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"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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Sixteen Short Answers to Sixteen Common Objections

AGAINST THE

SECOND ADVENT FAITH.

(Concluded.)

OBJECTION THIRTEENTH. *This kingdom represents Christ's spiritual reign.* The advocates of the doctrine of a temporal millenium claim that in the conversion of the world, Christ is to exercise a spiritual reign over all the earth, and that all governments and kingdoms are to become subject to him. Most of them believe, also, that this event is just at hand, and some have the presumption to attempt to prove it by the signs of Christ's second coming and literal reign. As we have already refuted this doctrine in answer to objection seven, we will simply present a few ideas in connection with the manner in which the fifth kingdom is established. It is represented as a *smiting process*, "breaking in pieces" the other kingdoms, and making them like chaff which the wind carried away. This description harmonizes with that of Rev. xix, where Christ at his coming is represented as *smiting* the nations with a sharp sword, *ruling* them with a rod of iron, and *treading* the winepress of the fierceness and wrath of Almighty God. It is doing violence to language to claim that such utterances as these can possibly represent the mild and peaceful effects of the spread of the gospel and the prevalence of Christianity, and we must conclude that they are descriptive of the events connected with that great day, when the wicked will call for the rocks and mountains to fall on them, that they may be hid from the coming wrath. Well may the prophet exclaim, "Who shall be able to stand?"

In the foregoing prophecy, we have been presented with a simple outline of the history of the four kingdoms. As we proceed with the investigation, we learn that prophecy is progressive, revealing "line upon line." Thus it was with the prophecies relating to Christ's first coming. The first shadowy promise, "the seed of the woman shall bruise the serpent's head," might seem almost insignificant to base faith upon, but as we pass along down through the Scriptures, we find the promises growing brighter and brighter, until we hear the sweet singer of Israel joyfully exclaiming, "Blessed is he that cometh in the name of the Lord."

The subject contained in the second chapter of Daniel is resumed in the seventh chapter, and many additional facts are elicited which render the investigation more and more interesting. The four kingdoms are again presented to us, symbolized by four great beasts. In this connection we may remark that some people are disposed to scoff at these prophecies, making light of the "beasts, heads and horns;" but it certainly becomes us, where the Holy Spirit has seen fit to use these symbols, to be careful how we deride and scoff, remembering that "all Scripture is profitable."

Babylon, the first of the kingdoms, and the greatest in power and wealth, is fitly symbolized by a lion, (the king of beasts), having eagles' wings (representing its rapid conquests). The Medo-Persian kingdom is represented under the symbol of a bear. As this animal is ferocious and blood-thirsty, so were the monarchs of this kingdom. Cruel and relentless in its conquests, it might with propriety be said to "devour much flesh." The "three ribs in the mouth of it" represent the three great powers, Babylon, Lydia, and Egypt, which it conquered and brought into subjection to itself. The third kingdom is symbolized by a leopard. That this is an appropriate representation of Grecia, is evident from several considerations: This animal as its name implies, (leo-pard) is in its nature partly lion and partly panther. Those who are familiar with the history and character of Alexander the Great, the first monarch of Grecia, can not fail to see the peculiar fitness of this symbol. Lion-like in boldness, courage and prowess, panther-like in cunning craftiness, his deeds, as recorded in history, leave us no room to doubt that the career of this kingdom fulfills this portion of prophecy. This beast is also represented as having four wings and four heads, denoting its rapid onward progress in conquest, and its division after the death of Alexander, into four minor kingdoms. The identity of the first three of these kingdoms is thus clearly established, and so far, the prophecy taken in all its connections explains itself.

We are now called to notice more particularly the fourth kingdom as the only one about which there can be any doubt. It is presented to us under the symbol of a dreadful and terrible beast, having great iron teeth, &c. It would seem from Daniel's language in verse 19, that he understood the meaning of the three previous symbols; but in regard to this, he says, "I would know the truth of the fourth beast," &c. Now if we also would know the truth in regard to the matter, let us hear the explanation. Verse 23, "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." This language corresponds with the description of the fourth kingdom in the previous vision, represented by the legs of iron. "And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise." Chapter ii, 40. That the great and powerful kingdom of Rome is again presented, we cannot doubt, and this opinion is confirmed when we consider the fact that it is again shown in its divided state represented by the ten horns of the beast, corresponding with the feet and toes of the image.

In considering the vision of the horns in verse 8, we notice that in the midst of them there comes up another horn, having eyes like a man's, and a mouth speaking great things, and before whom three of the first horns were plucked up by the roots. In the latter clause of verse 24, this is explained as *another king* that shall arise after the ten and subdue three kings. Now, if we examine the history of the Roman kingdom, we shall find this literally fulfilled by the Roman Catholic power. By reference to "Gibbon's Decline and Fall of the Roman Empire," we learn the follow-

ing facts: In the year of our Lord 498, the Heruli (one of the powers symbolized by the ten horns) were conquered by the Ostrogoths, (another of those powers). In 534, the Vandals (still another of the ten horns) were conquered by the Greeks, for the purpose of *establishing the supremacy of the Catholics*. Justinian, a Greek emperor, had issued a decree constituting the Bishop of Rome head of all the churches; but the Ostrogoths, who held possession of Rome, were opposed to the papal supremacy, so, in order for the decree to be executed, they also must be "plucked up," which was effected by their conquest in March, 538, by Justinian's army. Thus we see that the three horns were plucked up for the express purpose of establishing the Papacy, fulfilling the prophecy in a remarkable and striking manner.

The last three of these four great kingdoms are again presented to our notice in the eighth chapter of Daniel; but our limits forbid that we should further extend our examination of this interesting portion of the subject. For a full exposition of this prophecy, the reader is referred to a work entitled, "The Prophecy of Daniel," published at the Review Office.

We have thus briefly examined the prophetic word in regard to the career of these four powers, and learn that the next event in this chain of prophecy is the setting up of God's everlasting kingdom, which shall never be destroyed. That we are in close proximity to this event in point of time, will be developed as we proceed with the investigation.

Another evidence which may be considered under this head, is adduced by a comparison of the present state of earthly governments with the prophecies describing the state of things near the coming of Christ. The prophets are unanimously agreed in declaring that just before the second advent, the nations are to be in a troubled condition, and that the spirit of war and tumult will prevail in the land. By reference to Rev. xi, 18, we learn that in immediate connection with the judgment and resurrection, the nations are to be *angry*, and in chap. xvi, 14, 15, we see that just previous to Christ's coming "as a thief," there comes "the battle of that great day of God Almighty." Now that we are rapidly approaching the time of the anger of nations, must be apparent to the candid observer, as he contemplates the vast preparation for war now being made by every nation on the globe. As described in Joel iii, 9, the cry all over the world seems to be, "Prepare war, wake up the mighty men, let all the men of war draw near." Verse 14 shows us that this prophecy applies when "the day of the Lord is near." Some are deluded into the belief that a time of lasting peace is just before us, when the nations will learn war no more, and man will be at peace with his fellow-man; yet, in view of all the facts before us, we must conclude that this hope is without foundation.

There is not a nation on the earth which is not doubling its military strength, and greatly increasing its war expenditures. Especially is this true of the leading powers of Europe, who are absolutely afraid of each other, hardly knowing friend from foe; a condition of things aptly described by our Saviour as "distress of nations with perplexity," and "men's hearts failing them for fear." The spirit of war is rife in the land, our own country not excepted, and men of the world, looking from their own stand-point only,

are gravely shaking their heads and prophesying troublous times among the nations, while the careful student of the prophetic word looks upon these things as among the many "signs of the times," expecting that the period of apparent peace upon which we are now entering will be like the treacherous calm which precedes the terrible hurricane, giving the scoffing, unbelieving, world an opportunity to cry, "Peace and safety," just before "sudden destruction cometh upon them." May the Lord help us to rightly understand the word which is to be a "lamp to our feet," that we may be able to "discern the signs of the times."

