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AND SABBATH HERALD.

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus."

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CASTING ALL YOUR CARE ON JESUS.

AND wilt thou, O my Saviour, bear
This weary, weary weight of care?
O may I in thy bosom rest,
And with thy presence e'er be blest?

Oh refuge sweet, to me how dear,
Oh what, my fainting heart would cheer,
Amid my foes, who press me sore,
Without my Lord whom I adore,

Though friends unkind do me oppress,
Thou art, O Lord, my righteousness,
In thee a refuge do I find,
A solace for my fainting mind.

A kind physician to my soul,
Thou mak'st my wounded spirit whole;
In my afflictions thou dost share,
And by thy help the cross I'll bear.

For by the cross a crown is won,
That shall outshine the dazzling sun,
And glorious robes all pure and bright,
Shall deck us in that world of light.

L. E. MILLNE.

Shabbona, Ills.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELDER N. V. HULL, SEVENTH-DAY BAPTIST, AND ELDER R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

Elder Hull's Third Article.—Part II.

ELDER R. F. COTTRELL:

V. You admit that I make a fair argument on Matt. x, 28, and to those who choose such sentiments, it may be sufficient. Shall I understand you, then, to say, that it is not "satisfactory" to you, because your "prepossessions" and "prejudices" disincline you thereto? Ah! I fear so! But, being affected as I suppose by your choice, you proceed to say, "But those who can bring their minds to a thorough and impartial investigation of the whole tenor of the Bible teaching on this subject," (how like the talk of the Spiritualist,) "will find that your exposition of this text is out of harmony with the Scriptures." Your effort to free yourself from the force of my argument on this important verse, is confined to the meaning of the term *soul*. Of course I am glad to see this, as it is a clear yielding to the force of the logic employed, so that if I can sustain myself here, I may consider the question settled. My reason for regarding the term *soul* in the light in which I have considered it in this text, is that the ideas involved in the passage demand it. I have in another place given the rule for determining the meaning of words, namely, it is to be obtained from the connection in which they are found. This rule has, so far as I am informed, forced all commentators to the same view I have taken of the passage. Any other sense makes it meaningless. You refer to what Dr. Clarke says on the translation of the word *psuche* by the term *soul*, in Matt. xvi, 26, when in the 25th verse it is translated *life*, whereon the doctor says that in both instances it means *life*. But how does the doctor come to such a conclusion, seeing that in both instances the word is *psuche* (*soul*) and not *zoe*, the Greek word for *life*? Simply by translating the word by the sense of the passage, according to the rule I have

indicated above. But what is his opinion on Matt. x, 28? Does he here give the sense of *zoe* to *psuche*? Not at all! Hear him. "Verse 28—*Fear them not which kill the body*—those who slay with acts of cruelty, alluding probably to the cruelties persecutors should exercise on his followers in their martyrdom. *But are not able to kill the soul*. Hence we find that the body and the soul are distinct principles, for the body may be slain, and the soul escape, and, secondly, that the soul is immaterial, for the murderers of the body are not able—have it not in their power—to injure it." Thus you see that the doctor is strongly against you on this important verse. And if his testimony as a translator and commentator is good in one instance, why not in the other, especially when he follows the same rule of translation in both instances; for certainly, if he is right in the first case, he is also in the latter. Mr. Barnes says on this text, "That is, men who have no power to injure the soul, the immortal part." Boothroyd says, "There is such an opposition between the soul and the body, as clearly proves the former to be immaterial—what does not and cannot perish with the body." The soul exists separate from the body, and must be conscious of that existence, else the soul would be as properly killed as the body. The latter clause proves that the soul may perish by being subject to future misery, but it does not cease to exist.

But I will not multiply these quotations, although it could be easily done to almost any length; but will call your attention to the fact, that in several instances in the Old Testament, the Hebrew terms *nephesh* (*soul*) and *ruahh* (*spirit*) are used in precisely the same senses as are the Greek terms *psuche* (*soul*) and *pneuma* (*spirit*) in the New Testament, and that too when *pneuma* (*spirit*) has its highest signification. Gen. xxxv, 18—"And it came to pass, as her *soul* (Hebrew *nephesh*, Greek *psuche*), was in departing." Eccl. xii, 7—"And the *spirit* (Hebrew *ruahh*, Greek *pneuma*), shall return to God who gave it." Psa. lxxxviii, 4—"My *soul* (Hebrew *nephesh*, Greek *psuche*), is full of troubles." Job xxi, 4—"Why should not my *spirit* (Hebrew *ruahh*) be troubled?" Psa. cxix, 28—"My *soul* (*ruahh*) is overwhelmed." Mr. Bush says, "What assignable difference can be suggested in the import of these two words in this connection?" But he continues and says, "The case is rendered still more striking where the same Hebrew term (*ruahh*) is rendered variously in the Greek, as Gen. xli, 8—"And it came to pass that his *spirit* (Hebrew *ruahh*, Greek *psuche*) was troubled." Isa. ix, 3—"And the *spirit* (Hebrew *ruahh*, Greek *psuche*) of Egypt was troubled." A similar diversity obtains in the Greek of the New Testament, as follows: John xii, 27—"Now is my *soul* (*psuche*) troubled." John xiii, 21—"Having said this, Jesus was troubled in *spirit* (*pneumat*). How, moreover it may be asked, is anguish of *soul* (Hebrew *nephesh*, Greek *psuche*), Gen. xli, 21, to be distinguished from anguish of *spirit* (Hebrew *ruahh*, Greek *pneuma*), Ex. vi, 9? or "bitterness of *soul*," Job xxi, 25, from bitterness of *spirit*, Gen. xxvi, 35?" I have been thus lengthy, that I might put beyond reasonable doubt the correctness of my interpretation of Matt. x, 28, and to show you that you have great need to consider your statement of the import of *psuche*, in its bearing upon this question; and I trust every appreciative mind will concede, that the task has been performed with fairness, as well as with thoroughness; and if so, then, according to your own admission, the question in dispute is certainly put at rest.

There is one thing further on this point, to which I should pay a passing notice. You rightfully take advantage of an unguarded expression of mine, where I use the words *destroy* and *kill* in the same sense. This of course is incorrect, as the words are not synonymous in their signification, nor is the word *kill* applied to the *soul* (or *spirit*) as descriptive of its future punishment in a single instance, as I now recollect.

VI. You briefly return to the question of the "inward man," 2 Cor. iv, 16, and make, as it seems to me, a feeble and unsuccessful effort to sustain your form-

er interpretation. Indeed your position is so utterly untenable, that the wonder is, you do not at once and openly abandon it! Let me quote a few passages, to show how plainly the case is against you. I begin with the text under consideration, 2 Cor. iv, 16—"For which cause we faint not, but though our outward man perish, our inward man is renewed day by day." Rom. vii, 22—"For I have pleasure in the law of God as to the inward man." Eph. iii, 16—"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Now let me ask you one question, Does Christ in us the hope of glory *sense* the strengthening influence of grace, or do we *sense* it in ourselves? If it is us we *sense* it, then it is we that are "renewed."

VII. You now return to the case of Nicodemus, and an attempt to show that he was questioning Christ as to the immediate appearing of his kingdom, and quote Luke xix, 11. But surely the time of the setting up of Christ's kingdom is not the subject of the Saviour's remarks to the noble Pharisee; but rather the necessary conditions of entering into the kingdom? Pray, brother, who ever but one burdened with the weight of a tottering but cherished theory, which he felt bound at every hazard to save, could invent such a theory of interpretation as you have attempted to defend in this case? Indeed, so palpable is your error, that it seems difficult to regard your effort with sobriety.

VIII. You now change the method of taking the lead yourself, and concerning the nature of man proceed to lay down the three following propositions:

1. "Man is formed of the dust of the ground."
2. "Man is mortal."
3. "Man in death has no knowledge."

On your first proposition, I have to say, that there is no dispute as to whether man's body was made of the dust of the ground, and that in death the dust returns to its kindred dust. Eccl. xii, 7—"Then shall the dust return to the earth as it was." Gen. iii, 19—"For dust thou art, and to dust shalt thou return." Job—"All flesh will perish together, and man will return again to dust." Psa. xc, 8—"Thou turnest man to dust, and sayest, Return, ye children of men." But that this returning to the dust refers to the body, which is therefore called mortal, is most easily seen. Rom. vi,—"Let not therefore sin reign in your mortal body." viii, 11—"He who raised Christ from the dead will also quicken your mortal bodies." But that which God breathed into man, when he became a living soul, was not "dust," and therefore cannot return to the dust, but on the death of the body, returns to God. Eccl. xii, 7—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it."

So when Jesus speaks of his death, he is careful to confine it to his body. John ii, 21—"But he spake of the temple of his body." Therefore, when he was crucified, his body falling under the dominion of death, he committed his spirit to God. Luke xxiii, 46. So also Stephen, when slain by his enemies, said, "Lord Jesus, receive my spirit." Acts vii, 59. Your statement that one of the primary meanings of *soul* is the whole person, or body, amounts to nothing in this discussion, because that is not the point in dispute. Besides, to quote this text to disprove the words of Jesus, Matt. x, 28, and many other passages of Holy Writ to the same purpose, or to modify their exact and formal statements as to the nature of man, is in violation of every just rule of interpretation. If an exact and formal statement of Jesus, who made man, and certainly knew his nature—a statement made expressly to describe that nature—is to be overborne by a statement of Moses, the object of which was not to describe man's nature, but the process of divine operation in his creation, then is there an end to all effort to know the divine mind through his word! If indeed it were true, that Moses teaches the doctrine you assert, then you have him arrayed against Jesus, which would destroy his testimony, not only on this question but on all others.

