of

treasure upon earth," we would like to have some one show it to us. We can find an excellent use for a great deal more than we know now where to lay our hands on.

3. Instead of our business amounting to \$200,000 annually, we regret to say that it has not yet reached quite half that sum.

4. We never held a "world's conference." Our General Conference, in November last, was a most encouraging occasion; but

5. We did not on that occasion affirm confidence in the "third angel." And

6. We did not affirm that "one Mrs. White" was that angel.

7. Mrs. White does not know, nor pretend to know, when the end is coming. Seventh-day Adventists are not the kind who set times for the advent of Christ. We have never done that, and do not believe the time is ever to be preached. "Of that day and hour knoweth no man."

8. Mrs. White has nothing whatever to do in managing the finances of the concern. The Publishing Association is a legally incorporated institution, managed by a board of seven trustees, chosen at each regular annual meeting of the stockholders. Of these trustees, Mrs. W. is not, and never has been, one.

And now, having taken thus much of wholesale and downright untruth out of the paragraph, there is but a small residuum left; and even of that, all we can say is, that we wish it was truer than it is. U. S.

"The Latest on the Sabbath Question."

A FRIEND in Ohio sends us a line narrating the following circumstance: An Adventist from the West lately moved into his neighborhood, and handed him some tracts on the Sabbath question.

He became interested, and his wife, a church member, being alarmed at his loss of faith in the claims of Sunday, appealed to a prominent member of the church for help. The learned member immediately responded that he could easily put a quietus on the whole Sabbath controversy. "For," said he, "the seventh-day Sabbath is an impossibility, because the earth revolves on its axis!"

We judge from our friend's letter that this argument looks as ludicrous to him, as it does to us. He suggests that it be called a "clinging argument," or, "the last on the Sabbath question." It may be the last in that locality; but as an objection to the Sabbath it is not new. Since the claims of the Sabbath have been especially urged of late years, necessity, that prolific mother of invention, has given birth to every conceivable objection, and this member of that deformed family was born many years ago.

Bro. Andrew's tract entitled "The Definite Seventh Day," fully answers all objections based on difference of latitude and longitude, and vindicates from the charge of short-sightedness and folly, the act of God in giving the Sabbath to the inhabitants of a round and revolving world. U. S.

Falling Behind.

THE popular churches hold up prominently before the people that their object and their mission is to evangelize the world. If this is a divinely-appointed mission, and is ever to be fulfilled, these churches should be able to show an increase of membership relatively greater than the increase of population.

The facts in the case, however, seem to show just the reverse of this. D. Dorchester, in an article entitled, "Methodism in the Large Cities," in the *Methodist* of Dec. 27, 1873, makes the following exhibit. He compares the number of Methodists with that of Presbyterians in sixteen given cities, and shows that in these cities there were in 1840, one Presbyterian to 32 inhabitants, one Methodist to 23. In 1850, it stood, Presbyterians 1 to 40, Methodists 1 to 33. In 1860, Presbyterians 1 to 50, Methodists 1 to 38. In 1870, Presbyterians 1 to 53, Methodists 1 to 41. Then the writer adds:—

"It will be seen that both denominations have fallen behind the population in each decade; but the Methodists relatively less than the Presbyterians."

This may do very well for the Methodists as compared with other denominations. But how about the wider and more important comparison between the churches and the world? On this the real issue hinges. And if matters go on in this way, the population in the most enlightened portions of the globe all the while distancing in numbers the slowly growing membership of the

churches, how long before all the world, with its civilized corruptions, and its heathen darkness, will be converted to God?

But the Bible gives us no such dark and discouraging problem to solve. We nowhere read that the gospel was designed to convert the whole world. It was to be preached for a witness to all nations, Matt. 24:14, and was to gather out a people for his name. Acts 15:14. And when this work is accomplished, as it will be when the limits that God fixed are reached, the present course of this world with all its crimes and evils will be arrested; the masses of the incorrigible will be given over to the destruction which they have willfully courted, and the redeemed be put into the possession of a new heavens and new earth, wherein the righteous and righteousnes alone shall dwell. 2 Pet. 3:13. U. S.

Famines.

THE Scriptures foretell that famine is one of the awful signs of the end. See Matt. 24:7; Mark 13:8; Luke 21:11. Bearing on this point, is the following editorial paragraph from the *Maine State Press* of Jan. 8, 1874:—

Advices from India state that at least three million people there must be fed by the British Government to prevent their starvation, and England is considering the raising of a famine loan of \$50,000,000. There are others, including the correspondents of the *London Times*, who estimate that from ten to twenty of the sixty millions of people in India will perish from hunger if generous aid is not provided to neutralize the threatened horrors of an almost general famine.

It might also be added that a famine is now raging in the five Russian Districts in the province of Smara, on the banks of the Valaga.

G. W. A.

A Word to the Tract Societies.

IT is not the object in sending out the trial volumes of the *REVIEW* and *Reformer* to promiscuously gather up names without knowing whether they will be read or not, or to get names without reference to the character of the receiver of the paper. In this manner, many papers would never be taken from the post-offices, and in some cases when they were even taken from the office, they would accomplish but little good.

It would be well first to consider the character of the person to whom you wish to send it.

Secondly, you should not propose to send it without giving any notice to the receivers; but should first converse with them about it, or write them, showing them the paper, and suggesting that you propose to send it to them six months on trial, which will give them ample time to learn something of its character for themselves, and then they can act their own pleasure about subscribing for it. If there is not interest enough to pay the postage, we cannot expect very much will be accomplished by their receiving it; at least, there are enough that would willingly pay the postage, and let them be first served. It may not be best, when sending it to your own friends, to always wait for an answer before sending it; for if they do not wish it, it can be sent to another person; but all should be first notified.