But lest any one should cling to an imaginary scripture basis for the hope of peace and safety, we will answer

OBJECTION FOURTEENTH. *There is a promise that nations shall learn war no more.* This is readily admitted; but by whom is this promise held out? Let us examine the chapter in which it is found. Isa. ii. In verse 3 we read that "many people shall go and say" these things, and this prophecy is strikingly fulfilled by "many people" in these last days; for we hear it echoed from almost every pulpit in the land, that "they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." If we will only bear in mind that the Lord has never promised this, but that it is the cry of "many people," we shall be prepared to understand what follows: Verse 6. "Therefore [for this reason—because many people are saying this,] thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers." Then follows a description of the state of things which shall exist just before the Lord arises to "shake terribly the earth." Pride, idolatry, covetousness, and lust for silver and gold, all these shall abound, and on this account, the people "shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." Verse 19. No stretch of the imagination could possibly make this language describe a temporal millenium.

But now that we have examined the sayings of "many people," let us "hear the word of the Lord," as found in Joel iii, 10: "Beat your plowshares into swords and your pruning-hooks into spears; let the weak say, I am strong." The majority in these days are too ready to accept the sayings of the people in preference to the word of the Lord, which may account for the caution found at the close of the chapter containing the sayings of many people: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

We next pass to notice the evidence properly coming under our second division, comprising the signs in the religious or ecclesiastical world. A portion of these evidences having been already presented in answer to various objections, we shall notice only a few points in this connection. As we look around us and see the evidences of the fall of man, and the terrible curse of sin, with the misery and wretchedness it entails upon the race, we are led to inquire, will this state of things always continue? All there is good within us recoils at the thought, and hence, being constituted with hope in our nature we look forward to a better state of things when these evils shall have been removed. The false theology of the present day has taught us to believe that this will be accomplished in the conversion of the world; and the masses have adopted this theory, rejecting the Bible doctrine of the literal coming of Christ, to renew the earth by destroying sin and sinners out of it.

The true teachings of the Scriptures are, that there will be a great declension in morals and religion just before the second advent, and that the world will at that time be in a fearfully wicked condition. Our Saviour, in giving the signs of his coming, says that "because iniquity shall abound the love of many shall wax cold." Matt. xxiv, 12. Showing not only that wickedness would increase and abound in the world, but that some who had once possessed a love for religion, would lose their interest therein and their love would wax cold.

In harmony with this testimony is that of the apos-

tle in 2 Tim. iii, 1-5: "This know also, that in the last days perilous times shall come: For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Also in verse 13: "But evil men and seducers shall wax worse and worse, deceiving and being deceived." See also 1 Tim. iv, 1; 1 Thess. v, 2, 3; 2 Thess. ii, 3-12; 2 Pet. iii, 5.

That the times in which we now live are accurately described in the foregoing prophecies we cannot doubt, and it would seem that little or no effort would be required to prove it to the satisfaction of any intelligent observer.

Is it a fact that "iniquity abounds?" Read the following from the New York Herald:—

"Crimes of all descriptions are on the increase especially those of the blackest dye. The increase being much greater than the proportionate increase of population, to what circumstances must these things be ascribed?"

The New York Chronicle says:—

"Never was crime more rampant than now. Garroting, burglary, stabbing, fraud, lewdness, forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder, meet us at every turn."

The Christian Sun says:—

"Alas! what are we hastening to. Sodom and Gomorrah were destroyed for their wickedness. Let us tremble when we think on the wickedness of our own land, and pray that God, in his infinite mercy, may pity us."

We need not multiply evidence upon this point, as no one with eyes and ears can fail to perceive that wickedness of every description is fearfully prevalent, not only in cities and towns, but in every little village, aye, in almost every household!

Is it true that because iniquity abounds the love of many is waxing cold?

Says the Christian Herald:—

"It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

Another paper in giving the statistics of the various religious denominations in New York adds: "Such are some of the statistics of spiritual declension, while, as a contrast to this picture, we have six thousand grog shops and twenty-five hundred brothels!" Look also at the character of the great mass of professors of religion. Can they be distinguished from men and women of the world, by their daily life, their conversation, their humility, or their zeal in the cause of God? Truly the love of many doth wax cold.

Is it a fact that men are covetous in these days?

Says Dr. Gifford:—

"The world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death—away with the judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head!"

Look at the conduct of many of those who are engaged in government service, and positions of responsibility. The papers teem with accounts of embezzlements, frauds and forgeries, crimes which are all caused by covetousness. Look too at the short measures, light weights, adulterated articles of food, and poison liquors, which characterize the commercial transactions of the day, resulting from that inordinate "love of money" which is a "root of all evil," and behold in all this the evidence that covetousness prevails in our day to an alarming extent.

Can it be true that the long list of crimes which the apostle tells us should characterize the last days are now prevalent in our midst? Are children disobedient to parents, unholy and unthankful? Are there traitors, truce-breakers and false accusers in these days? Are people heady, high-minded, proud, despisers of those that are good? Are they lovers of pleasure more than lovers of God? Alas! the evidence thickens and rolls heavily upon us, compelling us to recognize these facts as foreboding and significant "signs of the times."

But leaving the contemplation of this painful topic,

we pass to notice the evidences under the third and last division of our subject, embracing those testimonies which are derived from facts and phenomena in nature. The apostle Peter tells us that the last-day scoffers will be saying that "all things continue as they were from the beginning of the creation." Now as they are scoffing at those who are giving "the promise of his coming," it must be evident that this promise is based, at least in part, on the fact that all things have not continued as they were from the beginning. Let us look for a moment at the condition of things as they were when fresh from the hand of the Creator, and see if they have thus continued ever since. When God had completed the work of creation he "saw everything that he had made and behold it was very good." The glorious beauties of paradise, the perfect work of a perfect Creator, lay stretched before him, as designed for the happy abode of sinless beings. But what a change takes place as man rebels and by his disobedience becomes unfitted for such a habitation. A curse is placed upon the earth which had been created perfect, and the ground thenceforth is to bear thorns and thistles, and man is to sweat and toil until he returns to earth again. Then commences the decay of nature. The curse rests heavily upon everything which before was lovely and harmonious, and all things seem to conspire to remind man of his fallen condition. Even the denizens of the forest assume a hostile attitude, and he who was intended to be "lord of creation" finds the whole creation rebelling against his authority. As time passes on, the effects of the curse are felt on every hand. The days of man are shortened, and instead of living nearly a thousand years as did the first inhabitants of earth, we find the term of life growing shorter and shorter, and man himself growing weaker and weaker. The earth itself, cursed on man's account, begins to grow less and less productive, fulfilling the words of the prophet Isaiah, who declares that "the earth shall wax old like a garment."

As we approach the consummation of all things, these effects will multiply and increase with ten-fold rapidity, and will be apparent to those who are looking for the accomplishment of those things written in the prophetic word. In Isa. xxiv, 4-6 we find a prophecy describing the condition of things when the terrible effects of disobedience shall have been fully realized. "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left."

We might in this connection present an array of statistics showing the increasing unproductiveness of the earth, but a few simple facts will be sufficient. By consulting Herodotus and other reliable historians, we ascertain that a few centuries before the Christian era, the customary product of the harvest was three hundred fold; that is, for one bushel sown, three hundred were reaped. Passing down to the time of our Saviour, we learn from his use of the parable of the good seed, that the yield at that time was "some thirty, some sixty, and some an hundred fold." Now, confining ourselves to facts within the memory of the present generation, there are many now living who can remember when grain produced thirty and forty fold. During the past half century, the proportion has rapidly decreased, and at the present time, even in the West, the "granary of the world," the crops are only about one-third as heavy as in former years, while in New England the decrease is proportionately greater.

The effects of the curse are also apparent in the fruit tree, the vine, and everything, in fact, that can furnish food for man.

In view of these facts it is surprising that people should be saying, "All things continue as they were from the beginning;" yet there are many who assert that "the world is yet in its infancy." If this were true, it would have a pitiable old age indeed.