To your second proposition, "Man is mortal," I answer, that before, and in this article, I have proved as I think, beyond the power of successful contradiction, that the term "mortal" refers to the body. I know that the statement is made in general terms, and in perfect agreement with the usages of all language, that man is mortal. But when, by competent authority, and in the most abundant manner, that mortality is affirmed of the "flesh" of the "body," it is not difficult to get an understanding of what is meant. Let the reader turn to Rom. vi, 12; viii, 11; 1 Cor. xv, 53; 2 Cor. iv, 11, and all will be plain. To attempt, then, to make Job affirm any more than mortality of man as a creature of the flesh, is to array him against the current testimony of the Scriptures, especially of the New Testament, and also to convict him of a palpable absurdity. Why, men without any revelation from God, other than that which nature affords, have in all past ages had more consistent views of the nature of man than these. It is not only arraying Job against Jesus and his apostles, but convicting him of stupidity; for who does not know, that from all that can be seen, mortality can only be affirmed of the "flesh."

Your remarks on Rom. i, 23, are disposed of in my remarks above. I have not asserted that man is not mortal. He is. And the apostle who writes this text tells us, in 1 Cor. 15th, in his argument upon the resurrection of the body, that it (the body) is "sown in corruption, and raised in incorruption." How manifest, then, is its reference to the *body*.

Your third proposition is, that "Man in death has no knowledge;" and your first proof text is, "For the living know that they must die, but the dead know not anything."—Ecc. ix, 5. I will not retort upon you by quoting Job viii, 9—"We are but of yesterday, and know nothing," which, however, I think, would be as pertinent to the subject as yours from Solomon. Now, when the passage you have quoted is considered in its connections, and taken with the drift of thought then being uttered, how plain is it, that the writer is simply stating that the knowledge and the power we have must, in order to benefit us, be used *here*, as in the grave we have no knowledge, and therefore we cannot correct the mistakes of life after death. Solomon enlarges upon the same thought, and in verse 10th, says, "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor reason, nor knowledge, nor wisdom, in the grave whither thou goest." Mark, this is in the *grave* where the *flesh* rests, not the *spirit*.

Your quotation from Psa. vi, 5, also points to the *grave*, wherein, no one contends, is the *spirit* of the departed.

On account of the length of this article, I have dwelt briefly on the texts you have introduced to prove your propositions, and on the propositions themselves. If need be, at a future time, I will consider them at length, if God please.

Fraternally yours.

N. V. HULL.

Eld. Cottrell's Third Reply—Part II.

ELD. N. V. HULL:

I COME now to the fifth division of your article, and find you again in your strongest fort—your exposition of Matt. x, 28—and strongly entrenched with human opinions. I was aware that Dr. Clarke, Mr. Barnes, and a host of others holding your theory, would give a similar exposition of this text. Concerning the testimony of Dr. Clarke, you ask me, if it is "good in one instance, why not in the other;" and you draw this conclusion: "If he is right in the first case, he is also in the latter." This will not hold. I believe he was right in some of his opinions. Am I therefore bound to receive them all? If so, I might consider his commentaries infallible, and of equal authority with the sacred text itself. I do not rely on his testimony. But my quotation from him is entitled to more weight in this discussion than that which you quote; because the former does not favor his cherished theory, the latter does.

I have no objection to the long list of Scripture quotations you have given, showing the manner in which the terms soul and spirit are used in the Bible. I do not know but that they are all correctly quoted. But they do not touch the question at issue. I do not dispute that the Greek and Hebrew terms rendered soul and spirit are sometimes used to signify the mind and affections. But the question is, Is there a man within a man that does all the thinking, or does he do it himself? The various ways in which soul and spirit are used, do not touch this question. You speak of the "highest signification" of spirit. Does this mean the *farthest removed* from any thing revealed in the Scriptures?

You refer to an "unguarded expression" of yours in which you used the words *destroy* and *kill* in the same

sense. In our unguarded moments when we are forgetful of our theories, we are apt to use words in their common acceptance and true sense. *Destroy* is defined by Webster, "to kill; to slay; to extirpate; applied to men and other animals." And he illustrates this definition by the following: "Ye shall *destroy* all this people. Num. xxxii. All the wicked will be *destroyed*." Ps. cxiv.

In speaking of the outward and inward man, Paul's language is either literal or figurative. If literal, there are two literal men in one man, each of which, according to your proposition, is composed of matter and spirit. But you will not have this view. The only alternative is to agree with me, that it is figurative. I referred you to a number of passages, not because they all meant the same thing, but to illustrate Paul's manner of using figures—that when he says, old man, new man, outward man, inward man, he does not mean literally a man. When he says, "I delight in the law of God after the inward man," I understand him, that his best judgment and affections approve of and love that law. No necessity of resolving Paul into two men. "The inward man is renewed day by day." Does an immortal soul, incapable of physical corruption, need literally renewing every day? Oh, no; it is the *affections* of the soul, the faith, the hope, the love, that are re-animated daily, and not the essence of the soul itself. Very well. My view of man permits him to have affections, and unless you can prove that in order to have these, he must have such a soul as you contend for, the text proves nothing for you; and when you prove that, you will prove that brutes have immortal souls, for they have affections. If you admit that the affections of the man are the "inward man," we are agreed. If not, your man that is incapable of physical corruption needs literally renewing day by day, while the physical man, it is said, is only renewed once in seven years.

The context proves my position to be correct. Paul was looking, by faith and hope, away from the present affliction, by which he was liable to perish, to that eternal weight of glory which was in the unseen future. "For," says he, (we have an immortal soul? No; but) "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things that are not seen."

I shall not leave the question before us, to discuss that of the second birth. If you carefully reflect upon the hints I have given, you may be benefited, though you are "a teacher in Israel." But if you cannot regard them with sobriety, I cannot help it. It was sufficient for me to show that the text did not support your theory. This I think I did in my first reply. If you are not satisfied with it, I will try to sift it a little closer hereafter.

I have put forth three propositions, which, if sustained, are perfectly destructive of your theory of man's nature. I have sustained them, not by allusions from which we might infer the doctrine, but by positive declarations of Scripture, as clear and explicit as the propositions themselves. They are affirmed in the Scriptures as fully as I can affirm them. You try to evade the force of these testimonies by saying they refer to the body—the *body* was formed of dust, the *body* is mortal. But the testimonies say, that *man* was formed of dust, and "*man* will return again to dust." No part of man is excepted. Your argument, reduced to a syllogism stands thus: 1. Man is mortal. 2. The body is mortal. 3. Therefore some part of man is immortal. Your conclusion is not in the premises; and, very unfortunately for your theory, it is nowhere revealed in the Scriptures. Your effort reminds me of those who would make the Sabbath a Jewish institution. The argument stands thus: 1. "The Sabbath was made for *man*." 2. But God said to Israel, "The Lord hath given *you* the Sabbath." 3. Therefore the Sabbath was instituted exclusively for the Jews. If one of these arguments is sound, doubtless both are.

You give the right exposition of Ecc. xii, 7—that the spirit that returns to God who gave it, is "that which God breathed into man, when he became a living soul." I will sustain it by some scriptures. Job xxvii, 3—"All the while my breath is in me, and the spirit of God is in my nostrils." Margin, "That is, the *breath which God gave him*." Gen. ii, 7. Chapter

xxxiv, 14, 15—"If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Ps. civ, 29—"Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." James ii, 26—"The body without the spirit [margin, *breath*] is dead." You say, "But that which God breathed into man, when he became a living soul, was not 'dust,' and therefore cannot return to dust, but on the death of the body, returns to God." I reply, That which God breathed into man was not man, but simply the *breath of life*; and this is common to man and beast. See Gen. vii, 21, 22. "As the one dieth, so dieth the other; yea, they have all one breath, (*spirit*;) so that a man hath no pre-eminence above a beast, [in death:] for all is vanity. All go unto one place, [when they die:] all are of the dust, and all turn to dust again." Ecc. iii, 19, 20. *Man* was made of dust, and *man* returns to dust. Do you believe it?

When Jesus died, he committed his *life* to God, and it was restored the third day—"God raised him from the dead." When Stephen died, he committed his *life* to Him who will restore it at his coming. I have quoted no text to "disprove the words of Jesus" in Matt. x, 28. And I deny that this text contains an "exact and formal statement, as to the nature of man." It was not given to teach the nature of man; but to encourage Christians to part with their present life, if need be, by the hope of a life "in the world to come." I have not arrayed "Job against Jesus," but, like a consistent believer, have labored to show the harmony of the whole Bible. When I recommended a thorough and impartial investigation of the whole tenor of Bible teaching, you exclaimed, "How like the talk of the Spiritualist!" My brother, do Spiritualists contend for the whole Bible? Had I been urging my *exposition* of a single text, which was not given to teach man's nature, but by way of exhortation, against the great number which speak to the point and expressly declare the contrary, I should not have wondered at your exclamation.

I shall not fall back upon the ancient heathen for "consistent views of the nature of man." If Job was stupid, so am I; for I believe his testimony.

To offset against the testimony, "The dead know not anything," you quote, "We are but of yesterday, and know nothing." This you claim is "as pertinent to the subject" as that. Think a little. When a living man is told that he has lived but a little while, and knows nothing, all understand, it is *comparatively* nothing; all that it teaches of human nature is, "Live and learn." But when we are told that "the living know" one thing, "but" that "the dead know not anything," it is a positive declaration of man's nature—of his state in death. Are you willing to admit that the dead know comparatively nothing—that they know *less* than the living? Not at all. Nothing is left, then, but a positive denial of the text. If your interpretation of Matt. x, 28, is sustained, this text, and Ps. vi, 5—"In death there is no remembrance of thee"—and other texts, fall. But let *soul*, in Matt. x, 28, mean *life*; as it certainly does in other passages I have quoted, which speak of the very same subject; and understand it in an accommodated sense agreeing with those passages; and all is harmony. "He that loveth his soul for my sake shall find it."—Verse 39. "He that loveth his soul shall lose it; and he that hateth his soul in *this world*, shall keep it unto life (*zoe*) eternal."—John xii, 25.