Thirdly, it is not always best to send the *REVIEW* and *Reformer* to the same individual. There may be individual cases where it is justifiable; but it is not generally so. It would be proper to send them both to public reading rooms and places for general reading.

Fourthly, respectable people, those whom we have reason to believe are possessed of moral worth, and also respectable reading rooms, should be sought out and furnished.

S. N. HASKELL.

Death.

To say that all men are mortal and must die, is only what all know. Evidence of this fact is continually before all; the soldier becomes so conversant with death that its terror seems to depart.

We see death before us in the universal decay of animal and vegetable life, and in nature everywhere; but it comes nearest to us when a dear friend is laid low; when we feel its slow but sure advances in our own systems; in our decaying teeth and failing sight; we feel it in our pains and weariness; in failing memory, and desire for quietness and prolonged and frequent rest.

Once we were young and vigorous. No labor was too hard or prolonged; we could bear the loss of sleep or accustomed food, and with little sleep or rest, we could pass on in the race of life. Not so now; death has been at work, stealthily sowing the seeds of decay; but we believed it not; we could not suppose for a moment that our vigor of mind or of body would ever succumb; no, our step would continue firm and elastic, our mind would continue strong, and we would never become blind or deaf. But death smiled at our conceit, and now looks complacently upon our gray hair and shriveled face.

Hard is the hand of death, unfeeling his heart;

no tear ever moistened his cheek, or caused him for a moment to loosen his grasp. Without a scruple, he hurls his darts; and most defiantly he holds his scepter. Most proudly he sits upon his throne; but happily it is written of him, that his power has a limit, that his throne is soon to be vacant, and his scepter is soon to rust in the earth, like that of fallen tyrants of old. Then death will be swallowed up in victory. Take courage, O dying saint, the Conqueror is soon to appear. JOS. CLARKE.

The Gospel Is Free.

"Freely ye have received, freely give."

SUCH was the charge of Christ to his disciples when he sent them out to preach the gospel. "Yes," says one, "I believe in a free gospel, a religion that costs nothing; I have been a member of the church for twenty-five years, and it has not cost me more than twenty-five cents."

Well, my friend, you have a very cheap religion. The only question is whether it is genuine, whether it is worth anything. It seems you consider the gospel free till it reaches you; but there it stops; it goes freely no farther. You have received it freely, but you have not heeded the injunction, "Freely give."

We sing, "I am glad salvation is free;" but it has cost something notwithstanding. A sacrifice has been made. The Father gave his Son; the Son "gave himself;" and apostles and martyrs gave their lives; and by such means the gospel has come freely to us. Is there no sacrifice for us to make? Are we under no obligation to freely give? Come with me to Calvary; view the Son of God upon the cross; witness the apostles, to whom he said, "Freely ye have received, freely give;" see them, after their arduous toils and intense sufferings, sealing their testimony for the truth with their blood; and you will say with me, Away with your cheap religion; it will not fit one for the society of those who have gone before and left us an example that we should follow in their steps.

The church is a missionary society. It is their duty to send the gospel freely to those who have not received it. Instead of hiring a minister to preach to them, and soliciting the aid of the outside world for this object, they should sustain him to go out to preach the gospel freely to those who sit in darkness. This is to be done out of pure benevolence. But when the good news has been freely proclaimed, the receiver is laid under renewed obligation to God, the fountain of salvation, to those who have been his willing instruments of good to them, and to their fellow-men for whom Christ died. So that while they thank God for a free gospel of salvation, they should manifest their gratitude by ministering of their worldly store to those from whom they received it according to their need; for "their debtors they are;" for having "been made partakers of their spiritual things, their duty is also to minister unto them in carnal things" (Rom. 15:25-27); and also by uniting with them to send the gospel freely to others. So while the gospel is free, it lays a debt of gratitude upon the receiver which it is impossible for him to ever pay. The apostle Paul understood it so; for having received mercy of the Lord Jesus, he acknowledged himself a debtor to mankind at large; and the only way he could see in which he could discharge the debt was to preach the gospel to others, that they too might receive the benefit of this great salvation. He felt that "necessity was laid upon him." Said he, "Woe is me, if I preach not the gospel." Again, "I am a debtor both to the Greeks, and to the Barbarians; both to the wise, and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." 1 Cor. 9:16; Rom. 1:14, 15.

Our conclusion is this: Having received the gospel freely, we are under obligation to send it freely to others. The mercy of God to us has brought upon us a debt of gratitude and love which it is impossible for us to overpay. Our time, our talents, our wealth, all belong to God, and are to be used only for his glory and the good of those for whom Christ died. "Ye are not your own, for ye are bought with a price." "Freely ye have received, freely give." And when we lay all upon the altar of the Lord, we give no more than is due; and if we withhold, we rob God and our fellow-men. The religion that costs nothing is worth nothing.

R. F. COTTRELL.

The Internationals.

THE "Internationals" are playing strange, "fantastic tricks before high Heaven." In Cincinnati and Pittsburg they have been scattering sensation circulars printed in red, on which were emblazoned the words "bread or blood," "reformation or revolution," "reform or rebellion," "working men pay no taxes," "look out for the Train league," etc.

In Union Square, New York, a day or two ago, about a thousand assembled to "compel" the authorities to abolish the contract system and substitute day labor. The speakers, as usual, were violent and full of threats about resorting to force in case their demands should not be acceded to.—*Battle Creek Journal*.

THE CHRISTIAN LIFE.

A CRY OF THE SPIRIT.

I AM so weary, Lord. My load of care
Seems still more heavy with each opening day;
I cannot lift it. Father, hear my prayer!
And give me strength to keep the upward way.