Under this division of our subject we propose to

introduce the testimony of our Saviour in the twenty-fourth chapter of Matthew, or more especially that portion of it which may be considered as relating to phenomena in nature. In order that this chapter may lose none of its force in the minds of the candid it may be necessary to answer

OBJECTION FIFTEENTH. *It applies to the destruction of Jerusalem.* There is a class of opponents of the Second Advent faith, who endeavor to make it appear that the second coming of Christ was at the destruction of Jerusalem. We trust it has already been made apparent that such a mythical interpretation is not admissible, yet there are some, who while they acknowledge the second advent as still future, profess to believe that the testimony of this chapter does not apply to it, but that it relates entirely to the destruction of that city. That such an interpretation is not allowable will be made evident as we examine the chapter itself. The disciples asked their Lord for something more than the signs of the destruction of Jerusalem. "Tell us when shall these things be? AND what shall be the sign of thy coming and of the end of the world?" If the "end of the world" took place at the destruction of Jerusalem, then those events which were to precede it, all transpired previous to A. D. 70. Let us see if this can possibly be true. "Nation shall rise against nation." Verse 7. As Rome was universal until the fourth century, no other power having a nationality, of course this could not be fulfilled previous to that time, or until nations should become developed, to rise against each other. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Verse 14. Comment on this verse is unnecessary. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Verse 30. All the tribes of the earth did not mourn at the destruction of the city, nor did they see Christ coming in the clouds of heaven. The whole tenor of this chapter is against the idea of its being applied to the destruction of Jerusalem, except those portions of it which directly relate to that event. But notwithstanding this, some will contract all this evidence into a narrow compass, and intrench themselves behind

OBJECTION SIXTEENTH. *"This generation shall not pass till all these things be fulfilled."* Now in order for this objection to have any weight, it must signify the generation on the stage of action in the time of our Saviour. But did that generation see all the signs, suffer the great tribulation, witness all the earthquakes in divers places, and endure all the famines and pestilences? Did they hear the last trumpet, and see the Son of man coming in the clouds of heaven? Surely such conclusions would be inadmissible, and more especially as our Saviour himself declared that no sign should be given to that generation but the sign of the prophet Jonas. Hence we are compelled to inquire further in regard to "this generation."

In order to understand the language in its true light, we should remember that this chapter is prophetic in its teachings, describing a series of events that were to transpire in the future. In examining the prophecies of our Saviour's first advent, as well as those of his second, we find that many of them were written in the present tense, and sometimes even in the past. As the holy prophets were presented with a view of future scenes, they recorded them as occurring in the present, and so we find expressions like this: "Unto us a child is born, unto us a son is given," relating to the birth of Christ, but written seven hundred years previous.

The apostle Paul, also, in speaking of the glories of the resurrection, says: "We shall not all sleep," &c., and designates the generation which witnesses the glories of Christ's second advent, as "we which are alive and remain."

This method of interpretation applies to the text under consideration. Our Saviour gives the signs of his coming, carrying the mind down through all the varying scenes of the gospel age, to the generation which sees the last of these signs fulfilled, and then says, "This generation shall not pass till all these things be fulfilled." All what things? Why all those things

which the signs were to precede; namely, the coming of the Son of man, the sounding of the last trumpet, and the gathering of God's elect. Reader, do you believe it? If it can be shown that we are now living in the generation which has witnessed the last of these signs, are we not in a time of solemn and thrilling interest? A time when we ought to be awake to a sense of our fearful proximity to the great day of God?

With a consciousness of the great importance of this subject, let us candidly look at the facts as they exist. He who spake as never man spake, in giving the tokens of his coming as near, declares that "immediately after the tribulation of those days shall the sun be DARKENED and the MOON SHALL NOT GIVE HER LIGHT, and the STARS SHALL FALL FROM HEAVEN." As if to show the importance of these events as the great landmarks by which the church is to know its whereabouts, inspiration has thrice repeated them in different portions of the prophetic word, as the precursors of that awful day of final reckoning.

Now if these important phenomena can be distinctly located, so that there can be no doubt as to their actual fulfillment, we can well understand why our Saviour should tell us that when we have seen these things come to pass, we may know he is near, even at the doors. As there is to be a people who are to know something about these things, just as certainly as they know by the budding fig-tree that summer is nigh, why may not you and I be of that number?

Let us first look at the chronology of these events. "Immediately after the tribulation of those days." In a previous portion of the chapter, Christ refers us to "Daniel the prophet," and adds, "whose readeth, let him understand," implying that in order to completely understand his testimony we ought to know something of the prophecy of Daniel. As the occurrence of these events is to commence "immediately after the tribulation of those days," we want to know what those days are, and when they commence and end. By reference to the prophecy of Daniel we learn that the saints of God were to be given into the hands of the papacy to suffer tribulation and persecution, and that the dominion of this power was to be twelve hundred and sixty years. As attempts have recently been made to unsettle the long established methods of computing chronology and interpreting periods, we may be pardoned for dwelling somewhat minutely upon this point. We learn in Dan. vii, 25, that "the saints of the Most High" are given into the hands of this persecuting power, "until a time and times and the dividing of time."

In Rev. xii, 14, this period is again brought to view. The "woman" (signifying the church) is driven into the wilderness, "where she is nourished for a time, and times and half a time, from the face of the serpent." These periods are thus shown to be identical, and upon the established rule that a "time" signifies a year, we have three and a half prophetic years as the period of time covering the duration of the papacy as a dominant power over the church of God. Reducing it to months, we have forty-two months ($3\frac{1}{2} \times 12 = 42$), and this assures us that we are right thus far; for by reference to Rev. xiii, 5, we find a prophecy of the papal beast, and learn that "power was given unto him to continue forty and two months." Carrying our reduction still further, reckoning thirty days to the month, we have a period of twelve hundred and sixty days ($42 \times 30 = 1260$). Now to prove that this is also correct, we refer to Rev. xii, 6, where we learn that "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore [1260] days." As a prophetic day signifies a literal year, we have, then, 1260 years as the period during which the saints of the Most High are given into the hands of this persecuting power. We have already shown that the establishment of the papacy was accomplished by the plucking up of the last of the three horns (the Ostrogoths) in the year 538. Now if our conclusions are correct, this civil power will endure 1260 years, or until 1798. Did anything take place at that time to mark the termination of that period? Yes; on the 10th of February, 1798, Berthier under Napoleon, entered Rome, took the pope and cardinal prisoners, and the same year Rome was declared a Republic. Thus the Roman Catholic

church lost its civil power, and the saints were no longer in its hands.

Now we are prepared to understand the words of our Saviour. He says: "Immediately after the tribulation of those days," &c. The parallel account in Mark says, "In those days after that tribulation," showing that the tribulation ceased before the days expired. This is confirmed by his words in Matt. xxiv, 21, 22. In speaking of this tribulation he says that "except those days should be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened; and we learn from history that the tribulation was materially checked by edicts of toleration, and thus shortened in 1778. Now as the fulfillment of these signs was to commence "immediately after the tribulation of those days," and yet "in those days," we are restricted to a time between 1778 and 1798, in which to find the darkening of the sun. Did it take place within that time? Most assuredly it did, and was fulfilled in the memorable "dark day" of May 19, 1780. The following extracts will show how the phenomenon was regarded at that time. Says a correspondent from Newport, May 20th, 1780, when speaking of the dark day:

"About ten o'clock, A. M., a darkness came on, which by eleven was perceived to be very unusual and extraordinary, and in half an hour after, was considered as what was never before seen in the northern climates of America. The darkness became and continued so intense, from a little before noon to near two o'clock, as that persons could not read, and it became necessary to light up candles. . . . It is not recollected from history that a darkness of equal intensity and duration has ever happened in any parts of the world, except the miraculous eclipse at the crucifixion of our blessed Saviour. . . . It is to be desired that curious and philosophical gentlemen would favor the public with a solution of this phenomenon."

"Hon. Wheeler Martin has favored the editor of the Providence Subaltern with the following recollections of the dark day in 1780, on the 19th of May: 'Where I resided at that time, the darkness at eleven o'clock was so great that a candle was lighted and placed upon the table; the fowls went to roost; the sheep all huddled around in a circle, with their heads inward; the grass, to look at it through the window, seemed of a yellow green, the same as to look through smoked glass upon green grass. I well remember that the gentleman of the house read the following scripture by candle-light, to his numerous family. "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

"And the moon shall not give her light." This was fulfilled on the night following the dark day, when the moon, although in the full, utterly refused to shine. Some conception of the intensity of this darkness may be formed by reading the follow extract from the History of the American Revolution, by Wm. Gordon, D. D., Vol. iii, p. 57.