This course violates no text, nor any principle of interpretation, and leads to the inevitable conclusion, that the immaterial, immortal soul of popular theology, is merely a creature of the imagination—a thing not revealed in the word of God.

With best wishes and the kindest feelings, I am, as ever, yours,

R. F. COTTRELL.

I LOOKED to the world for enjoyment; it failed me. I looked to a prosperous business for wealth, balanced loss and profit, and I had nothing. I looked to my sons for comfort and support; they died. I looked to Jesus, and found comfort, support, enjoyment, riches, redemption, everything. "Looking to Jesus," I expect to reach Heaven for my last home, where I shall see him in his glory.

Short Paragraphs.

OF THE EARTH EARTHY.

For a man that is made of the dust of the ground, that is of the earth, earthy, who was made to enjoy the earth, and whose every visible relation and means of subsistence is of, and whose destiny is with, and back to earth again, for such an one so to transfer his thoughts, his affections and object of desire as to be properly called a child of Heaven, is no small matter. It is no work of an hour or day. Neither do the Scriptures teach that it is an easy thing to serve the Lord with undivided affections and with a pure heart fervently.

OUR OWN WAY.

We all want to go to Heaven, and we are all ready and willing to serve God. The only difficulty is, we want our own way about it, the very thing that we cannot have.

LOVING SIN.

The danger of following a bad habit consists in the fact that he that follows will soon learn to love; and a single corrupt habit that has clothed itself about with all the sacredness of love, will do more to fasten the chains of iniquity about us, than the mere commission of crime without love for it. Indeed the man who loves a sin has within him all the necessary elements of a sinner. And herein the school of Christ is superior to, and differs from, every other school, in that it begins by training the affections. If the heart is all right the rest is easily righted.

It is just as much a moral fact that he that consents to commit sin, is the servant of sin, and cannot purchase his own freedom therefrom, as it is a fact in natural philosophy that he that fully and fairly loses his balance is destined unassisted to fall.

NOW IS THE DAY OF SALVATION.

We have both in the Scriptures and in practical life many exhortations and examples concerning the importance of improving the present moment. And the truth that *now* is the accepted time, and *now* is the day of salvation, may be learned of nature, and in every day's experience, as well as in the Scriptures. The past may leave its impressions behind it, and coming events may cast their shadows before them, yet upon the present moment hangs all the weight of interest and the burden of sacrifice. And in making promises of reformation for the future, we ought always to bear in mind that it will cost as much or more to-morrow than it will to-day.

BORROWED TROUBLE.

A great proportion of life's trials and troubles are borrowed. Being seen at a distance they not only look much larger than they really are, but they have the appearance of one unbroken cloud. Whereas when we approach them day by day we find them broken into fragments and easily overcome or endured. And not only is this the case, but borrowed trouble is the worst kind of trouble; because there is no real remedy that can reach or be applied to an imaginary disease.

WHERE IS OUR INTEREST?

A man's interest in any design or corporation is indicated by, and is generally proportionate to, the amount of actual capital invested in said corporation. The man who is a partner, or who has money deposited in a certain bank, is interested in the welfare of that bank, as the farmer is interested in every tree or stalk of grain that grows upon his farm. The Saviour expressed this same great truth when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." And how can a man expect to be particularly interested in divine things whose thoughts are almost entirely taken up with the things of this world, and whose sacrifices are all for the pleasures and comforts of this life? If we would be interested in divine things we should take an interest in them. We should follow up all our con-

victions of truth and duty. And then there will be no lack of heart-felt interest.

OUR TRIALS.

The trials of the Christian are of two kinds. He is called upon not only to do, but to suffer, the will of God. And there are some temptations that may be resisted and overcome, while there are others (like a thorn in the flesh) that are to be endured by sustaining grace. And the trials that come to us in suffering the will of God are ten-fold greater than those we experience in doing the will of God, as is fully evinced by the lives of all the wise men and prophets of past ages. It certainly requires more courage to suffer an injury patiently, than to resist an enemy on equal ground. For the man of passion may act, while it is only the man of principle that endures. "Endure to the end."

A FAST AGE.

A prolonged youth gives good earnest of ripe old age. And there is scarcely any thing more to be regretted than the premature development of mind and body that is everywhere to be witnessed in girls and boys of this fast age. For whenever the mind or body hardens into maturity, it can never again recover either its elasticity or buoyancy. And to see girls at eighteen and boys at twenty, walking about the streets apparently as old as their fathers and mothers, we can but regard it as a curse, a great calamity. Youth should be kept sweet as long as it can be.

HOW TO TREAT CHILDREN.

If we wish to know how to treat little children, if we would know what kind of words and influences are best calculated to produce good and lasting impressions upon the minds of little boys and girls, we have only to call up all the little incidents in our own childhood. Did we ever love our parents for speaking harsh and angry words to us, and for turning us away with a scowl and a frown when we came confidently to them for their sympathy in our troubles? Certainly not. Do we even now remember with pleasure the instances in which false motives were placed before us, and we were told for instance, to go to bed and be still, or the black man would carry us off, or great bears would come out of the dark woods and bite us? No. We love them for none of those things! but we love them for their kind words and loving looks, and for their patience in teaching us to be good, and for their charity to all our petty, unintentional wrongs. Yes, kind words live forever. And their is no outcast of humanity so utterly debased and degraded, and lost to every feeling of sympathy and sense of gratitude, as not to remember with grateful pleasure those acts of kindness that impressed themselves upon their youthful and innocent minds. How often do we hear men old in iniquity and steeped in sin, say, Oh! I had as good a mother as ever lived. How she used to pray for and admonish me with tears and earnest entreaty! How I wish I had obeyed her voice.

TRUE VALUE.

The value of a thing which we possess depends upon the amount of trust that we can place in the thing. A horse that cannot be trusted with a load of precious freight, for fear that at the very point and place where we want him to draw faithfully he will either stand stalk still or else run away and dash every thing to pieces, is utterly worthless. And so it is with every object that we may possess. We want something that we can trust. And neither service, testimony, nor friendship, is worth any thing unless it can be trusted. Now the object of all moral training is to school men, little boys and every body, so that they can be trusted. And in this respect moral training is to the mind what the balance-wheel is to machinery, and what the rudder is to the ship, and what the steam-gauge is to the boiler. It is calculated to direct, regulate and render certain all the actions of the entire man. And God has given an assurance in the Scriptures, that all who are faithful in temporal things, to them, he will render the certain and eternal riches of his kingdom.

Edinboro, Pa.

E. GOODRICH.

O, sinner you have filled the book of God with your sins, and will you not fill the bottle of God with your tears.

The Proof of Love.

THE King of Armenia not fulfilling his engagement, Cyrus entered the country, and having taken him and all his family prisoners, ordered them instantly before him.

"Armenius" said he "you are free; for you are now sensible of your error. And what will you give me if I restore your wife to you?"

"All that I am able."

"What if I restore your children?"

"All that I am able."

"And you, Tigranes," said he, turning to the son, "What would you do to save your wife from servitude?"

Now Tigranes was but lately married, and had great love for his wife. "Cyrus," he replied, "to save her from servitude, I would willingly lay down my life."

"Let each have his own again," said Cyrus; and when he departed, one spoke of his clemency, another of his valor, another of his beauty and the graces of his person; upon which Tigranes asked his wife "if she thought him handsome?"

"Really," said she, "I did not look at him."

"At whom, then, did you look?"

"At him who offered to lay down his life for me!"

Greater love hath no man than this, that he should lay down his life for his friends. Tigranes was willing to die for his wife. But while we were yet enemies, Christ died for us. How far this love all earthly love excels!

The wife of Tigranes did not look at the king in his beauty. She could only look on him who was willing to die for her. What shall we desire in Heaven more than to look on the face of Him who *did* die for us? There is beauty, glory, infinitely resplendent glory in Heaven, and eye hath not seen, nor heart conceived it, but nothing there will so attract the believer's gaze, as the face of Him who gave His life for sinners. Wonderful love! Unspeakable love! And we may look on Him and love forever.

A young man who had lost his mother, to whom he was most tenderly attached, had often expressed a strong desire to go to Heaven that he might once more meet his beloved mother. As he had no interest in religion, his desire for Heaven had no higher object than this. Some time afterward, he became a Christian, and when asked about the anticipations of meeting his mother in Heaven, he said, "It seems to me as if I should want to gaze upon my Saviour a thousand years, before thinking of any one else."

Christ had laid down his life for him. He would not look at another.

Eye-Sight.

MILTON'S blindness was in consequence of over work and dyspepsia.

Multitudes of men and women have made their eyes weak for life by the too free use of their eye-sight reading small print and doing fine sewing. In doing those things it is well to observe the following rules in the use of the eyes:

Avoid all sudden changes between light and darkness.

Never read by twilight, or moon-light or on a cloudy day.

Never read or sew directly in front of a light, window, or door.

Never begin to read, or write, or sew for several minutes after coming from darkness to a bright light.

It is better to have the light from above obliquely over the left shoulder.

Never sleep so that on the first waking, the eyes shall open on the light of a window.

Do not use the eye-sight by a light so scant that it requires an effort to discriminate.

The moment that you are instinctively prompted to rub the eyes, that moment cease using them.

[Hall's Journal of Health.

REPENTANCE.—False repentance has grief of mind and humiliation only for great and glaring offences, until it supposes pardon for these obtained. True repentance is a continued war against sin a permanent inward shame for its defilements, till Death sounds a retreat.—*Ven.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 20, 1884.

URIAH SMITH, EDITOR.

"Not" Yet "Satisfactory."

So we are compelled to exclaim on reading the reply of Eld. J. V. Himes, to our remarks in No. 14 of present volume, headed, "Not satisfactory." He represents to his readers that we made the following points in our article:

"1. Holy time or the Sabbath is the seventh day of the week to us, wherever we may happen to be on the globe. He [the editor of the Review] keeps a *seventh part of time*. So do we."