I am so lonely, Lord, the gay and bright
And prosperous ones of earth all pass me by;
The friends of happier days ignore my night;
I come to thee, O Father, hear my cry!

I am so hungry, Lord, my soul is faint
For heavenly nourishment, amid the strife;
I starve, O Father, hear thy child's complaint
And feed my spirit with the "bread of life."

I am so thirsty, Lord, my heart would sink
Withered and parched upon earth's arid plain;
Fill thou my cup, O Father, let me drink
Of "living waters," ne'er to thirst again.

I am so sad, O Lord, the cries of woe
From suffering human souls afflict mine ear;
Oh! save and help them, Father, and I know
They must be comforted when thou art near.

Weary and lonely, hungry, thirsty, sad,
With all my sorrows, Lord, to thee I come;
Safe in my Father's arms I will be glad,
And wait, in faith, till he shall call me home.
—Boston Transcript.

Progress of the Cause.

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

California.

My last report was made Nov. 27, 1873. Nov. 29 and 30, attended the quarterly meeting at Healdsburg. At this meeting a Vigilant Missionary Society was organized.

December 6 and 7, had an interesting two days' meeting at Napa, and the 13th and 14th, was with the company at St. Helena. Organized Systematic Benevolence, amounting to \$210.60 per year; also organized a Missionary Society for St. Helena. Two more signed the covenant while I was at St. Helena.

Sabbath, December 20, I spent with the church in San Francisco. Quite a portion of this church are in favor of moving on with the body of Sabbath-keepers, while a few are disposed to find fault with the leaders in the cause, and go out by themselves. This perplexed state of things cannot always exist, and we hope none will be embarrassed in their efforts to arise by the backwardness of the complainers.

At Oakland, I had two meetings on first-day, the 21st. The few there are holding on. They have formed a Missionary Society, and organized s. b., amounting to over \$50.00 per year, and are doing what they can to interest others in the truth.

December 27 and 28, attended quarterly meeting at Petaluma. Here we had an excellent meeting. Although this church have had but four sermons during the past year, they are holding on with good courage, and have paid the full amount of their s. b. funds, about \$300.00, into the State treasury, to be used in extending the work to others; and they have increased their figures, that they may still put side and shoulder to the work. Such, as might be supposed, feast on the news of the advancement of the truth in other places.

December 29, it was my privilege to meet Bro. and sister White and Bro. and sister Van Horn, who had arrived the night before in San Francisco. I accompanied them to Santa Rosa, where, with some of our State officers, we enjoyed two days of sweet counsel together. We felt much profited also in learning from their lips of the wonderful work of God that has been going forward during their visit in the East. We rejoiced with them to see Bro. White so free, and are thankful that he is in so good health and is of good courage in the Lord.

Bro. Van Horn accompanied me to Napa, where, on Jan. 3 and 4, we held very interesting meetings. During this meeting, s. b. was organized for the Napa church, amounting to \$838.76 per year. Their new meeting-house is ready for the plastering. They now design to have it all completed, and free from debt, by April 1.

Although we have trials, we are encouraged at the prospect of the cause for the future in California. I trust, as the spring opens, and we enter vigorously upon the work, we shall see the cause advancing upon this coast as never before. May we all find our place, and faithfully do our part in the work.
J. N. LOUGHBOROUGH.
Woodland, Jan. 7, 1874.

Wisconsin.

WHEN I came to this State I did not know that I should remain to labor at all. But as I had no other field indicated, it seemed best to begin work here. After prospecting a short time, I commenced meetings in Columbia Co. The report of these meetings is

spreading abroad, and calls are coming in for meetings in every direction. But I have now received "a call" from another Conference, indorsed by the President of the General Conference, and it will be duty for me to respond to this. Who, in Wisconsin, will meet the urgent calls which are coming up for labor in this State?

To my many correspondents on this subject I wish to say that I have not time to answer all by letter. My work presses on me. Pray that the burden of this work may fall on the hearts of some who will start out as a few started out twenty years ago, when there were few or no friends to encourage and help, with strong faith in the truth and courage to hold on to the promises of God. Some young men must be baptized into this work by the Spirit of God before it will fulfill its destined mission. May the Lord arouse the church at large to a sense of these things.
J. H. WAGGONER.

Cattaraugus Co., N. Y.

DURING the month of December I have been laboring in a new place, a place called Sugartown. There are now five Sabbath-keepers here, where a few weeks ago there were none. But prejudice has been so strong that but few have been willing to hear. Yet I trust that the honest of heart will yet open their minds to the truth. There are signs that prejudice is giving way. My courage is good, because I believe that this is the cause of the Lord, and that it will accomplish its work of preparing the remnant of God's people for translation at the soon-coming advent of Jesus.

R. F. COTTRELL.

Jan. 5, 1874.

Missouri.

I COMMENCED meetings with the church at Rockville, Bates Co., Mo., Nov. 28. Remained with them over two Sabbaths. Held, in all, twelve meetings. The brethren appeared to be very much encouraged. Found a good degree of harmony and love existing among them, and a disposition to go forward with the people of God. Two were added to the church. Systematic Benevolence was raised to \$76.

From there we went to Clintonville. Gave four discourses. The brethren here are scattered and few in number. We could not see any chance to help them much at present. They pledged of their means for the support of the cause as liberally as could be expected.

Went from there to Montevallo, where we remained ten days. Held twelve meetings. Most of them here seem firm in the truth, and accepted kindly our testimony on practical subjects. I hope others who are interested here will soon take a decided stand upon the truth. Systematic Benevolence pledges were here made for the ensuing year.