"This day (May 19th 1780) has been rendered very remarkable by an extraordinary phenomenon, which demands a particular relation." Speaking of the darkness of the night, he remarks: "The horses could not see to direct themselves, and by the manner in which they took up and put down their feet on the plain ground, appeared to be involved in total darkness, and to be afraid lest the next step should plunge them into an abyss. The gentleman soon stopped at another tavern, and waited for the benefit of the moon; but after awhile, finding that the air received no accession of light from it, when they were certain it had risen, they had recourse to candles to assist them in getting home. In some instances horses felt the forcible operation of the darkness so strongly that they could not be compelled by their masters to quit the stable at night when wanted for particular service—such profound darkness."

Rev. Mr. Tenney of Exeter, N. H., says, "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete."

"And the stars shall fall from heaven." Of course we do not expect that the literal stars and planets will fall from their places in the heavens, as such a thing

would be impossible. The term *aster*, translated star, was understood by the ancients as denoting a meteor, such as the star which went before the wise men to Bethlehem, which no one will claim was a literal planet or heavenly body.

This prophecy was fulfilled in the meteoric shower of Nov. 13, 1833. We here give an extract from an article written by Henry Dana Ward, in regard to the falling stars of Nov. 13th 1833, published in the *Journal of Commerce*, Nov. 15th, 1833.

"At the cry, 'Look out of the window,' I sprang from a deep sleep, and with wonder saw the east lighted up with the dawn and meteors. The zenith, the north, and the west also, showed the falling stars, in the very image of one thing, and only one, I ever heard of. I called my wife to behold; and while robing, she exclaimed, 'see how the stars fall!' I replied, 'that is the wonder!' and we felt in our hearts, that it was a sign of the last days. For truly 'the stars of heaven fell unto the earth even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Rev. vi, 13. This language of the prophet has already been received as metaphorical: yesterday, it was literally fulfilled.

"The ancients understood by *aster* in Greek, and *stel-lain* in Latin, the smaller lights of heaven. The refinement of modern astronomy has made the distinction between stars of heaven and meteors of heaven. Therefore, the idea of the prophet, as it is expressed in the original Greek was literally fulfilled in the phenomenon of yesterday.

"And how did they fall? Neither myself, nor one of the family, heard any report; and were I to hunt through nature for a simile, I could not find one so apt to illustrate the appearance of the heavens, as that which St. John uses in the prophecy before quoted.

"The stars fell, 'even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.' Here is the exactness of the prophet. The falling stars did not come as if from several trees shaken, but from *one*: those which appeared in the east fell toward the east; those which appeared in the north fell toward the north; those which appeared in the west fell toward the west; and those which appeared in the south (for I went out of my residence into the Park) fell toward the south. And they fell not as the ripe fruit falls. Far from it; but they flew, they were cast like the unripe fruit, which at first refuses to leave the branch; and when, under a violent pressure, it does break its hold, flies swiftly, straight off, descending; and in the multitude falling, some cross the tracks of others, as they are thrown with more or less force, but each one falls on its own side of the tree. Such was the appearance of the above phenomenon to the inmates of my house."

The following from Prof. Olmstead, of Yale College, a distinguished meteorologist, shows how the phenomenon was regarded by the scientific world:

"The extent of the shower of 1833 was such as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British Possessions on the north, the exhibition was visible, and everywhere presented nearly the same appearance.

"The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from other worlds, or from planetary voids."

Thus, dear reader, have the signs been hung out in the sky for the contemplation of all who are disposed to give heed to their warning testimony. Our Saviour admonishes us that when we have seen all these things we are to know that he is near, even at the doors. Will you shut out from your senses the solemn admonition, and reject the merciful warning? or will you give heed to it, and take your position among those who watch and wait for their Lord from Heaven?

We have as yet presented but a small portion of the testimony on these points, but must draw to a close,

as we have already expanded this article beyond its original limits. If we have succeeded in removing objections from your mind, so that the doctrine of the soon coming of Jesus assumes a new interest to you, and to such an extent as to create a desire for truth, and a disposition to search for it, our object is accomplished. And may the Lord help us to make the needed preparation for the event, that we may meet in his everlasting kingdom, for his dear Son's sake. Amen.

WM. C. GAGE.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 1, 1866.

URIAH SMITH, EDITOR.

The Ministry. No. 3.

The proper support of the ministry is a subject which demands careful attention. That the minister has wants, and that he must depend on the church to supply them while he gives his time to the work of his high calling, no sane man will deny. On this point discussion is unnecessary. "The laborer is worthy of his hire." Luke x, 7. These words were spoken by Christ in reference to the labors and support of his ministers. But the institution of a system by which gospel laborers may receive according to their works, and this is certainly just, is a matter which calls for close investigation. It is as true to-day, as it was eighteen centuries since, that the laborer is worthy of his hire. And we affirm that it is equally true that the hire is worthy of its labor.

In the summing up of the accounts of men in the final judgment, all are to receive according to their works. None will deny the justness of this course then. And why is it not the will of God that it should be carried out now with those merciful exceptions which circumstances may seem to demand, in the support of the ministry?

The plan of systematic benevolence adopted by Seventh-day Adventists for the support of the ministry is complete in all its parts. It is in harmony with both mercy and justice. Its claims upon the poor are so very light, and upon the wealthy so just, that both embrace it, and cheerfully act upon it. By this system all that was disagreeable in raising means formerly for the support of the ministry is done away, and the willing task under the present system becomes a bond of union to the church.

In this matter our people act nobly. And they have a right to demand that their free-will offerings be properly appropriated to those who labor for the advancement of the cause of truth. Our system of raising means is complete. But, up to the present time, for want of system in labor, and a proper and careful regard for justice and mercy in the disbursement of the means so liberally and cheerfully cast into the treasury, great mistakes are made. To illustrate: Eld. Loughborough, during last Conference year, labored in New England, absent from his family at one time about nine months, laboring incessantly, with his worn and feeble strength, accomplishing two strong men's work, received nearly the amount to meet actual expenses. Under these circumstances, and much reduced in strength and flesh, he cheerfully seizes the work in the West, to build up what some of our liberally-supported ministers there have torn down. In the same Conference to which Eld. Loughborough belongs is a young preacher, not yet suitably proved to receive ordination, who did not accomplish last Conference year one-tenth what Eld. L. did, and yet he did receive from the hands of the disbursing committee nearly the amount paid to our active, experienced, and efficient Bro. Loughborough, so that this young man after being well cared for at the homes of the brethren, and well clothed, had a surplus at the close of the Conference year of more than two hundred dollars.

Now we do not hesitate to say that unless such injustice can be prevented, and the means in the treasury be disbursed as nearly as possible to every man according to his work, we cannot longer in any way

sustain our present system of raising means. But existing wrongs must be corrected, and our system of benevolence saved from ruin.

We propose, as the best thing that can be done at present,

1. That one or more of the Gen. Conf. Com. attend all the State Conferences; and as they are best acquainted with the labors of ministers throughout the wide field, and the condition of the different State treasuries, and the Gen. Conf. treasury, they act as counsel in the just recompense for ministerial labor in the different States.

2. That as soon as possible there be established equality, in all the States from Maine to Minnesota, in the compensation for ministerial labors.

3. That each minister keep a record of every day of the week during the year, where he has been, and what he has accomplished, and that this record be submitted to the inspection of the financial committee of the Conference to which he belongs, to receive from the Treasury according to his work, and the fruits of his labor. Conference in session need not be detained by these tedious reports.

We think it not enough to count the minister's sermons during the year. Has he labored among the churches? Let his report show what he has done for the churches. Has he labored in new fields? Let his report show how many he has brought to the truth, and whether they are persons of good moral standing in community, who will do honor to the cause of truth, or persons of no standing and influence in community. We cheerfully bid all, high or low, rich or poor, bond or free, a hearty welcome to all the blessings of the truth, to purify, sanctify, elevate, and save them. But we confess ourselves thoroughly disgusted with the flaming reports of numbers of those who call themselves to the work, and come down in style and manners to suit the taste of a class who have no reputation to sacrifice, hence, no cross in embracing the truth. This class of ministers can convert more of their kind to the Sabbath than Elders Andrews, Loughborough, Cornell, Ingraham, and others, can convert of their kind. Yes, they will go out with our publications and scrape them up into the Sabbath, then give a flaming report of numbers; but many of these, after disgracing the Sabbath cause for a while, slide out of it as easily as they slid in. Hence we say, in considering a minister's labors, the moral rectitude of the persons brought to the truth by him should be considered.