This is true so far as it goes; but it is not all the truth. And the truth only partially stated, often amounts to an absolute falsehood; for by suppressing a part, an idea is often conveyed just the opposite of what would be expressed were the whole truth stated. The above represents that our view of the Sabbath amounts only to an indefinite seventh part of time, and that whoever keeps a seventh part of time obeys the commandment equally with ourselves; whereas it is well known that we believe that a *particular* seventh part of time shall be kept, and that any one day in seven, other than the day specified in the commandment no more meets the requirements of the commandment, than it would to observe no day at all. The keeping of Sunday or Monday, or Tuesday, or any other day but the seventh, in place of the seventh, is doing what is not enjoined in the commandment: and those who persist in this, must not be surprised if they find themselves at last speechless before the solemn question, "Who hath required this at your hand?" When God has been so particular as to specify concerning the duties of mankind, he wants them to do just as he has said. Any efforts on their part to improve upon his commandments or to construe them to suit their own notions, will not be recognized or accepted. As an illustration see the case of Nadab and Abihu, Lev. x, 1. They offered strange fire before the Lord, and the Lord consumed them. They were commanded to offer the particular fire of the altar; in place of this they offered common or strange fire, which God had not commanded. They might have reasoned like this: "Fire is fire. Our father Aaron offers fire, so do we. What is the difference what kind of fire it is?" But it did make a vast difference with God, as they learned at the expense of their lives. And just as those sons of Aaron, under the influence of wine, offered to God strange fire under pretense of obeying his commandment which specified a particular kind of fire, so the great mass of Christendom, under the influence of the wine of Babylon, Rev. xvii, 2, offer to God the observance of the first day of the week, under pretense of obeying his commandment, which requires the observance of the seventh. We would point them to the fate of Nadab and Abihu, and bid them beware.

"2. That Sunday-keepers have not 'the mark of the beast,' and are not liable to the terrible threatening of the third angel's message (Rev. 14) unless 'they wilfully shut their eyes to the truth.'"

What we did say on this point was this: We are accused of denouncing all Sunday-keepers as worshipping the beast, and having his mark. We replied that we do not accuse all Sunday-keepers of now doing this, *in the sense of that prophecy*; for we believe the prophecy contemplates those who have had light on the subject, and deliberately choose an institution of the beast, in place of one of God's own appointments. Such become subjects of the fearful threatening of that message. But as the case now stands, all Sunday-keepers have not the light on this question, and until the light comes, their course is comparatively free from condemnation. We therefore made the statement that we did, and we still adhere to it, in view of this declaration of our Saviour, by which we think that we are fully justified: "And this is the condemnation that light is come into the world, and men

loved darkness rather than light." John iii, 19. But all rejection of the truth after the light has been clearly set forth, we must regard as a willful rejection, and we believe the people will be fully tested on this question.

"3. That the Bible is an *insufficient* rule of faith and life for the church, and that the 'visions' of Sister W. are 'Heaven-ordained means to bring them to the unity of the faith.'"

We are truly grieved that Eld. H. should utter against us so grave a charge as that we deem "the Bible an *insufficient* rule of faith and life for the church;" not only because it is false in itself, utterly and entirely so; but also because it places us on the same ground with that power which has found it necessary to discard the Bible, in order to sustain its dogmas of Sunday-keeping, purgatory, worship of images, and kindred traditions.

Standing on the doctrine of "the Bible and the Bible alone," as firmly as any Protestant, we think we have given no ground for the above accusation. The charge is apparently based on our allusion to the visions as a "Heaven-ordained means" to bring us "to the unity of the faith." Eld. H. is doubtless aware that God has placed certain means in the church to bring them to the unity of the faith. At any rate the apostle so declares in the scripture to which we referred, Eph. iv, 11-13.

Now can we not avail ourselves of these means which God has placed in the church without exposing ourselves to the charge of discarding the Bible as a sufficient rule of faith and practice? If we cannot, why were they placed in the church? And if we can, does not the charge of Eld. H. recoil upon himself? The Saviour promised his disciples, that after his departure he would send them the Spirit of truth to lead them into all truth. Paul declares to the Corinthian brethren that the Spirit of God operates in a diversity of ways, but that it is one and the same Spirit. We presume Eld. H. has often prayed to be guided by the Holy Spirit into the truth. Now shall he or we presume to dictate to the Almighty in what way his Spirit shall operate in giving us the light for which we seek? Shall we say that if the Spirit of God shall operate upon our own hearts in impressing us with the truth, or leading us to an understanding of his word, that we will receive it; but that if he sees fit to accomplish the same objects through vision in some other member of the church, we will reject it with scorn and contempt? For our own part we can but exclaim, God forbid! Eld. H. can take that course which to him seems most consistent. We take the Bible, and the Bible alone as our rule of faith and practice; but the Bible declares that these agencies shall exist in the church; and hence whenever we see any manifestation which gives undoubted evidence of being the work of the Spirit of God, if we reject it, we do just so far, instead of taking the Bible, reject the Bible. There is no avoiding this conclusion. To make his charge consistent, and save it from recoiling disastrously upon himself, Eld. H. should no more ask the guidance of the Holy Spirit for himself; he should like some who have fallen far into the slough of infidelity, reject the idea of the Spirit, and discard all its operations, under the plea, that the revealed word is sufficient, and we have no need of the enlightening and guiding influence of the Spirit at all. But hold! if he takes this view, he rejects the Bible; for that plainly declares that the Holy Spirit will exist and operate in the church in a diversity of gifts. One horn or the other of this dilemma, he is obliged to take. One thought more on this point. Should we, because he seeks the "Heaven-ordained means" of the guidance of the Holy Spirit, in order to an understanding of the scriptures of truth, charge him with thereby holding the Bible as an "insufficient rule of faith and life," how would he regard it? There was a little rule laid down by the Saviour on a certain occasion, which has been called the "golden rule," probably on account of the value of its principles; with double appropriateness might it be called "golden" at the present day, on account of its scarcity.

"4. That we have no commandment to 'refrain from worshipping images, swearing, lying, or stealing, except it be found in the Decalogue.' And he adds, 'that he (the editor of the Voice) does not do these things because they are forbidden by the ten commandments, we are well persuaded.' The reason why these things are unlawful for us, (not 'the reason why we do not

do them') is because they are forbidden by the gospel of Jesus Christ."

The editor of the Voice may have penned this statement in all sincerity, but it cannot be correct; for the gospel of Jesus Christ contains no command to us to "refrain from worshipping images." He cannot find it there. It forbids the practice only by enforcing the original law which contains the prohibition.

"5. We are accused of 'changing the issue,' because by an inadvertence, the word '*such*' was left out of the following quotation from the Review. 'We never heard of any who kept the seventh day getting into any *such* difficulty.' We have only spoken of one difficulty, and the whole connection shows what difficulty was referred to."

A reference to our remarks will show that Eld. H. is laboring under an entire misapprehension here. The omission of the word "*such*" had nothing to do with the change of issue which we pointed out to him. But it was just this: The question that first came up was, how a definite day could be kept for holy time, in view of the fact that time is gained or lost in going round the world, and that some missionaries on a certain occasion found themselves one day apart in their Sabbath.

We replied that this was a question for Sunday-keepers, not Sabbath-keepers, to settle; for they keep just as definite a day as we do, and they were the ones who got into the difficulty. In reply to this, Eld. H. turned right aside to the question of the commencement of the day here, and to the fact that the question had once come up among S. D. Adventists, whether the day should begin at six o'clock or at sunset. Now it seems to us that any one must see that this is entirely another question, from the gain or loss of a day in going round the world. Then he added, "To say that this is a question for Sunday-keepers to settle, not Sabbath-keepers, does not meet the case." But we did not say that this is a question for Sunday-keepers to settle. Whether the day should begin at six o'clock or sunset, we have never proposed to Sunday-keepers to decide. We settled that ourselves, by the word of God, satisfactorily too. Now we say that this is changing the issue completely, and applying to this new issue, language which we used solely in reference to the gain or loss of time east and west. And to this false issue, in which the visions have been made the main object of remark, he has strictly adhered, making no reference whatever to the original and real question under discussion.

There are other points which we might notice, such as its being "very kind" in God "to add a special revelation to what was already revealed so plainly" (isn't it "very kind" in him to give us his Holy Spirit to aid us in understanding "what he has already revealed so plainly" in his word? This remark has perhaps a wider application than was intended), and about the difficulty being "removed by the vision," which has now become "a law" with the S. D. Adventists, &c. But we fear a continuation of this controversy would accomplish nothing. While the remarks of the editor of the Voice must place us in a very wrong and unfavorable light before his readers, but few, if any, of them would see our reply. Hence we leave it, with an abiding confidence that truth will progress and triumph, and that its future agitation will give opportunity for all misapprehensions to be corrected, and all the honest in heart to see the light.

Report from Bro. Hutchins.

BRO. WHITE: As Bro. Pierce was unable to fill his appointment at Eaton, C. E., last Sabbath in consequence of being called away on business of a very important nature, I attended this meeting. Brethren and sisters were present from Compton, Eaton, Westbury and Melbourne, who though disappointed in not seeing Bro. Pierce, had a mind to work.

There was no necessity of reminding any one of this number of the recommendation of the General Conference Committee relative to spending this day as a day of fasting and prayer. Like the people of God anciently, when brought into straitened circumstances, 2 Chron. xx, "they gathered themselves together, to seek help of the Lord." "Give me to feel my brother's woe," seemed to be the language of each heart. Their words and actions, told that they feel

that the cause of God is one. It was a free place and good to be there.

I spoke with freedom on the present preparatory work of the church for the solemn events of the future; also on the gifts. The brethren and sisters were ready to follow with their cheering testimonies. The blessing of the Lord rested upon us while attending the ordinances of his house. Union, harmony and love, characterized all of our meetings.