From Montevallo, went to Avilla. I was disappointed to find the situation of the church there better than I had expected. So far as I could learn, there is a general good feeling among the brethren. Met some things of a discouraging nature, but, altogether, we were much pleased with our meeting at Avilla. The Lord gave some of his Spirit to the speaker and people, and we trust and confidently expect to see a coming up and pressing together of the brethren at Avilla. Systematic Benevolence pledges amount to \$90.
J. H. COOK.

Among the French.

I HAVE now labored three weeks in this county, speaking from seven to eleven times a week, besides visiting more or less every day. My hearers being scattered, I have to speak in two townships, besides speaking to our American brethren on the Sabbath, and giving now and then a discourse in English for the benefit of those who do not understand the French.

I made it my first point to call on the French preacher, and give him the first chance to hear. I spoke three times before him to his congregation, who seemed to highly appreciate the remarks I made on sanctification and the leading signs of Christ's coming. The preacher himself seemed to indorse these subjects. But from remarks he dropped, and from his not inviting me to speak yesterday (Sunday) at the close of his very brief sermon, but filling the time in singing several hymns, I should judge that his mind was more on position and to keep his flock within the circle of his creed than on the importance of present truth, which he treated as non-essential.

I have had to suspend my lectures at one point on account of bad roads, but especially because of the following circumstance: One of our hearers who was under conviction took sick as the result of taking cold in attending to his own business, and because of an hereditary difficulty causing fits at times. A physician and others maliciously attributed the cause to our preaching. The news

spread far and near, until a candid physician of Ottawa examined him, and said the people need not lay the difficulty to us, but to a disease of long standing. I gave a lecture in English yesterday in a hall in this place to remove prejudice, and enjoyed much freedom. I have got to the Sabbath question, and feel the need of more power to reach hearts filled with prejudice and the love of this world, and which some are endeavoring by studied and determined efforts to turn away from the truth. Pray for us.

D. T. BOURDEAU.

Lerena, La Salle Co., Ill., Jan. 12, 1874.

Mound City, Kansas.

THE quarterly meeting at Mound City has just past. I think it was the best meeting of the kind that I ever had the privilege of attending. From the commencement of the meeting, the Spirit of the Lord was with us in an unusual degree. All hearts were encouraged. On Sabbath evening, when we celebrated the ordinances, we all drank largely of the sweet, melting Spirit of God. All hearts were united in love as we have never experienced here before. Bro. Glover, of Neosho Falls, formerly of Michigan, was with us in these meetings, and shared largely in the heavenly influence; and when his voice rose up in triumphant expressions of gratitude to God, we felt that it was the shout of an old veteran of the cross that had been long looking for the appearing of his lovely Saviour, and felt that he was almost in view of the heavenly city. The brethren from Centerville, Union Town, and Scott, were with us in these meetings. Brethren Sharp and Lamont assisted in preaching the word. Two were added to the church.

J. H. COOK.

The Atonement.—No. 1.

As the law of God is the basis of his moral government, as a knowledge of the breadth and spirituality of that law is the knowledge of the nature and the extent of our moral relations and obligations, so is the atonement to the remedial system, which was made necessary by violation of law.

The atonement is more than a gospel doctrine; it is the doctrine of the gospel itself; the essence of all gospel doctrines, and that which gives life and power to every gospel truth.

The Bible doctrine of the atonement of Christ has received much opposition from those whose hearts were never touched by the power of divine truth, and who, evidently, never seriously considered the necessity which gave rise to it, nor the principles on which it is based and which it maintains. The objections urged against it are two-fold, namely, that it is contrary to reason and to justice. On the first point, it is claimed that the Bible itself is unnecessary; that nature affords us all the light that we need; and that the Bible and reason do not agree. On the second, it is urged that the Christian system is a system of license, and leads to immorality.

The object of this writing is to meet these objections; to vindicate the teachings of the Bible, and to show that a written revelation is but the supply of an acknowledged want, and its gift is only conformity to the demands of the plainest and simplest principles of government; and to show that reason is not opposed to the true doctrine of the atonement, but that it leads to it; that a co-incidence of strict justice and mercy demands it. And the principles upon which revelation and the atonement are based are so universally recognized that consistency and reason require that they be universally received.

1. It cannot be admitted that nature affords us all the light we need, without doing violence to both our convictions and our reason. Nature, as says the psalmist, "declares the glory of God," and may thus arouse us to feelings of devotion; but nature cannot guide us in our devotions; she does not inform us how to please and worship the Creator. The Bible and nature never come in conflict; but the Bible leads into a field of truth where nature makes no attempt to follow. We attach no blame to nature because it does not perform the office of a written revelation. It was not designed for such a purpose. When we have learned all that we can from nature, we find beyond that a plain necessity for a written revelation. This point needs to be carefully considered.

The present is a mixed state of good and evil. Confined in our views to the present state, and to observation, or to mere reason without a written revelation, it is impossible to vindicate the justice of the controlling power, whether that power be called God or nature. Virtue is often trampled in the dust, and ignominiously perishes in its representatives. Vice is exalted on high, triumphs over justice and right, and its very grave is decorated with flowers and honored with a monument. In the operations of nature, there is no discrimination manifested,

and without discrimination there can be no conformity to justice. True, we see many exhibitions of benevolence, but we see also many things that cannot be reconciled with it. The righteous and the wicked, the just and the unjust, the innocent and the guilty, the aged and the little child, alike share the bounties of Providence, and together fall by the pestilence, or sink beneath some sweeping destruction. These facts have troubled the minds of philosophers and caused short-sighted philanthropists to be faint of heart.