All competent committees, will, however, know how to take into the account all the circumstances that surround ministers in their labors, and do all in their power for their encouragement. But we may justly appeal to all who cheerfully cast into the treasury of their hard-earned liberalities, that when they hire a man to labor, they not only take into the account the amount of labor performed, but, also, the manner in which it is done. As things now stand, in some States, men are paid alike for building up, and for tearing down; for serving God, or for serving Satan; for active labor every day, or for waiting at home for the storm to subside, the mud to dry, the snow-drifts to be broken, or the weather to become cooler.

We see no reason why ministers cannot labor, sixty hours at least out of every week, as well as men of other callings. We affirm that they can. Having labored more than seventy-two hours in each week for the last fifteen years, we are prepared to judge in this matter. Our manner of life has been to study and preach on the Sabbath, and then during the other six days of the week be actively engaged in the editorial and business departments of the Review Office. We say, Let every minister who desires health, activity of mind, and buoyancy of spirits, work at least ten hours each day. He can study with his might five hours, visit from house to house with his might four hours each day, and each day preach one hour, instructing and arousing the people with living thought from his vigorous and well-disciplined mind. He has then left him fourteen hours for sleep, recreation, prayer and meditation.

The farmer toils all day with the monotony of his work, the blacksmith swings the sledge and hammer, and blows the smutty bellows all day long, the printer stands picking type, as a hen picks up corn, all day

long, the editor sits at his table all day long, as a goose sits upon her nest, till his brain is weary, and his soul disgusted with the papers before him. And so we might mention a hundred and one monotonous callings which require perpetual application, or the toil-worn man is docked in his wages. But the minister knows no such sameness. He can enjoy the luxury of study and regale his mind with knowledge. Then he can visit and pray with the people, and refresh his own spirit with the very bread of Heaven, and then stand before the people and receive heavenly showers of grace as he from a gushing soul waters others.

And yet many ministers dwell upon the hardships of their life till they make themselves believe that the above-described joyous ministerial life is next to martyrdom. My God pity them! One reason why some of them have no more joy in their work is because of the listless manner in which they engage in it.

The sun is up two hours before them. Leisurely they chat with those who entertain them till noon, and spend the afternoon as though time hung heavily upon their hands. And the people from custom mistake this ministerial idleness for the meekness and humility of the Bible.

Now we propose that our ministers fall under the inspiration of that activity in their high and happy calling, which is conducive to physical, mental and spiritual health, and that every man be rewarded from the treasury according as his work shall be.

In the next number we promise to remark upon the proper course to be pursued by, and toward, men who have their eye upon the ministry. J. W.

For Consideration.

"SOME men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid." 1 Tim. v, 24, 25.

Query. Does not the first of these two verses belong wholly to the wicked, as the last one belongs only to the righteous? Are there not two classes of wicked men brought to view in verse 24, and two classes of righteous in verse 25? Does not the apostle reason from God's providence which makes a signal distinction between sinners in this life, to that same fact in the cases of his saints? Does not verse 25 teach that God is pleased to honor even in this life the good works of some, and to render them especially manifest before all; while others whose good deeds are not thus made prominent shall eventually find that not one of their acts of obedience is overlooked or forgotten? Is not this statement concerning the righteous presented as a parallel to that of the wicked in verse 24? And may not the meaning of verse 24 be this: That some men's sins call down the special vengeance of Heaven even in this state of things, while other men go on in sin with nothing to specially indicate the displeasure of the Almighty? May not the Antediluvians, the Sodomites, Korah and his company, Ananias and Sapphira and many others be considered as belonging to this class? While those who have more than heart could wish, who spend their days in pleasure and go down into the grave in peace, properly represent the latter? So of the righteous. Are not some in the providence of God held up as examples, and their good deeds published to the world, while others equally precious in his sight remain unknown to the great mass of their fellow-men, and will only be honored of their Master in that great day which shall manifest the sons of God?

J. N. ANDREWS.

THE INSATIABLENESS OF MAN. Give a man the necessities of life, and he wants the conveniences. Give him the conveniences, and he craves for the luxuries. Grant him the luxuries and he sighs for the elegancies. Let him have the elegancies, and he yearns for the follies. Give him all together and he complains that he has been cheated both in the price and quality of the articles.

THE essence of the divine unity is love, and God is only known by loving him.

The World's Conversion a Fable. No. 5.

ANOTHER positive proof that the world will not be converted before the coming of Christ, is the clearly revealed fact, that the great antichrist of prophecy is to have a continued existence in the world until the advent, and is to be destroyed by the blazing glory, the "flaming fire," in which the Lord Jesus shall be revealed from Heaven.

This antichristian power is foretold in the New Testament as well as in the Old, and consequently acts its part in the Christian dispensation. Therefore, if it has arisen and is to exist to the end of the dispensation, that is, to the second coming of Christ, there is no possibility of the conversion of the world and a temporal millennium this side of that event; for as long as antichrist remains in the world, it is self-evident that the whole world cannot be Christian. If the whole world should unite to the Christian body, none would be left to constitute the antichristian body. Therefore should the conversion of the world take place before the advent, the "man of sin" cannot, as Paul declares, be "destroyed by the brightness of his coming;" unless indeed he has a resurrection before He comes who has the "keys of death and of hell," that is, the resurrection power.

There can be no doubt with the student of prophecy, that Paul's "man of sin, the son of perdition" is the same power spoken of by Daniel the prophet in chap. vii, as the "little horn," and in the book of Revelation as "the beast." And whoever will compare these several descriptions of this "abomination of desolation" with the history of the world during the gospel age, will find that they point, unmistakably, to that power whose highest official is the pope of Rome. Its mouth speaking blasphemies, its unparalleled persecution of the saints of the Most High, and the long period of its reign, being twelve hundred and sixty years, constitute a description which *infallibly* applies to the papal power; because that no other power has ever existed that fills the description.

Of this power it is said, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. vii, 26. This text represents that the dominion or civil power of the papacy is taken away a little before the end, and that from that time it consumes away to the end, when, as the following verse shows, the kingdom of God is established, that power being utterly destroyed from under Heaven. See verse 27. Paul's testimony harmonizes perfectly with this, and also proves that the "end" spoken of by Daniel, is the end of the gospel age, at the second coming of Christ. Says the apostle, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 8. Thus it is proved that the great antichrist shall exist to the "day of Christ," and shall be destroyed when he descends to take vengeance on his foes and save his people. The present consuming, enfeebled, dying state of the papacy is a sure indication that the end is at hand.

Again, in Rev. xix, the personal coming of Christ is represented in symbolic language, as one coming from Heaven upon a white horse, followed by the armies of Heaven upon white horses—the holy angels that come with him. At this time, the beast so particularly described in chap. xiii, which, as I said before, can represent nothing which ever existed upon earth but the papacy, is still here, and in array against the coming King of kings. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Verses 19, 20.

Thus it appears that, if we are to have a glorious millennium before the coming of Christ, the "wild beast," with his mouth of blasphemy, if not his horns of power, will remain upon earth through it all, and also the false prophet that deceives the world with his miracles. Deliver me from such a millenium! Who knows but we are enjoying it now! The professed

Christian world are following the traditions of the beast, and being deceived by the false prophet. And I seriously am inclined to believe that one of the leading deceptions of the false prophet, is the doctrine of the world's conversion and a temporal millennium before the coming of Christ. While men are looking for the "good time coming," and finally resolve to fight their way through to it, suddenly the parting heavens reveal the coming of the Son of God, and they find themselves fighting, or attempting to fight, against the coming King of kings and Lord of lords.