On first day, we drove about six miles, where we found a convenient place for baptism. As we followed the example of our Lord and Master in this divine ordinance, the Spirit of God rested upon us. It is pleasing to see the young enlisting in the all-victorious army of the Lord, and following him in the pathway of obedience. May the hearts of the dear saints still be cheered by seeing their children take a stand for the truth and start with them for Mount Zion. To such the Spirit and the bride say, *Come.*

A. S. HUTCHINS.

Barton Landing, Vt., Sept. 1., 1864.

Sanctuary and Synagogues.

WHILE sweeping the Wesleyan chapel in Olcott, after our last monthly meeting, I was thinking of the idea that seems to be in the minds of the people, when we speak of the cleansing of the Sanctuary, as the work of our High Priest in Heaven. The first thought, almost invariably, is, There is nothing in Heaven that needs cleansing. In modern, popular pulpit language, a sanctuary is a meeting-house; and hence, being altogether uninstructed in respect to the important and deeply interesting subject of the Sanctuary of the Christian dispensation, the scriptural idea of cleansing the Sanctuary suggests nothing to their minds but washing and scrubbing, sweeping and dusting.

All ought to know that there was but one Sanctuary in the Jewish age, and that the Christian has one, and only one, answering to the former as the antitype to the type. The tabernacle, and afterward the temple, —the place where God recorded his name, and where he dwelt among men by his visible glory—was the Sanctuary of that age; and whoever will read Heb. viii and ix with care, will find that that was a type or shadow of the Sanctuary of this dispensation, and that the latter is in Heaven, where our merciful High Priest, Jesus Christ, now intercedes for those who come to God through him.

Everything connected with the intercessions of Christ in behalf of his people should be of deep and thrilling interest to Christians. Yet the mass of Christians of the present day have no interest in the subject of the Christian Sanctuary; because they are wholly ignorant of its existence. How can this ignorance be accounted for? Perhaps no better answer can be given than this: The beast of Rev. xiii, opened his mouth in blasphemy against God, to blaspheme "his name, and his tabernacle, and them that dwell in Heaven." The name of God has been applied to the pope; the *Tabernacle* or Sanctuary of God, the only place from which pardon can come, has been supplanted by sanctuaries on earth, where the pope, the bishops and the priests, professedly absolve from sin; and the dead saints have been considered ministering spirits to the living, instead of the angels, who "dwell in Heaven," and do always behold the face of the Father. And so it has come to this, that the heavenly Sanctuary has been lost sight of, and every meeting-house is called a sanctuary.

I have said that there was but one sanctuary for God's people of the former dispensation; but there were many synagogues, which were places of religious instruction and exhortation. Our places of worship may be considered as answering to these. In the German Bible, for synagogue we have *schule*, which in English is school. These were built by the people, as convenience might dictate, and sometimes by wealthy individuals. Of a friendly Gentile, it was said, "He loveth our nation, and hath built us a synagogue." Luke vii, 5. There was a vast difference between the Sanctuary and the synagogues; yet these doubtless were esteemed sacred to divine service. In Ps. lxxiv, they are called "synagogues of God." Verses 7, 8. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the

ground. They said in their hearts, Let us destroy them together; they have burned all the synagogues of God in the land."

From the fact that the synagogue was esteemed the Lord's, I infer that it is perfectly right to build houses for public worship and religious instruction, and dedicate them to the service of God; and consider them too sacred for festivals, parties of pleasure, and places of amusement. But let us never forget the difference between the synagogue and the Sanctuary. And while we worship in the place which we have chosen, let our worship be directed to the place that God has chosen as his dwelling place, to the Sanctuary where Jesus our High Priest pleads before his Father's throne.

Some have attempted to justify the practice of highly ornamenting church buildings, by referring to the temple of Solomon, beautified and adorned by God's direction. Such do not seem to know that the temple was the "pattern of the things in the Heavens," Heb. ix, 23, and was intended to give a faint representation of the "glorious Sanctuary" in Heaven, which is called, "The beauty of holiness." Ps. xvi, 6, "Strength and beauty are in his Sanctuary." Verse 9. "O, worship the Lord in the beauty of holiness." Marginal reading, "O, worship the Lord in the glorious Sanctuary." See also Ps. xxix, 2. If you wish to build something to represent God's dwelling place—"the temple of God in Heaven"—make it beautiful, splendid, glorious, as possible; but do not undertake it without special direction from Heaven, lest you aid in the work of blaspheming his tabernacle.

The cleansing of the Sanctuary is the work of a priest, in blotting out the sins of the people. It was performed in figure once a year under the law. It is done once for all, by our great High Priest in Heaven. The solemn moments for the performance of this work are now passing; and when it is finished, he that is filthy must remain filthy still. Oh, that all were interested in the subject of the Sanctuary!

But though the cleansing of a synagogue is not the cleansing of the Sanctuary, the place where God's people meet to worship him, should be an orderly, a neat and cleanly place. And, to the honor of the usual occupants of the house first above mentioned, and those who attended our monthly meeting, I found no pomace of tobacco, or pools of the juice in any part of the house; a thing, which though common in some places, never ought to be once named as becoming the saints of God.

R. F. COTTRELL.

Sabbath Meditations, No. 6.

THE work of self-examination, or the examination of one's heart, is a work of vast importance. Few practice it, consequently few are saved. This work is not peculiar to present truth, but it is a work which all God's people have performed with fidelity and impartiality, all those in the past, who have won a martyr's crown, or the precious testimony that they pleased God.

This work is not always a pleasing task; for often one will find evidence of the existence in his mind of hidden motives, and desires, and emotions, which tend as he discovers them to cast a gloom over his thoughts.

Often such a person finds within his heart that which he had supposed himself free from, and which he had condemned in others, and which he had held in disgust and hatred.

But never is heavenly consolation more sweet than to one who having divested himself of self-righteousness and vanity, calmly addresses himself to thorough heart work, with anxious care and patience, looking over not only the acts, words and thoughts of the past day, or week, or month, but rigidly scanning the past history of his life, as memory has written it. Slowly and carefully he weighs each important or trivial act, in the scales of justice. Treacherous memory often covers up hidden sins; self-love pleads for the extenuation of others; pride puts a false coloring upon motives, and sets up clamors in behalf of itself; or fanaticism entering by a secret door, unhinges all, and the victim rushing to hasty conclusions, from the terror of a guilty conscience, speeds away to open confessions of secret sins, which should only be confessed to God: or in other cases sinks dignity and self respect, in admission and confessions to the wicked scoffer, which

neither principle, nor justice, nor common sense demanded.

To examination of self, one must bring a cool head, and a praying heart, that memory may faithfully perform her part; that prejudice and partiality may cease to bias the mind, that rigid fidelity and justice may sway the judgment, and most important of all, that the Holy Spirit may aid us in this work.

If one had always and daily performed this work, it would now be an easy task; but often it is yet to be begun, and often it is to be done for the first time thoroughly. Many who hope in God, are poor scholars in heart work; but let such rather rejoice that yet an opportunity occurs of this kind, rather than to dread so important a work.

Patience is a virtue here, as elsewhere; for one unused to such an exercise, will make slow progress at first. As the child in his alphabet stammers in his first efforts, let not such in their discouragement "give up the ship," as some have done, because the subject is difficult at first, but rest assured, that there is no work which pays so well as heart work.

This work cannot be done in a hurry, nor all at once. But at times you will feel the deep pangs of a wounded spirit for some past wrong. Then is the time to settle it with God and your own soul, by fervent prayer, to view sin in its just and true light, whether it may concern the interests of a third party, and whether God can be glorified and his cause advanced by confession to such third party; and if restitution is demanded, how, and in what manner, if it is possible so to do; and often such a proceeding may be so involved in difficulty, that a good adviser is needed, and then be sure to open your mind to a trusty, faithful, judicious person, who knows and keeps the commandments of God and the faith of Jesus; one who does not pander to a depraved appetite; for such a person may be perverted in his understanding. In the absence of such a friend ponder well your duty, but see that your heart does not harden by procrastination; but think of Zaccheus, who came to the noble resolution of restoring four-fold.

But most of our difficulties are of a more difficult and complicated nature than open wrongs and injury of others; for we are liable to habitual sins against ourselves and against God, covetousness, vain talking and jesting, love of the world, coldness toward God and his people, manifested in neglect of privileges, neglect of the Sabbath, not in form perhaps, but in spirit; deadness in prayer, in exhortation, stupidity in reading his word; want of care for his cause and his people, want of anxiety for the salvation of our fellow men, want of interest in the stirring truths of the third message; negative sins as they are often called. Why do they exist in the soul? Here is work for self-examination.

This can not all be done in a day; but daily we may avail ourselves of this privilege; and if it is with you as with me, here you will find often the sweetest fruits of the Spirit; for while God approbates such a labor, and grants his Spirit to aid in the work, and brings home to the conscience each wrong often with pungent conviction, when one honestly and faithfully condemns self and with fervent prayer seeks for pardon for the past, and grace for the future, then do divine consolations restore the soul to peace and calmness, the better to fit it for more thorough work, and more satisfactory heart labor, when renewed again.

J. CLARKE.

The Fast.

DEAR BRETHREN AND SISTERS: Sabbath, Aug. 27th, will long be remembered by the little band of believers here. Bro. Taylor was with us, and spoke in the morning, upon the subject of fasting and prayer. In the afternoon we had a season of prayer, and about fifty joined in the earnest petition, "Spare thy people, O Lord, and give not thine heritage to reproach." We felt that it was good to afflict our souls, and humble ourselves before the Lord, in view of our wants as a people. We also felt thankful that a day of fasting and prayer had been appointed; and our hearts filled with grateful love and trust as we realized that thousands of earnest prayers were ascending to God in behalf of his cause and people. Oh, I am glad that

the God of Israel still heareth prayer; and though faith has almost died out of the earth, yet there are a humble few who still plead and prevail with him.