Reflecting on these things, some have presumed to deny the existence of a supreme, intelligent Being, and they ascribe everything to the indiscriminating laws of nature. Having arrived at this conclusion, they seem all at once to be gratified with the result, and proceed to lavish encomiums on nature, and award to her as much praise as if she never suffered the innocent to be tortured nor the guilty to escape. With nature we find no fault; but we must find fault with the position of her worshipers, who, in the name of reason, accept the most unreasonable conclusions. The laws of nature answer their purposes; but this class of would-be philosophers endeavor to make them answer a purpose for which they were never designed.

What shall we understand by the phrase, laws of nature? It can be used only in two senses: 1. As meaning the laws which nature has made for the regulations of her own operations. But it is absurd to use it so, for nature never made a law. Nature cannot deliberate and plan; she does not possess the knowledge required to devise means adapted to various ends. Or, if she made her own laws, she must have existed before they were made. How then were her operations regulated or controlled? Surely, no man will claim for nature so much as such a use of the phrase implies. All must admit that nature did not make the laws, and that the expression can only refer, 2. To the laws which the Supreme Being has made for the government of nature. He who made nature subjected her to certain laws; and it does seem strange that men will reject belief in a Supreme Being as unreasonable and absurd, and then proceed to clothe nature with the wisdom and power, and all the attributes, which such a Being must necessarily possess!

The laws of nature do not meet the requirements of justice, and cannot be the foundation of a government over intelligent creatures.*

They present no standard of right, and are therefore no fit model by which to shape human conduct. As lovers of the most expansive benevolence, we may strive to imitate nature when she spreads abroad her bounties—her precious fruits and golden grain. But again she withholds these, and famine is the dire result. Shall we imitate nature in the desolations of the whirlwind, the earthquake, and the pestilence? Shall we indiscriminately spread ruin and destruction around us, involving alike the innocent and the guilty, the gray-headed and the prattling child? All answer, No. But each hand that is raised to check such a mad career practically acknowledges that nature, which is so blindly worshipped by many, presents to us no example worthy of our imitation.

Why is it that the laws of nature do not satisfy the aspirations of our mind? Why do we not accept them as our standard of action? It is because they are destitute of morality. We cannot trace one moral element in their framework or execution. He who studies them intelligently must be convinced that they are designed solely for a natural system; not for a moral system. Hence, they have no penalties, but only consequences; and these consequences are uniform, so that the operations of nature present an unbroken series of causes and effects, the results being the same whether issuing upon a responsible or irresponsible object, regarding no distinction of moral good or evil.

We cannot accept merely natural laws as the complete basis of government, because man has aspirations rising above those laws—which reject them as a judicial system. In other words, there is implanted in man a sense of justice, or convictions of right, to which he finds no counterpart in nature. These convictions are on a moral basis. This sense of justice is erected in the human mind as a tribunal, a judgment-seat, whereat we determine the nature and desert of actions. And before this tribunal we always arraign the actions of intelligent agents, but never the operations of nature. This is true of all men; and it shows that all, whatever their theories may be, do in fact and in practice make a proper distinction between moral and natural laws.

The prime distinction between moral and natural law is this: the first has respect to intention; the other has not. Fire will burn

*Some writers use the phrase, "laws of nature," to designate the moral law, because it is said to grow out of man's moral nature. It will be noticed that it is here used as referring only to the operations of nature, or of the natural world.

and water will drown us whether we fall into them accidentally or rush into them willfully. The little child, who is yet unconscious of any intention of good or ill, suffers as certainly and as keenly on putting its hand into the fire as the man of mature mind who does the same thing presumptuously. Should a man maliciously set fire to his neighbor's house, and a child playfully and without intention of wrong, do the same thing, all would blame the one, but not the other. And were the judge in administering law to visit the same penalty upon the man and the child because the actions and results were the same, all would cry out against such a perversion of justice. Thus all do recognize the difference between moral and natural law, and with great unanimity they judge the actions of moral agents according to their intentions.

But the operations of natural law cannot thus be judged; and its consequences, often miscalled penalties, have no regard whatever to the claims of justice. As before said, the child is as certainly burned in the fire as the man; and further, if the man were to hold the hand of the child in the fire, he alone would do wrong, while the child alone would suffer the pain of the burn consequent upon the wrong. This proves that the sufferings from the burning cannot be a penalty, but is a consequence only, and that justice is not honored in the operations of nature. Confined in our reasoning to the present state, deprived of a revelation, and without a moral system distinct from the operations of nature, it is impossible to meet the evident demands of justice.

And again, when the requirements of a moral and natural law come in conflict, as they often do in the present mixed state of good and evil, preference is uniformly given to the former. And very often are men false to their own theories to be true to this fact. Though they deny the distinctions, they act in conformity to the propositions herein set forth. In the case of the burning of a house whose inmates are in danger of perishing, moral law requires that we rescue them from impending destruction, even though we suffer much pain because of our effort; but natural law calls us to pursue that course of action which would preserve ourselves from the burning and the suffering. To obey the calls of natural law, and let others perish without the effort and consequent suffering necessary to their rescue, would be condemned by all as selfishness. Whatever may be their theories, men uniformly make the distinction here claimed, and elevate moral duties above conformity to merely natural law.

J. H. W.

The European Outlook.

THE following is translated from a letter dated August 3, written by one who occupies a very high station in the political, literary, and religious sphere of Europe—a man of long experience, extensive knowledge, and sound observation:—

"In England, ritualism threatens the Established Church. Should a schism take place, which is most likely, a great part of the Episcopalians would soon after be thrown into the arms of the Roman church. The fear of such a revolution paralyzes the hands of statesmen, who dare not oppose a dam to the encroachment of the inner foe, and who leaves the matter to laymen and the parishes. Bismarck is waging with the Roman clergy a war by far more dangerous than that against France. The strongest power in Europe is wrestling hand in hand with the Roman church, which commands her battalions, and manœuvres them as one man. Much doubt must be entertained as to whether the people of Bavaria, the Rhenish provinces, Westphalia, and Silesia, will ever be detached from their clergy, and should I be mistaken, would it be beneficial to the gospel? Bismarck encroaches on the rights of the church by closing the seminaries, which, he maintains, is necessary, on the ground that any government is impossible with the Syllabus.