We have proved that so far from the doctrine of the conversion of the world being taught in the Scriptures, it is pointedly contradicted by the prophecies. It is a most deceptive and dangerous doctrine. What could be better calculated to deceive men, so that the day of the Lord should come upon them as a snare, or as a thief in the night? And thus it will be, notwithstanding all the thrilling warnings and exhortations of the word of God to watch and escape the danger. And can it be possible that almost every denomination of Christendom, and almost every professed minister of the gospel, are lending a hand to help on this fatal delusion? Oh, that candid, truth-loving men and women knew (if they could bear the sight), the extent of prevailing apostasy in the professed church of the present day. If the apostle could say, when viewing the beginning of apostasy, "In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," well might he exclaim, when, by the Spirit, he saw the culminating point to which this apostasy is now approaching and has nearly reached, "In the LAST DAYS PERILOUS TIMES SHALL COME."

Awake, dear readers, to the perils which surround you, threatening to engulf you in irretrievable ruin. Do not sleep over the subject of your salvation, and indulge in delusive dreams of the conversion of the very dregs of humanity; and of a "good time coming," till the thunders of the day of God that shall shake the heavens and the earth, shall awake you to the lamentable fact, that "the harvest is past, the summer is ended," and you are "not saved." Now is the time, while mercy lingers, with our great High Priest before the throne of God in Heaven, to make preparation to stand in that tremendous day, which soon and suddenly will burst upon a world ripened in wickedness, and upon a professed church, wholly departed from her God!

O, hasten! to make your escape.

R. F. COTTRELL.

Are the Planets Inhabited?

THINGS invisible may be understood, to some extent, by things which do appear. See Rom. i, 20. We read that God "made the worlds." Heb. i, 2. If our world is one of the "worlds," and it was made to be inhabited, may we not conclude that others are inhabited also? If not made to be inhabited, are they not made in vain. Of one of these worlds it is said, "He created it not in vain, he formed it to be inhabited." Isa. xlv, 18. From this passage we infer that if the earth had not been formed to be inhabited it would have been created in vain.

Astronomy teaches that there are many worlds, and that they are provided with suns and moons, to give them light. But why has the Creator made this provision if they are not inhabited?

That there is, at least one world besides ours, inhabited by intelligent beings, is absolutely certain; for some of those heavenly beings have visited this world on errands of mercy, and have demonstrated their existence by walking, and talking, and even eating with men.

The idea that God is dependent on this little speck in the universe for the glory due to himself, is altogether too contracted. Some have spoken proudly, and have limited, "The high and lofty One that inhabiteth eternity."

The following from Jacobus' Notes in regard to the immense distance of the fixed stars, may help to give us some idea of the infinity of space.

"In 1837, Prof. Bessel of Germany, commenced a series of astronomical measures for getting the exact distance of the fixed stars, a thing that had never been

done. The instrument which he used in connection with a powerful telescope, in his experiments, was called the great Königsberg heliometer. After three years' hard labor, he was so fortunate as to obtain a parallax, but so minute, that he could hardly trust his reputation upon it. But after repeated trials and working out the result, he was fully satisfied that he could give the true distance to sixty-one cygni. But who can comprehend this immense space? We can only convey an idea to the mind, of this distance, by the fact that light which travels twelve millions of miles in a minute, requires not less than ten years to reach us! Just let any one try to take in the idea. One hour would give 720,000,000 of miles; one year, then—8,760 hours—this gives 6,307,200,000,000, and this multiplied by ten, gives 63,072,000,000,000. This, according to Bessel, is the distance of the nearest fixed star to the sun. All astronomers confirm the correctness of Prof. Bessel's calculations. But this distance, great as it is, is nothing to be compared to the distance of the Milky Way. Sir William Herschel says that the stars, or suns, that compose the Milky Way, are so very remote, that it requires light, going at the rate of 12,000,000 of miles in a minute, 120,000 years to reach the earth. And he says there are stars, or rather nebulae, five hundred times more remote! Now make your calculation; 120,000 years reduced to minutes, and then multiply that sum by 12,000,000, and the product by 5,000. What an overwhelming idea! The mind sinks under such a thought; we cannot realize it; it is too vast even for comprehension. David says (Psa. ciii, 19) "The Lord hath prepared his throne in the Heavens, and his kingdom (or government) ruleth over all." M. E. CORNELL.

Meetings in Portland, Me.

In company with Bro. Cornell, I had the privilege of meeting with the brethren in Portland and vicinity, on Sabbath and first-day, July 8 and 9. We had, I trust, a profitable series of meetings. The word of the Lord was precious to those who spoke it, and seemed to interest and benefit those who heard. Our seasons of social worship on Sabbath and first-day mornings were encouraging and precious seasons.

The Sabbath-keepers in Portland and the adjacent towns are not numerous; yet to me it was very encouraging to meet so many in a place where in times past the cause has been so feeble. Thank God for what has been accomplished in the East. There is still some interest to hear in Portland. Our meetings were attended by a first-day Advent preacher and his wife, who acknowledged their strong conviction that the Sabbath of the fourth commandment ought to be observed. God give them grace to act up to their convictions of duty.

Our brethren in Portland have a very pleasant and commodious hall. If they walk worthy of the high calling with which they have been called, others will be added to their number of such as shall be saved. They cannot have preaching indeed only at long intervals, but they can have interesting and heavenly seasons of social worship. Yet to secure these, each member of the church must have a living experience in the things of God. Such I trust will be the case in Portland. The consistent lives, and godly example of our brethren there, will exert a powerful influence in behalf of the present truth. But if these things be lacking, the cause of truth will be wounded in the house of its friends. "A city set on a hill cannot be hid."

I have devoted considerable time since I came to Maine, to writing. I trust that I shall be able now to give myself to the work of teaching the word of God, and visiting from house to house. I have a most earnest desire to accomplish some good, in a humble way, in the cause of God.

Bro. Cornell has resumed labor in Augusta with some tokens for good. Our meetings will be on the coming Sabbath and first-day, in Cornville. Letters may be directed to me at Topsham. Brethren, pray for us that the word of the Lord may have free course and be glorified.

J. N. ANDREWS.

Topsham, Me., July 19, 1865.

The End of Time.

[THE following description of the last days by Pollok seems quite prophetic of the present time. D. M. C.]

"The race of men, perplexed, but not reformed,
Flocking together, stood in earnest crowds,
Conversing of the awful state of things.
Some, curious explanations gave, unlearned:
Some tried affectedly to laugh; and some
Gazed stupidly; but all were sad and pale,
And wished the comment of the wise. Nor less,
These prodigies, occurring night and day,
Perplexed philosophy: the magi tried,
Magi, a name not seldom given to fools,
In the vocabulary of earthly speech,
They tried to trace them still to second cause;
But scarcely satisfied themselves; tho' round
Their deep deliberations crowding came,
And wondering at their wisdom, went away,
Much quieted, and very much deceived,
The people, always glad to be deceived.

"These warnings passed—they unregarded passed:
And all in wonted order calmly moved.
The pulse of nature regularly beat,
And on her cheek the bloom of perfect health
Again appeared. Deceitful pulse! and bloom
Deceitful! and deceitful calm! The earth
Was old and worn within; but like the man,
Who noticed not his mid-day strength decline,
Sliding so gently round the curvature
Of life, from youth to age—she knew it not.
The calm was like the calm, which oft the man
Dying, experienced before his death:
The bloom was but a hectic flush, before
The eternal paleness: but all these were taken
By this last race of men, for tokens of good.
And blustering public News aloud proclaimed,
News always gabbling, ere they well had thought,
Prosperity, and joy, and peace; and mocked
The man who kneeling prayed, and trembled still;
And all in earnest to their sins returned.

* * * * *
Meanwhile the earth increased in wickedness;
And hasted daily to fill up her cup.
Satan raged loose; Sin had her will; and Death
Enough; blood trod upon the heels of blood;
Revenge, in desperate mood, at midnight met
Revenge; war brayed to war; deceit deceived
Deceit; lie cheated lie; and treachery
Mined under treachery; and perjury
Swore back on perjury; and blasphemy
Arose with hideous blasphemy; and curse
Loud answered curse; and drunkard stumbling fell
O'er drunkard fallen; and husband, husband met
Returning each from other's bed defiled;
Thief stole from thief; and robber on the way
Knocked robber down; and lewdness, violence,
And hate, met lewdness, violence, and hate.
O Earth! thy hour was come; the last elect
Was born; complete, the number of the good;
And the last sand fell from the glass of time.
The cup of guilt was full up to the brim;
And Mercy, weary with beseeching, had
Retired behind the sword of Justice, red
With ultimate and unrepenting wrath;
But man knew not: he o'er his bowl laughed loud;
And prophesying, said; To-morrow shall
As this day be, and more abundant still."