The Lord has worked for us hitherto, and we will still trust him. He has always, in all ages, guided and delivered his people when they cried to him in faith, and he is "the same yesterday, to day, and forever." His children are as dear to him now as they were in the days of ancient Israel. And "though the sea may be before us, the enemy in our rear, and mountains on either side of us," yet we will joyfully go forward, trusting in the mighty God of Israel.

After spending about two hours in prayer, we retired to the water's side, where three found a grave for their sins, and, I trust, have risen to walk in newness of life. We found that it was sweet to be buried with Christ by baptism, and as we entered the liquid stream, we felt from our hearts to say,

"We love thy name, we love thy laws,
And joyfully embrace thy cause;
We love thy cross, the shame, the pain,
O Lamb of God for sinners slain.

We sink beneath the mystic flood;
O bathe us in thy cleansing blood;
We die to sin, and seek a grave,
With thee, beneath the yielding wave."

After baptism, we repaired to the house of a brother where the ordinances were administered. Language fails to describe the precious season we here enjoyed. We felt that the blessed Jesus was walking through our midst, "though unseen by human eye." And by faith we heard him whisper, "Peace I leave with you, my peace I give unto you;" and we realized that "his peace" is not as the world giveth. And though this heavenly treasure may be bestowed upon us, yet we must not expect at all times to be happy, for he was often bowed beneath a weight of woe which he could not sustain, until strengthened by angels. And if "his peace" is given to us, we too must expect to bear burdens, and to feel deep anguish of soul for the salvation of perishing sinners.

I feel to praise the Lord for the sacred institutions of his house, and I am glad there are those who are willing to humble themselves, and wash the feet of their Saviour in the person of his disciples. This humbling duty is just what we need to melt and subdue our proud hearts; and while we were performing it, the blessing of the Lord descended upon us "like dew upon the mountains of Zion," and we felt, as a brother remarked, "That the translating power was among us—that we were enjoying drops of the latter rain."

As we were closing this holy ordinance and preparing to partake of the emblems of our Saviour's love, the clouds which had been gathering during the day, broke away, and the golden beams of the setting sun streamed into the room, shedding a mellow, holy light upon us: and we thought, What a fitting emblem of the truth which is casting its bright rays o'er our pathway. As we near the end, as time is sinking into the arms of eternity, the holy light of truth from the Sun of Righteousness, is resting upon us with glorious effulgence. And like the departing rays of the summer's sun, its light sheds a heavenly, holy influence upon our hearts and lives. Praise God for this precious light!

After commemorating the sufferings and death of our dear Saviour, "we sung a hymn and went out." And as we parted we felt to praise God that we had been permitted to "sit together in heavenly places in Christ Jesus," and we thanked him too, for these bright spots in our pilgrimage, which are foretastes of the joy that will be ours when we "change our cross of anguish, for a bright, unfading crown." Our hearts have been greatly cheered, and we feel a renewed determination to press on "in the way that is narrow," and we earnestly ask your prayers, dear brethren and sisters, that we may ever be found walking "in all our Lord's appointed ways," and at last be among the jewels that will be gathered home when Jesus shall come.

Yours in the bonds of Christian love.

MARY F. MAXSON.

Adams' Center, N. Y.

God is love.

To those Commencing a Religious Life.

1. Do not expect so sudden and remarkable a change as to leave no doubt of its reality. Usually, there is in the Christian-heart, a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

2. Evidence of piety is not so much to be sought in high emotions of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a continual effort in every-day life, to regulate our thoughts, feelings and conduct, by the Word of God. It is the nature, and not the degree of our affections, which is to be regarded in the examination of our evidences.

3. Do not expect to find in your own case, every thing you have heard or read of in the experience of others.

4. Do not suppose that religion is a principle of such self-preserving energy, that when once implanted in the soul, it will thrive and continue to increase without effort. God will not sustain and bring to maturity the work of grace, without your own voluntary concurrence in the diligent use of means, more than he will cause the harvest to whiten in the field of the sluggard.

5. Do not expect to be made happy by religion unless you become eminent Christians. The Christian may be the happiest man on earth, but he must be a faithful, active, and devoted Christian.

6. Do not make the practice and example of other Christians the standard of piety at which you aim. But look into your Bible and see how Christians ought to live. See how the Bible says those who are Christians must live, and then if you find your Christian friends living in a different way, instead of having cause for feeling that you must do so too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians, when they are not.

7. Remember that your evidence of possessing ceases when any thing else has the first place in your thoughts and interest. Religion should not lessen our love for our friends, or our enjoyment of rational pleasures; but the desire to please God in all our ways, should be the prevailing feeling of the mind.

8. Never for one day omit to read the Bible, with prayer. This is a most important direction. It is of the utmost importance that you should never for once, break through this habit. Prayer and the Bible, are your anchor and your shield; they will hold you firmly in the path of duty, and protect you from temptation.

9. Attempt by your efforts and example, to raise the standard of piety and activity.

10. Be active in promoting all benevolent objects. Make it an object to prepare to lead with propriety, when necessary, in all social duties. At this period, let every Christian learn to guide the devotions of others, as well as to lift up his own private supplications.

11. Remember that the principal duty of a Christian as it respects others, is to excite them to the immediate performance of their religious duty. There is no Christian but can find some one mind at least, over which he can have some influence, and if we can do any thing to save others from eternal death, nothing should for a moment prevent our attempting it.

12. Lastly do not be discouraged because you find that you are very deficient in every one of the particulars specified. Remember that the Christian life is a warfare, and that it is only at the end, that we are to come off conquerors. When you feel your own strength and resolution failing, go to Him who hath said, "My grace is sufficient for thee, and My strength shall be made perfect in weakness." Call upon Him, "and He will be very gracious unto the voice of thy cry; when He shall hear it He will answer thee." Remember also, the conflict is short; the race will speedily be accomplished.—*Christian Secretary.*

PRAYER.—When thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure; in both, with faith and humiliation; so shalt thou undoubtedly receive what thou desirest, or more or better. Never pray rightly made was made unheard; or heard ungranted.—*Quarles.*

"Grapes in the Wilderness."

IN Hosea ix, 10, the Lord says, "*I found Israel as grapes in the wilderness.*" He is telling of his gladness in finding these lost sheep, his delight in taking them up when they were wayward, sinful, wandering souls. It gave him great joy to save them. It was as refreshing to him, as is a cluster of grapes to a weary traveler in the weary wilderness, whose lips are parched, and whose eyes have long rested on barrenness, and who hails with satisfaction and delight, the sight of a vine and its juicy grapes. Dr. Livingstone gives an instance of this feeling: "In latitude 180 we were rewarded with a sight which we had not enjoyed for a year before, large patches of grape-bearing vines. There they stood before my eyes." The traveler thus gives utterance to his delight: "The sight was so entirely unexpected that I stood for some time, gazing at the clusters of grapes with which they were loaded, with no more thought of plucking than if I had been beholding them in a dream."

Be sure young reader, that the Lord Jesus will welcome your return to him. No fear of his casting you out. No; your coming will be to him as pleasant as are grapes in the wilderness to a traveler; the very sight of your first arising to go, will be as when the eye of the traveler is gladdened by the green leaves and hanging branches of the vine. And surely you cannot do anything more really satisfying to the Lord than bringing others as Philip brought Nathaniel to Jesus. You are bringing as it were, grapes to the lips; you are giving strange joy to our God, who waiteth to be gracious. He has infinite pleasure in souls that return to him and live.

A Novel Plea.

A JUDGE relates the following incident that occurred in his practice: He was trying a petty case, in which one of the parties was not able to pay counsel fees, and undertook to plead his own cause. But he found, in the course of the trial, that the keen and adroit attorney who managed the case for the other party was too much for him in legal strategy, evidently making the worse appear the better cause.

The poor man Mr. A., was in a state of mind bordering upon desperation, when the opposing counsel closed his plea, and the case was about to be submitted to the justice for decision.

"May it please your honor," said the man, "*may I pray?*"

The judge was taken somewhat by surprise, and could only say he saw no objection. Whereupon Mr. A. went down upon his knees, and made a fervent prayer, in which he laid the merits of his case before the Lord in a very clear and methodical statement of all the particulars, pleading that right and justice might prevail. "O Lord, thou knowest that this lawyer has misrepresented the facts, and thou knowest that it is so and so"—to end of the chapter.

Arguments which he could not present in logical array to the understanding of men, he had no difficulty addressing to the Lord, being evidently better versed in praying than pettifoggery.

When he rose from his knees, Esquire W., the opposing counsel, very much exasperated by the turn which the case had taken, said:

"Mr. Justice, does not the closing argument belong to me?"

To which the judge replied: "You can close with prayer if you please!"

Esq. W. was in the habit of praying at home, but not seeing the propriety of connecting his prayer with his practice, wisely forbore, leaving poor Mr. A. to win his case, as he did, by his novel mode of presenting it.

THE BIBLE IN THE FORMATION OF CHARACTER.—An English barrister who was accustomed to train students for the practice of law, and who was not himself a religious man, was once asked "why he put students, from the very first, to the study and analysis of the most difficult parts of the sacred scriptures?" "Because," said he, "there is nothing else like it in any language, for the development of mind and character."

Signs in the Sea.

Just before the coming of the Son of man, he informs us that among other signs upon earth, the waters of the great deep will be unusually agitated. He expresses the fact by saying, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Sea travelers tell us this is now true. Fourteen hundred shipwrecks are said to have taken place in the Mediterranean sea during the first week of December, 1863.