"This proceeding gives an immense power to the government in Switzerland. These have united with the view of destroying the church, which is to be broken up in each canton into a multitude of parishes, which, isolated as they will be and are, will have no resisting power. The struggle toward that direction has begun in every canton. In France, Henry V. will ascend the throne; the Ultramontane fanaticism will elevate him in order to persecute, every way and every where, both Protestants and free-thinkers. The fanatic party has lost all control over itself. It multiplies false miracles and solemn processions; by means of a hypocritical piety it galvanizes the masses, both ignorant and superstitious. It will be successful. But the Internationals will soon after throw down Henry V., whose reign will then be very short, and then will commence the days of horror, when the blood of the Ultramontanes will flow in torrents. Italy is marching on pretty well. The only trouble with her is her enormous

taxation. As to the pope's ever recovering his temporal power, this is out of the question. Spain presents a spectacle never witnessed before, viz., that of a society in such a state of complete dissolution that no one thinks about stopping or conquering her."

—N. Y. Witness.

Pre-Millennial Advent.—No. 2.

To deny the pre-millennial coming of Christ, you must spiritualize every promise of his coming, connected with millennial descriptions, in the Bible.

Fully to show this, I should be obliged to notice every case of such connection. But as this would task your patience, I shall select a few cases, and challenge any opponent to produce an exception.

1. How often, dear brother, have we heard our father, and other venerable ministers of the gospel, apply to millennial times passages from the 102d Psalm.

"Thou shalt arise, and have mercy upon Zion, for the time to favor her, yea, 'THE SET TIME' is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." A little further on, we read that this refers to a time "when the people are gathered together, and the kingdoms, to serve the Lord." That these are millennial times, I suppose all agree. And if I mistake not, our respected father is one of those who does not spiritualize the prophecies of the restoration of the Jews, and who believes that at that time God will truly "hear the groaning of the prisoner, and loose those appointed unto death, to declare the name of the Lord in Zion and his praise IN JERUSALEM.

But whether this be literal or not, is immaterial. It is confessedly millennial. If it is not the restoration, it is at least the conversion of the Jews. Now the question is, have we here any "promise of his coming"? If we have, it is probably in verse 16 "When the Lord shall build up Zion, HE SHALL APPEAR IN HIS GLORY."

Now the apostles have well instructed us that at his first "APPEARING" to set up the gospel dispensation, these words could not apply. It "behooved him then to SUFFER," and to "enter into his glory" afterward, when he should "appear the second time, without sin unto salvation." This "appearing in glory" then, of which the psalmist speaks, and which is still future, is it here made to stand before or after the millennium? Evidently before. It is "when the Lord shall build up Zion." It is "when the set time is come." Suppose now, like our father, we believe in the literal rebuilding of Jerusalem at that time, I ask, Will not the Lord then "appear in glory"? And if so, is not this pre-millennial? And even if you deny the literal rebuilding of Jerusalem, and mean only the conversion of the Jews, will not that equally identify the TIME of such "appearing"?

To deny the pre-millennial advent then, what is necessary? You must spiritualize this "appearing in glory."

Now the word "shall appear" is the Niphal of the verb Raah, and refers, if not exclusively, yet appropriately, to visible manifestation. For example:

Ex. 16:10 "They looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." Gen. 12:7: "And the Lord appeared unto Abraham." 2 Chron. 3:1 "Mt. Moriah, where Jehovah appeared unto David." And what good reason can be given for here divesting it of its usual meaning? Is it not a well-ascertained rule of interpretation that the literal and common sense of a word is always to be taken, unless some reason exists for substituting another? But what reason is there here, unless it be partiality for a certain theory? But is that a good reason? That is making your interpretation bend to your theory; rather than obtaining your theory by interpretation. Will you find any reason in the context? "In his glory"? But these are the very words to which the "Shekinah" of the later Jews corresponds, and which when united with Jehovah denote (says Prof. Robinson) "that fiery effulgence surrounded by dark clouds in which Jehovah is represented as appearing, or God himself surrounded by this effulgence from which lightnings proceed." e. g. Lev. 9:2, 3: "And the glory of the Lord appeared unto all the people." Compare Num. 16:35; Ps. 18:10-13; Ex. 16:7-10; Ex. 24:16-17; 33:18; Lev. 9:6, 23; Ex. 40:34; 1 Kings 8:11; Ezek. 43:2, 5, &c.

Let me request you to examine these passages, and then answer this question—

When David says that "at the building up of Zion" "the Lord shall appear in his glory," what reason have I for denying to these words their obvious and usual signification? Why, unless it be that only thus then can I escape the doctrine of the pre-millennial advent? But if this be spiritualized, then is that unhappy process begun, by which every "promise of his coming," connected with millennial descriptions, will be eradicated from the Bible.—Charles Beecher, in letter to Henry Ward Beecher.

At the Last.

WHEN the last day of this dispensation shall arrive, much that is now available for our salvation will be gone forever. When the last day, not of a year, but of an age, shall come, every opportunity for seeking grace will be gone forever. It will be a day of testing character that is, not of creating a character that is not; the day of reaping, either in tares for the flame, or in wheat for eternal garners, the seeds that we have sown in the present world.