Business Proceedings of the Iowa State Conference Held at Pilot Grove, Iowa, July 3, 1865.

CONFERENCE called to order by Eld. B. F. Snook, President. Prayer by Eld. James White. Delegates from nearly all the Seventh-day Adventist churches of Iowa presented their credentials, and took their seats in the Conference. The following churches were represented: Pilot Grove, Marion, Eddyville, Washington, Waterloo, West Union, Wawkon, Fairfield, Lisbon, Sandyville, Fairview, Vernon, Palestine, Liberty, Laporte City, and Knoxville.

Voted, That this be accepted as the annual State Conference for 1865.

Voted unanimously, That Elders James White and J. N. Loughborough be invited to participate in the deliberations of the Conference.

Voted, That a committee of three be appointed to nominate officers for the ensuing Conference year. Elders White, and Loughborough, and H. Nicola were appointed said committee.

After consultation, the committee nominated the following officers, who, upon motion, were duly elected: President, Geo. I. Butler, of Wawkon. Vice President, A. A. Fairfield, of Liberty. Secretary, H.

E. Carver, of Marion. Treasurer, Thomas Hare, of Marion. Conference Committee, Geo. I. Butler, Noah Hodges, and H. Nicola.

Brn. White, Snook, and Cook, were appointed a committee to prepare business for the Conference.

After due consideration, the committee presented their report which was accepted.

Reports from the churches being in order, their condition was reported as follows:

	Members.	S. B. Pledges.
Pilot Grove,	53	\$290.00
Marion,	41	297.38
Fairview,	33	118.00
Washington,	11	118.64
Fairfield,	22	129.80
Lisbon,	38	170.04
Wawkon,	40	228.00
Waterloo,	8	96.12
Vernon,	16	55.12
Liberty,	40	276.71
Palestine,	14	62.53
Laporte City,	14	92.55
Eddyville,	10	46.00
Sandyville,	40 about	250.00
Knoxville,	48	84.62
West Union,	31	101.73
Elgin,	16	84.63
Total,	472	\$2501.87

Voted, That the churches pay to the Treasurer the whole amount of Systematic Benevolence funds that may be paid in during the Conference year.

The Treasurer reported the whole amount of funds received and paid out since last Conference, (9 months) as follows:

Rec'd from Sept. 16, '64, to June 30, '65,	\$1184.94
Paid out " " " "	1156.16

Balance on hand, \$28.78

Ministers' reports being called for, Eld. B. F. Snook read his report of labors, also of receipts and expenses, which was received. Eld. Brinkerhoff made a report of receipts and expenses, which was received.

Elders Snook and Brinkerhoff tendered to the Conference their resignation as ministers. Upon a deliberate consideration of all the circumstances in the case, the Conference unanimously voted not to receive their resignation.

Voted unanimously, That the cases of Elders Snook and Brinkerhoff be placed in the hands of the General Conference Committee; and that they be requested to recommend to the Iowa Conference Committee, such action, in each case, as they may deem best for the cause, and their own welfare.

Voted, That the case of those who may apply for license to preach, be placed in the hands of the General Conference Committee for recommendation as to what action should be taken.

Voted unanimously, That the Gen. Conf. Committee and sister White be invited to labor within the bounds of this Conference, as long as they may deem that the good of the cause demands.

Voted unanimously, That the thanks of this Conference be tendered to the Gen. Conf. Committee and sister White, for their presence and efficient labors among us at this time.

Voted unanimously, That the thanks of this Conference be tendered to the Pilot Grove church, for their kindness and hospitality, in providing so well for the comfort of the large body of Sabbath-keepers attending this Conference.

Voted, That the proceedings of this Conference be published in the Review. On motion adjourned.

G. I. BUTLER, President,
H. E. CARVER, Secretary.

A Fact Narrated.

I WAS somewhat amused as I noticed in a brother's recent report, the mention of one who in hasty "zeal to maintain his assumed position, affirmed that fellowship in the New Testament, meant collection or contribution." Now to persons of cool practical sense, such positions seem so absurd that the statement of them looks like a fabrication! But by it I was reminded of a similar adventure some years ago, when I was first learning to attack that stronghold of modern theology, a thousand years' millennium. Usually some show of reason

is adduced, or else acting upon the maxim that "discretion is the better part of valor," its adherents will maintain a morbid silence regarding proof, and content themselves with asserting the assurance of their belief. But here I met one who in his fancied correctness, sought to prove it, or rather to prove he had proof. Taking the Bible I turned to a passage in point (the precise one I do not now recall), which ought to have been sufficient to silence a greater adept than himself. His ready answer was "That is all in the past." But said I, the passage gives us to understand most emphatically, that it shall be in the time of the end.

Seeing himself hedged in on every side, a desperate effort was needed to extricate himself; and surely he resorted to it. Passing his hand rapidly over the sacred page, he said, "The Old Testament is all fulfilled, every word of it—prophecies and all!"

Astonished I looked at him; and suiting the action to the word, I closed the book, saying, Then let us lay the obsolete thing aside. But now how are you going to prove the millennium? for the New Testament says not a word about it. It was now his turn to be surprised; and in his surprise and haste he said, "Mount Zion means millennium; and if the word mountain don't mean millennium, pray what does it mean?"

I had few words to waste on so manifestly absurd a position, and our conversation soon ended; for I had no doubt if he had borrowed his idea from anything, it was from those words, "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains" &c., but had quite forgotten that this was in his fulfilled (?) Old Testament.

Out of regard to others who may be equally desirous of sustaining this sinking theory, but who would never resort to so preposterous a position, I frankly confess that the person with whom I had this conversation, was in his dotage, like the theory he advocated, and has since been laid aside in imbecility of intellect. Would that this long-cherished theory might as easily be laid aside, its advocates having learned that asserting a thing does not create a fact, and having learned this, learn to go and preach the gospel to every creature for a witness, according to the divine commission, without presumptuously claiming that "the result of this preaching and praying shall be the conversion of the world."

M. W. HOWARD.

Malone, N. Y.

What Enjoyment Awaits us in Heaven.

If you see a long life of health, there they will have a healthy eternity, an eternal health, because the just shall live forever; the Lord hath said, "they shall surely live." If satisfaction, they shall be satisfied when they see the glory of the Lord; they shall be filled with the riches of the house of God. If melody, then the angels shall sing to God without ceasing. If any pure pleasure delights you, the Lord will give you to drink of the rivers of his pleasure. If wisdom, then the very wisdom of God shall show you true wisdom. If friendship, they shall love God more than themselves, and one another as themselves; and God shall love them more than they themselves do; for they shall love him, and one another through him, but he shall love himself, them through himself. If concord, there all shall be of one mind, for the will of God shall be supreme. If power delights you, they shall be able to execute their will as God does his; for as God does what he wills by his own power, so through his power shall the saints execute their will. For as they shall desire nothing but what he wills, so he shall will what they desire, and what they desire must therefore be. If honor and riches, God shall appoint his good and faithful servants over many things, yea, they shall be called the sons of God and gods; they shall be heirs of God, and joint-heirs with Christ. But if certain security, they shall be as certain of never losing their security, as they will be certain they will never lose it of their own will; and that God who loves them, will take away from them nothing which they desire to retain; and that nothing else can do so, for God is on their side, and nothing shall separate

them from God. How great and blessed is the joy where so great and blessed a good is!—*St. Augustine.*

THE name of Jesus is not only light but also food, is likewise oil, without which all the food of the soul is dry; is salt, unseasoned by which, whatever presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which his name is not heard.

PREACHING.—"All the fine words and phrases in the world can never mortify one lust, nor convert one soul to God and goodness."—*Beveridge.*

A Story with a Moral.

Tired and faint with heat of day,
A weary traveler wound his way,
Intent upon his task assigned,
To preach the word, and warn mankind.

The setting sun, the lengthening shade,
Remind him that the day has fled:
He soon the timely warning heeds,
And seeks the shelter which he needs.