We are fully satisfied that all the signs which the Saviour and apostles gave as tokens of his second coming, will be literally fulfilled, as was the darkening of the sun and moon in 1780, and the falling of the stars in 1833. The distress of nations is being felt, and their death-pains are rapidly increasing. Yet they understand it not because led by blind leaders who promise them days of peace. But when they shall say peace and safety, then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. If we do not wish to be in darkness, we must take heed to the sure words of prophecy, from which cometh our light. One chief reason why so many are groping in darkness, is because they neglect the prophecies. He is not wise who does. Others see light, but will not walk in it, lest they receive reproach from the enemies of truth; they put their light under a bushel, and thus show they are ashamed of the words of Jesus. Such can have no ground to hope for acceptance at the coming of Christ. It will not do to make the least compromise with error or the workers of iniquity. Now is the time to be firm and bold, consecrating all to the Lord. We are rapidly nearing the heavenly harbor, where stormy seas and angry waves foam no more,—where all will be peace, love, and joy, for ever and ever. Shall we meet on that happy shore?—*Sel.*

None but Jesus.

A LITTLE more than thirty years ago, one of England's greatest men—eminent alike as a scholar, an elegant writer, and a statesman—lay on his death-bed. He breathed with great difficulty; and when one by his bed-side spoke to him of the love of Christ, he answered, slowly, pausing after each word—"Jesus Christ—love—the same thing," while a smile of exquisite sweetness played on his features. After a long silence he said, "I believe—" "In God?" asked one suggestively. "In Jesus," was his calm reply. He never spoke again except to say—in answer to the inquiry how he felt—"Happy." such was the last scene in the life of Sir James Mackintosh, the essayist, jurist, statesman, philanthropist, associate of Wilberforce, and classmate and friend of Robert Hall. One of the greatest minds of his own, or any age, was peaceful and "happy" in the faith of Jesus—to him the incarnation of Divine love. He had studied the literature of all ages. He was familiar with the great writers of Greece, and Rome, and England, and even the learning of India. His own history of philosophy, shows us the vast range of his reading. But as the needle turns to the pole, so his mind turned at last toward the pole star of our common Christian faith. He found in all the clustered constellations of intellectual greatness that crowded the firmament of time, only one "Star of Bethlehem."—*N. Y. Observer.*

WEAR A SMILE.—Which will you do, smile and make others happy, or be crabbed, and make everybody around you miserable? You can live among beautiful flowers, and singing birds, or in the mire surrounded by fogs, and frogs. The amount of happiness which you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make hundreds unhappy almost beyond endurance. Which will you do? Wear a pleasant countenance, let joy beam in your eye, and love glow upon your forehead. There is no joy so great as that which springs from a kind act, or a pleasant deed, and you may feel it at night when you rest, and at morning when you rise, and through the day when about your daily business.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Demmon.

BRO. WHITE: Pursuant to appointment we met with the Lynxville church the 12th and 13th, and held our first Quarterly Meeting since its organization by Bro. Sanborn. Bro. L. G. Bostwick preached four times, I trust with profit to many that heard. There appeared to be a determination manifested on the part of the brethren and sisters to move forward, and help this message to rise. The ordinances of the Lord's house were celebrated on first-day, at 4 o'clock P. M., at the school-house, publicly, thus giving heed to the injunction of the Scripture, "Let your light so shine before men," &c. While engaged in washing feet Bro. Bostwick showed up the necessity of the ordinance, accompanied with an exhortation to live out the solemn truths of the third angel's message, and get ready for the soon appearing of Jesus. There were other stirring testimonies given, which I trust served to link heart to heart, so that we may stand shoulder to shoulder, in these trying times, when the wicked rage, and persecute God's children.

Some in Iowa we understand are meeting with persecution for the truth's sake. One sister has been turned out of doors for keeping the Sabbath. Others are threatened. It seems that we are getting into the time of trouble, and I believe that all our Christian graces must and will be tried, so that we shall have to stand by faith.

To the brethren and sisters scattered abroad, I would say, Stand firm. Remember that "in your patience possess ye your souls." Strive to cultivate a spirit of meekness, for such shall inherit the earth. Press together. "Let each esteem others better than themselves." By so doing, you will avoid much trouble among yourselves. Set your faces as flints Zion-ward. Let your motto be, "Eternal life." Let your lamps be trimmed and burning. I believe that this message will soon go with its loud cry, and the work will soon be finished in the heavenly sanctuary, when Jesus will lay by his priestly robes, and come to gather his faithful ones home. That you and I may be among that number is my prayer. Amen.

THOMAS DEMMON.

Kickapoo, Wis.

From Sister Guisinger.

DEAR BRETHREN AND SISTERS: It always rejoices my heart, to hear and know that God will answer prayer, when we go to him in faith, and according to his will.

God will manifest his power, and deliver his children from the hand of the enemy. I can testify to you of the power of God in my behalf. About five weeks ago I was suffering under the hand of affliction, and feeling but little hope of recovery from medical aid, I sent for the brethren and sisters, who followed the directions of the apostle James; and, blessed be the name of the Lord! he heard, and rebuked the fever; and I was able to attend the quarterly meeting that was held at Portage the day following. This was truly encouraging to me, and to all the rest of the brethren and sisters. It also strengthened my faith in the promises of God. Oh! may I be strengthened to live out the truth, and stand in my place, clad in all the armor of God.

Yours in hope of eternal life.

Portage, Ohio.

S. GUISINGER.

From Sister Scott.

BRO. WHITE: I am thankful that I have the privilege of speaking through the Review and acknowledging to the brethren and sisters my own unworthiness and the goodness of God to me. For more than a year I have been striving to get nearer to God. I have passed through many dark hours, temptations, and struggles with the enemy; but I feel as if I had passed through a refining fire, and to-day finds me, not with a greater abundance of joy than I have often experienced in my Christian warfare, but with a greater degree of knowledge of godliness for which I most heartily thank my Father in Heaven. Oh how I long to meet with the true children of God, and with them enjoy the gracious outpouring of his Spirit, but I am alone with none of like faith to commune with. But thank God, I have his blessed presence to strengthen me, still I long to be nearer the throne. The Review is a weekly visitor which I prize very highly. Bro. Bourdeau's remarks on holiness came to me as meat in due season.

I am striving for holiness without which none shall see God; yet I feel my weakness. Brethren and sisters, let us gird on the armor, and be ready to meet the Bridegroom at his coming. I think there might be much good done, could a messenger come here late this fall, or in the winter; for there have been no meetings here of any kind for over a year; hence the people

would be glad to come out and hear the Lord's truth. We shall have a large brick schoolhouse completed by winter, and the country is thickly settled. We live five miles from Bridgeport the nearest point on the Milwaukee and Prairie du Chien R. R.

M. T. SCOTT.

Patch Grove, Wis.

From Bro. Macomber.

BRO. WHITE: I would say for the encouragement of all who set apart the last Sabbath day for fasting and prayer, that with me the time was a very precious season. The Lord was with us by his holy Spirit and approved the movement, and gave us the satisfactory evidence that our supplications were noticed, and that answers according to our requests would in due time be granted.

To his name be everlasting praises given,
Now in this world and at the last in Heaven.

Aug. 28, first-day, I listened to a discourse from Eld. F. Berriek on the subject of immortality and our duty to God and our fellow-men. If he had been a Seventh-day Adventist, he would not have been permitted to preach in the house that he occupied for the day; but no S. D. A. messenger could have delivered a more thorough commandment-message than he did.

1. He set forth the cause of man's rejection from the tree of life, namely, through disobedience, by which he lost the blessing of immortality.

2. He showed us from the scriptures how we are to gain access to the tree of life, and quoted Rev. xxii, 14, "Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city." Of course the commandments referred to, are the commandments of God the Father, because it is Jesus his beloved Son speaking to John on this occasion. So I think as the local Baptist minister remarked to me after the sermon, that Bro. Berriek could not dispose of the seventh-day Sabbath while holding to such views as these, and also remarked that the arguments produced by him in his discourse had entangled him in such a manner that he could not extricate himself without keeping God's commandments, the seventh-day Sabbath not excepted.

I would that Bro. B. might go on, continue in the good work, get baptized into the third angel's message, and sound the good news to the saints of God, as his gift well qualifies him for the work, with the keeping of the commandments of God and the faith of Jesus. Let us be found thus doing, and then when the Lord comes, we shall have right to the tree of life, and gain immortality that was lost or forfeited by disobedience.

And then, blessed be the name of the Lord! we shall shout, Victory, victory through Christ our everlasting King. Then the crowns of gold will be ours. Then the harps, that are all in tune, shall be ours, and a knowledge of the use of them also. Oh the harmony! How enrapturing the thought! Heaven's music will far excel anything of earth. Oh that all would obey, and have right to the tree of life.

E. MACOMBER.

New Shoreham, R. I.

Extracts from Letters.

BRO. D. D. HAINES writes from Haverhill, Mass.: I would say that I am not weary in this good cause. The truth shines brighter, and my love for it increases. I am trying to live out the truth and Christ is more precious to me now. I am striving to keep all God's commandments, and delight in the Law of God. I love the precious truth of the third angel's message, although I find it very humbling. It was just what I needed to see my duty, and to be purified through obeying the truth, and doing the will of God.

BRO. E. E. JONES writes from Linden, Mich.: The day appointed for fasting and prayer by the people of God, was a day long to be remembered by the little branch of his church at Tyrone. The children seemed greatly interested. Four of them resolved to go with their parents to the kingdom. We felt that the Spirit of the Lord was in our midst, for which we did greatly rejoice.

Pray for us that we may be faithful and exert a holy influence around. We would like to see Bro. Bates again. We felt that his visit was timely. Some were strengthened by his example of living faith. All were encouraged to press forward to obtain the prize that lies at the end of the Christian race.

Obituary Notices.

DIED, Aug. 26th, 1864, of congestion on the brain, John Nelson, only child of Bro. Caleb A. and sister Permelia S. Bates, aged 17 months 24 days. The writer made a few remarks from 1 Cor. xv, 26, to an attentive congregation, who seemed to sympathize deeply with the bereaved parents.

SOLOMON MYERS.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 20, 1894

Question.