Suppose this day were the last of the age, and the great white throne and the dread Judge were there, and the books were opened; have you to seek what you would then give infinite worlds if you had—a God, a Saviour, pardon of sin, adoption into the family of God, fitness for the kingdom of Heaven? Were this day your last on earth, or were this day earth's own last day, are you ripe for gathering? are you prepared to meet your God? You must feel this momentous thought in that day; anticipate the experience of it, lest that experience may be agony at last. Then the Sun of grace will have set behind the hills of the west, only to rise as the Sun of glory in the eternal east upon them that fear him. The throne of grace will have been merged into the throne of judgment; and the gates that shut out all that defile, and shut in all that is holy, will be sealed, as they will be shut forever. Upon that last day, you will have heard your last sermon upon earth. A sermon is the least valued often of all things that are spoken and printed now; but it is a very solemn thing to hear; it is a very precious thing, however feeble, if faithful, to be privileged to listen to. For what are sermons? Voices crying in the desert, "Prepare ye to meet your God." Their excellence is their earnestness, their simplicity, their faithfulness. Now, they may be vehicles of light, and life, and everlasting peace. Their echoes will rise and reverberate at the judgment throne; but not as summonses to believe, but as witnesses either that you have profited by them, or that they have hardened you in your transgression.

Suppose, then, that no more appeals were to be addressed to you; suppose that the day were come when it shall be no more said, "Ho, every one that thirsteth, come ye to the waters," when no kind voice will say, "Behold the Lamb of God;" when no earnest accent will reverberate in your hearing, "Believe in the Lord Jesus Christ, and thou shalt be saved." Are you now in that state in which such invitations will be unnecessary? Are you now what you would wish to be then, when what you are will endure forever, and no transition from darkness unto light, or from sin to holiness, can take place any more?

How dreadful if in that last day of the last dispensation—the one that now is—these words should be addressed to you, when you cry, "Open, open, Lord;" "I have called, and ye refused. Because I have reached out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." A day comes when that text shall be actual: it is not true now, it is not fulfilled yet. Have you sought God, and found him? Have you called and been answered? Is Christianity a name, a profession, a decent robe; or is it an inner experience, a life, a power, in the sight of God and before all mankind?

In that last day, the last prayer that will be heard on earth will be offered unto God, and no answer, in mercy and in love, can be given. Now, however, the suppressed moan of the lowly, humble, and believing heart, cleaves the air faster than an angel's pinion, and is heard by God upon his throne amid the voices and songs of the seraphim. But at that day the loudest cry of the strongest spirit in its agony will provoke an echo, but it will obtain no answer. Now we may come with boldness to the throne; then there is no throne of grace to come to. Now it is "seek and ye shall find;" then, "Ye shall seek me, but not find me." Now it is, "God never said to the seed of Jacob,

Seek my face in vain;" then, "They shall call, but I will not answer them."

At that day the last affliction that will be sanctified to the people of God will have been dealt out, no more to be repeated. We thank God often for his blessings; how rarely do we thank him for the afflictions that he sends us, which are his richest blessings in disguise! The baptism of sorrow often prepares the heart, as the dew does the soil, for the baptism of the Holy Ghost. God knocks now at the door of every heart by affliction, by trial; but then he will knock at hearts no more. A day will come, when the afflictions of the people of God shall cease as chastisement, for they have no need of them; and when the afflictions of those that are not the people of God shall cease as admonitions, for their lot is fixed forever. Realize that day; conceive it is come; and ask your own selves in the sight of God, What is my trust and hope against that day? —John Cumming, D. D.

What Are We Doing?

WHAT are we doing in the cause of God? This question may be truthfully answered by many, "Well, nothing in particular." What would you think of an individual who belonged to an army engaged in mortal combat, and should find him away from his post of duty when the contest was raging? You would say, He is a coward.

Well, what are we? If we are ashamed to own our Saviour, and refuse to do what we can to help to promulgate his cause, are we not more guilty than those fighting for things pertaining to this mortal state? Have we not the prospect of eternal life before us, if we do our duty? He that is ashamed to own his Lord Jesus before men will, according to the word of God, be disowned by Jesus before his Father and all the holy angels. At the present time, all can find enough to do in disseminating the light of truth.

For a long time, I looked upon present truth simply as truth, but did not pray for its sanctifying influence. I embraced the third angel's message because it looked reasonable, and I felt that time was short. And now, after considering for a year and a half the evidences of these solemn and momentous truths, I can but say, How clear it is. The truth is mighty, and it will accomplish that for which it was sent. And I now mean to hold it as a living principle in my heart, leading me to work earnestly in the cause of my Master.

S. C. BUTE.

Hamilton Co., Iowa.

It is easy to wish for Heaven, but difficult to obtain a heavenly mind.

A PEACEFUL state of mind is more easily lost than gained.

WE ought never to retire at night without having more wisdom than when we arose in the morning.

To the truly beneficent man there is more pleasure in giving than receiving.

It has been truthfully said that fine sense and exalted sense are not half so valuable as common sense.

Obituary Notices.

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

DIED, in Charlestown, R. I., January 1, 1874, Herbert L., youngest son of Bro. A. P. and sister N. M. Green, after a severe sickness of five days of scarlet fever. Herbie was an interesting little boy. Parents and brothers loved him dearly. May their hearts' affections all be drawn away from this world by this bereavement as never before, and placed on things that are not seen, but eternal.

Words of comfort by the writer from Matt. 19:14. P. C. RODMAN.

DIED, in Pontiac, Ill., September 22, of inflammatory rheumatism, our very dear brother, John A. Evans, in the thirty-fourth year of his age. Bro. E. was one of the excellent of the earth, conscientious and God-fearing, loved and respected by all who knew him. He leaves a wife and two little sons to mourn their loss. May they live so as to meet him in the resurrection morn.

At his funeral, a large congregation listened to a discourse from the words, "I am the resurrection and the life." R. F. ANDREWS.

DIED, December 6, 1873, of lung fever, sister Elizabeth Chapman, aged sixty-five years and ten months. Sister C. embraced present truth twenty-three years since, under the labors of Eld. S. W. Rhodes in Northern Illinois. Her life has been such as to adorn the cause of Christ. In her last hours, all was peace and joy in God, while she exhorted friends and neighbors to prepare to meet her on Mount Zion. F. W. MORSE.

DIED, in Oleott, N. Y., November 10, 1873, of inflammation of the stomach, our beloved brother, George Gaskill, aged thirty-five years. He embraced the third angel's message about fifteen years since, and was a firm believer at the time of his death. We have reason to believe that God will remember his sleeping dust. He leaves a wife and two children to mourn their loss. M. G. LINISAY.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 20, 1874.

We call attention to the sermon on the first page of this paper and to a series of important articles on the Atonement, commenced in this number on page 46.

The Advent Herald, published by the American Millennial Association, Boston, Mass., commences its thirty-fifth volume, Jan. 7, 1874, with a change of name. It is now called Messiah's Herald. We have long regarded the Herald as the ablest, as it has been by far the most courteous, of our Advent exchanges; and we must confess to a feeling of regret to see it take from its banner the word "Advent," which it has so long and honorably borne.

To Correspondents.

J. L. RICE: The brief article in this number, entitled "A Specimen," will be a sufficient answer to the matter you speak of in your letter. If we should stop to run down all the false and foolish stories set afloat about us, we should not have much time for anything else.

R. SAWYER: We do not see any objection, under the circumstances, to holding the meetings for awhile at least, at the time you name.

W. B. DAVIS: "Mother Shipton's Prophecy" was published some time since in the REVIEW. We cannot promise beforehand the publication of any article in the REVIEW.

A. J. MARSH: An explanation of 2 Tim. 1:10, is found in "State of the Dead," p. 16.

School Pledges.

To those who desire to pay their subscriptions on the school pledges, signed in the past, or to make any payments at the Office, I would say, Buy money orders at the post-office, or a draft on the bank. Have the amount payable to the order of James White, and send in a letter addressed to REVIEW AND HERALD, Battle Creek, Mich., and it will be all right.

All moneys designed for the cause (excepting those connected with the Health Institute), which are sent to Battle Creek are committed to the custody of the Publishing Association, and accounts are kept by those who keep the books with all these different funds. The Publishing Association, being a legal institution recognized by the laws of Michigan, capable of suing and being sued, is the proper custodian of these funds.

I say these things because many orders are sent to me. And as I am away from Battle Creek a portion of the time, and my letters are forwarded to me, it makes much delay and trouble.

Let all remember to send all money orders and drafts, not designed for the Institute, to the order of James White, and in their letter state for what purposes it is sent, and address your envelope, REVIEW AND HERALD, Battle Creek, Mich. Read and remember. GEO. I. BUTLER.

Maiden Rock, Wis., Jan. 9, 1874.

The Review and Herald.

I AM pleased beyond expression with the appearance and contents of the REVIEW. Before the recent improvements, it was the admiration of all beholders; but now, every time I look at it, my heart is filled with gratitude to God for the facilities with which he has blessed us to proclaim the present truth to the world.

As soon as I learned what the arrangements were for the current volume, I laid aside everything else to try to fulfill my duty toward our beloved paper. But my meetings rose on my hands so that I have not fully succeeded as yet. The interest is good, and I have promises to visit standing a week ahead which I have not reached. I am now expecting help to visit, and will try to remedy fully the apparent neglect hitherto. I am purposing to furnish a few articles on the Atonement for the first part of the volume; but I have shrunk from preparing anything on so important a subject with so much labor to occupy my time and mind. May the Lord keep us all in this important time. J. H. W.

The P. O. address of Eld. I. D. Van Horn and wife will be Santa Rosa, Sonoma Co., California, till further notice. I. D. VAN HORN.

THE P. O. address of the State secretary T. and M. Society of Minnesota is Fairbault, Minn. S. W. HICKOK.

Appointments.

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

* * * Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

General Meeting in Indiana.

THERE will be a general quarterly meeting for the T. and M. Society of Indiana, with the Ervin church, eight miles west of Kokomo, meeting to begin Sabbath evening, Feb. 21, 1874, and continue over Sunday. We desire to see a general attendance of the officers and friends generally. A full report from all the districts is expected. We expect the assistance of Brn. Geo. I. Butler and S. H. Lane. WM. COVERT.

A two days' meeting of Seventh-day Adventists at the Oxford school-house, near Bro. Field's in Jones County, Iowa, Jan. 31 and Feb. 1, commencing Friday evening. Our local elders are expected. All are cordially invited. JESSE DORCAS.

THE Vermont T. and M. Society, Dist. No. 5, will hold its next quarterly meeting at Jamaica, Jan. 31 and Feb. 1; Dist. No. 4, at Bristol, Feb. 7 and 8; Dist. No. 1, at Bordoville, Feb. 14 and 15; Dist. No. 2, at Brownington, Feb. 21 and 22; Dist. No. 3, at Wolcott, Feb. 28 and March 1.

A general quarterly meeting will be held in connection with the district quarterly meeting at Wolcott. Nothing in providence preventing, I shall endeavor to attend these meetings. Hope to see a general turnout at the meetings. The directors in the several districts will see that each member fulfills his or her duty, and have reports ready in season. L. BEAN, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes.

C. A. WASHBURN: It is right. WM. J. GORDON: Bowling Green, Ohio.

RECEIPTS

For Review and Herald.

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

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