In the constitution of the General Conference we read: "Each State Conference shall be entitled to one delegate in the General Conference, and one additional delegate for every twenty delegates in the State Conference." My question is, How many delegates must a State Conference have in order that it may send two delegates to the General Conference?

I. COLCORD, JR.

ANSWER.—Twenty. A State Conference is entitled to one delegate in the General Conference, without any reference to the number of delegates of which such State Conference is composed; and after that one delegate for every twenty delegates composing the State Conference. Thus if a State Conference consists of twenty delegates from the churches, that Conference can send two delegates to the General Conference; if consisting of forty delegates, three in Gen. Conference; if of sixty, four, and so on.

OUR Business Department this week does not come up to its usual proportions. An extra amount of other office duties has so encroached upon the time of the Secretary that many business matters are necessarily deferred till next week.

EDWIN SHULTS. For Book on Slavery see notice by Bro. Andrews in another column.

Bro. J. B. Tinker of Watson, Mich., appropriates \$1.50 to help publish the Review, in response to "What shall be done?"

OWING to a press of work in the office I have not been able to prepare the report of the committee on the circulation of the Review, for the month of August in time.

I have now decided to let the matter rest until after the close of the present month and then report for the months of August and September. In the mean time send along the subscribers. E. S. W.

Note from Bro. Loughborough.

OUR meeting is still progressing here. Eleven have subscribed for the Review. Bro. Cornell has had quite a siege with fever for most of the time since the meeting commenced, but Bro. Howard and Stratton have assisted in speaking to the people for the last week. Their help was a relief to me. The attendance is good. Tent full yesterday and evening. About 500 voted for us to remain another week. We trust many will be led to obey the truth. If rains do not hinder our meeting, we shall have interesting times this week.

J. N. LOUGHBOROUGH.

Note from Bro. Steward.

BRO. WHITE: I have been holding meetings at Marquette for a week with increasing interest. The last two evenings the house was full to overflowing and they gave good attention while I pointed them to the Sanctuary in Heaven. I intend to continue my meetings there over another Sabbath and first-day. May the Lord bless these efforts to the salvation of precious souls. The church in Marquette is still advancing. May the Lord prosper them.

T. M. STEWARD.

Note from Bro. Bates.

THE Monthly Meeting for Allegan, Allegan Co., was held in Watson, Sep. 10. This was a good gathering, a fair representation of the churches. They were encouraged, strengthened, and blessed of the Lord.

JOSEPH BATES.

Note from Bro. Ingraham.

BRO. WHITE: Our tent-meeting at South Bend Indiana closed August 28th. I tarried one week after we took down the tent, and labored some during the week. On Sunday Sept. 4th, I baptized fifteen. It was a precious

season. About twenty-five are keeping the Lord's Sabbath. WM. S. INGRAHAM.

P. S. My labor in connection with Bro. Waggoner this summer has been very pleasant. The Lord has blessed our labors for which we feel very grateful.

W. S. I.

Report from Bro. Taylor.

BRO. WHITE: I was with the church at Roosevelt, Sept. 3d and 4th, being the Monthly Meeting for Oswego Co. Our hearts were cheered by meeting brethren from the churches of Oswego city, West Monroe, Kirkville, and Verona. The attendance was large, the attention good. Three were baptized, and one united in church fellowship.

The 10th and 11th I spent with the church at Mannsville. The most of the church at this place were present, and a good meeting it was. We were comforted with many a warm testimony for the truth. The church at M. is doing well. They have been seeking meekness, and the Lord is leading them in judgment. The work of reformation has well begun, and it depends upon them to carry it on. God is willing to help.

The church at this place hail with joy the few remarks of Bro. White in No. 15, relative to the State Conference being held here. We hope there will be a larger gathering than last year, and that it will last longer. Let every church in the Conference be well represented by regularly chosen delegates; also a large delegation of lay members from the same, and the churches not organized and belonging to the Conference. Come one, come all. Come with hearts of love and zeal for the truth and its Author, which has done so much for us, and promises to do more than heart can think.

Friends can reach here from the South at 7 A. M., and 1 and 8 P. M. From the North at 8 A. M., and 4 and 9 P. M. A committee will be at the depot on the arrival of trains, till the hours of the Sabbath.

C. O. TAYLOR.

Adams' Center, Sept. 12, 1894.

Let This Be Done.

INCLOSED are three dollars for my next year's subscription for the Review. Let all who are able do likewise. I think there can be none among us of this class that are willing to receive the Review at less than cost. Those who are really not able to pay the above price, and still want the paper should by all means have it, either free, or at such price as they may feel able to pay. Let all such, be perfectly free to express what they desire in the matter. We are one brotherhood, and should have no delicacy about letting our real wants be known.

We can all well afford to do without a great many things, that we might desire, and no doubt many things that we do have; but not one of us can afford to do without the Review. But the Review, like all other good things of the present life, costs money. But what of that? Is it not abundantly good for the cost? Indeed, it is. So says every lover of present truth. Then surely we need not be frightened in view of the high price of paper and printing. I regard our paper cheap enough at the amount inclosed. How many are of the same mind?

Such is my answer to the question, "What shall be done?"

J. M. ALDRICH.

So say I; and herewith I send three dollars for my next year's subscription.

HARMON LINDSAY.

Book on Slavery.

BRO. SMITH: I have a quantity of the work to which you referred in a recent number of the Review, entitled "The Bible Against Slavery." The N. Y. Independent pronounces it the best work of the kind. I will send it post-paid for thirty-five cents. Those who wish it will please address J. N. Andrews, Box 648, Rochester, N. Y.

I have also bound libraries of our office publications in five volumes. These are as complete as I could make them and are bound in a neat and substantial manner. These I will send by express at six dollars a library.

Address as above.

J. N. ANDREWS.

Appointments.

THE New York State Conference of the Seventh-day Adventists, will be held with the Adams' Center church, September 30th, and October 1st, and 2d.

Sixth-day September 30th, will be devoted to the business proceedings of the Conference. The first session will commence at 10 A. M. Ministers and delegates should reach the place of meeting on fifth-day evening. Meetings of worship will commence Sabbath evening.

CONF. COM.

P. S. We are happy to state that Bro. and sister White will attend this meeting.

PROVIDENCE permitting Eld. James White and wife, and, probably, Eld. J. N. Loughborough, will hold meetings in Maine as follows:

| | |
|------------------|----------------------|
| Kendall's Mills, | October 8th and 9th. |
| China, | " 15th and 16th. |
| Cornville, | " 22d and 23d. |

JAMES WHITE.

THE next Annual Meeting of the Illinois and Wisconsin State Conference will be held at Clyde, Whiteside Co., Illinois, commencing Oct. 6th, at 7 o'clock P. M., and continuing over Sabbath and first-day.

CONF. COM.

PROVIDENCE permitting, I will meet with the churches in Bowne, Kent Co., Mich., Sept. 17; Lowell, or Vergennes, evenings of 20, 21; Wright, Ottawa Co., Oct. 1; Fair Plains, Montcalm Co., 8, West Plains, evenings Oct. 11, 12; Orleans, Ionia Co., Oct. 15.

JOSEPH BATES.

THE next Quarterly Meeting of the church of Avon, Rock Co., Wis., will be held the first Sabbath and Sunday in October next. A messenger is expected. We hope to see a general attendance.

JOSEPH G. WOOD.

Business Department.

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. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

A R Knight 26-20, H J Rich 26-1, M H Swarthout 26-11, L Marsh for C P Thompson 25-12, R Wood 26-17, J W Dodge 26-17, O B Jones for Mrs J Wilson 26-1, O Frizzle 25-1, W Elden 26-17, N Danforth 26-17, J Lambert Jr., 26-17, J L Stetson 26-17, L C Andrews 26-17, Lovina Keay 26-17, Peter Baldwin 26-17, E Bullard 25-1, S Whitney 25-13, S B Whitney 26-7, A Laidlaw 26-17, S L Downer 25-1, E Loudon 26-11 \$1 each.

J T June 26-14, L Marsh 25-16, Mary A Steel 24-9, A Worster 26-2, G F Evens 26-17, M Chapman 26-14, R J Cowles 26-11, \$2 each.

F Broderick 25-1, H Hopkins 25-1, N Cameron 25-1, 50cts each.

J Glover \$2.05 26-16, G E Gregory \$3.00 26-1, T M Morris 96c 25-1, A J Estes \$3.00 28-8, M Edwards 60c 25-17, Mary E Beach \$5.00 31-1, S S Van Ornum \$4.00 28-14, J M Aldrich \$3.00 27-1, H Lindsay \$3.00 27-22, J H Grandy \$3.00 25-15, W James \$2.15 26-8.

Books Sent By Mail.

A Robinson 50c, Jacob Butcher \$5.75, Mrs. E H Steel 75c, Mrs. W Treadwell 17c, J Glover 25c, J W Ellis \$2.55, Mrs. O D Washburn \$2.75, J G Wood 25c, J E Roberts 50c, E Loudon 25c, J R Stone \$1.08, I C Vaughan \$1.48, E Macomber \$4.03, T M Morris \$1.54, F T Wales 83c, P Cornell 25c, J A Demill \$2.75, Mrs B S Brooks 12c, L A Bramhall 75c, D H Gould \$1.00, Z Marsh 32c, A Wattles 83c, H Howe 25c, E P Cram \$1.00, W James 85c.

Soldiers' Tract Fund.

John B Webber \$1.00, Adeline Dalgrien 25c.

General Conference Missionary Fund.

Church at Block Island \$16.20, C F Hall \$5.00, Church in North Jay, Maine (s n) \$33.00, Church in Portland, Maine (s n) \$24.60.

Cash Received on Account.

S H King \$4.00, C Swarthout for J B Frisbie 80c, S B Whitney \$20.00.

Books sent by Express.

J M Aldrich, Lockport, N. Y., \$9.49, I D Van Horn, St Johns, Mich., \$50.06.