A cottage presently appears,
Its open portals soon he nears,
And meekly for himself and beast
He asks for shelter, food and rest.

The portly dame thus brought to view,
No pity for impostors knew;
Sternly she eyed the man and beast,
And then declined his meek request.

Kind acts he pleads are never lost,
For oftentimes the generous host
Dispensing free his earthly fares,
Has feasted angels unawares.

The lady laughed with scornful mien:
"A pretty angel you, I ween;
Entertain angels, did you say?
Do angels chew tobacco, pray?"

I know not what the traveler said;
I know he should have hung his head,
Banished his quid, and from that day
Thrown his tobacco-box away.

The moral which my tale doth teach,
Whether you practice, is, or preach,
To give your idols to the flame,
Or, ere you know they'll bring you shame.

But if my moral you refuse,
And still persist the bane to use,
And all around with filth besmear,
Don't try to pass for angels here.

C. M. WILLIS.

Charlotte, Mich.

The Uncovering of the Roof.

"AND they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed wherein the sick of the palsy lay." Mark ii, 3, 4.

The following remarks from a very excellent work throw considerable light on this interesting incident:

"In genuine Arab houses no bedsteads are used, and consequently no rooms are set apart expressly for bedrooms. Mattresses are spread anywhere, in the various rooms and courts, or on the terraces, according to the season, or to the convenience of the moment; and the beds and bedding are rolled up and put away during the day in recesses made for them. Thus, with a pretty good stock of mattresses and le-haffs, a large number of guests may be entertained any night at a moment's notice. The room was well ventilated by two large square openings, near the ceiling, opposite to each other, one being just over the door, and the other over the recess for the mattresses. This sort of bed could easily have been carried away by the sick man of Capernaum; and if the houses of Capernaum were built like most of the houses of the present day in the towns of Palestine, the uncovering of the roof referred to in the fourth verse of the same

chapter, admits of an easy explanation. The inner court of the house is usually more spacious than any of the surrounding rooms, and often there are platforms or benches of stone on each side, spread with carpets and cushions, used as divans during the day and as sleeping places at night. To such a court Christ may have retreated when the crowd increased. We may imagine him there, with the wondering people round him, and the crafty and scornful scribes seated near on the divan—all sheltered from the hot sun by some kind of matting or canvas, supported on a trellis work of tree-branches and planks, more or less secure. When the sick man was carried by his friends to the house where Christ was preaching, 'they could not come nigh to him for the press,' so they very naturally went on to the terrace or house-top, and 'uncovered the roof' of the court: that is, they removed the matting which sheltered it, and then they 'broke up' the trellis work and let down the bed whereon the sick of the palsy lay. If an ordinary house-top had been broken up, the wooden beams, and the masses of earth and stone of which it is composed would, in falling, have endangered the lives of those below."

THE IMPERISHABLE.—The true and good never die. Science, philosophy, and art have their limited epochs, beyond which they never stray. But who ever saw the grave of a dead truth, or the obituary notice of a deceased virtue? It is only error that sickens and dies, and falsity, wrong, and vice which society wears out and casts behind it.

SELFISHNESS.—"It is a shame for a rich Christian to be like a Christmas-box, that receives all, and nothing can be got out till it be broken in pieces."

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. Sanborn.

BRO. WHITE: On my return from the General Conference, I stopped four days in Chicago and preached five times in the house of Bro. Place, to the little company of interested believers in the Lord's soon coming, who with some of their neighbors listened to the solemn warnings of the third message with great interest. On first-day, after sermon, we went out to the lake, near the Light-house, where two followed their Lord in the ordinance of baptism.

Bro. and sister Kellogg from Lake Station, and sister Bramla from Laporte, Ind., were present at the meeting, and were much interested. They wished me to say in their behalf, that they would be very thankful if the Michigan State Conference could send them help soon.

There are nine Sabbath keepers in Chicago and I think a good prospect for more, if Brn. Rust and Miller will keep the sharp corners all off from their labors, and labor on in meekness and love. May God bless the little flock there.

Third-day evening preached in the Methodist house at Clinton Junction, by which, as I have since learned, much prejudice was removed and a good interest manifested to hear more.

June 3 and 4, I preached at Johnstown Center, Wis., to interested congregations. It is very encouraging to see the interest that is waking up in the minds of many to hear the truth. O God fit up thy ministers and people for the great work, is my prayer.

ISAAC SANBORN.

Obituary Notices.

DIED, in West Enosburg, Vt., June 3, 1865, sister Julia, wife of Bro. Allen Smith, and daughter of Bro. John Howlett, who had chosen her as his staff in old age. Aged 20 years, 4 months and 14 days.

She was loved by all those who were acquainted with her, and her friends deeply mourn her loss; yet they sorrow not as those that have no hope.

A discourse was given by the writer, on the occasion in the S. D. A. meeting-house at West Enosburg, from 1 Thess. iv, 13, 14.

A. C. BOURDEAU.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY AUGUST 1, 1905.

A Tract for the Times.

THE work on "The Commandment to Restore and to Build Jerusalem," by Eld. J. N. Andrews, embodying the view presented by him at our late Conference, and which the Conference voted should be published as soon as possible, is now in press, and will be ready for orders by the time this notice is received. This work is a complete refutation of the attempt of the new-time theory to remove one of the ancient landmarks of the Advent faith. It is a thorough and exhaustive examination of the acts put forth for the restoration of Jerusalem and the Jews, and shows the immutable harmony of the position we have heretofore held, that the seventh of Artaxerxes is the point from which to date the important prophetic periods of the 70 weeks and 2300 days. It throws the light of day on some points which have not previously been thoroughly discussed, and which have been involved in some obscurity. Let every one who loves harmony and truth, and wishes to be able to defend it against every new phase of error, send for the book at once. Price 10 cents, postage 2 cents.

New Work.

THE Association has just issued a new pamphlet of 148 pages entitled Sanctification, or Living Holiness, from the pen of Eld. Daniel T. Bourdeau.

The work is far the best on the subject upon which it treats, we have ever seen. It is the result of much study, fine arrangement, and the spirit of Bible holiness dwelling in the heart and mind of the writer. We bespeak for it a wide circulation. Let every brother and sister get a copy and spend their leisure Sabbath hours in reading and reflecting upon its great truths.

Price, 15 cents, postage, 2 cents.

J. W.

Suggestions.

1. THAT Eld. Loughborough hold meetings only at Knoxville and Mount Pleasant the two weeks following the Sandyville, Iowa, meeting, and return immediately after, to take part of the work in Michigan, Ohio, and New York.

2. That Eld. Ingraham make an autumn tour to the churches in Iowa. We hope to hear from these ministers immediately.

J. W.

The Original of Isa. xlv, 28.

Sometime since, I addressed the following to one of the best Hebrew scholars in Rochester, N. Y.:

"Is it Cyrus, or the Most High, who, in Isa. xlv, 28 says to Jerusalem, 'Thou shalt be built?' Does the Hebrew determine this question more definitely than the English? Be kind enough to examine this point."

The following was his reply:

"The word rendered 'even' in the phrase 'even saying,' is the ordinary Hebrew conjunction, which may be translated either 'even' or 'and.' There is just enough ambiguity in the Hebrew to have given rise among critics, to the question whether it is Jehovah or Cyrus who speaks in the last clause of the verse. Gesenius, who thirty years ago was the greatest authority in Hebrew interpretation, understood Cyrus to be the speaker; but all the best of latest authorities refer the words to Jehovah. This is the view of Ewald (the highest authority) as also of Alexander. It seems to me the connection requires us to understand the Lord as saying that Jerusalem shall be built. Thus: 'That saith to Cyrus, My shepherd and all my pleasure will be accomplished: and saith to Jerusalem, Thou shalt be built, and to the temple, Thou shalt be founded.'"

J. N. ANDREWS.

Note from Bro. Sanborn.

BRO. WHITE: Pursuant to appointment by Elder Loughborough, I met the brethren at Pleasant Grove,

Minnesota, Sabbath and first-day, July 15 and 16, and held six meetings. They were the best that I have ever had in this State. The Lord gave me great freedom in presenting the truths so important for these times. Sabbath morning, nine o'clock, we had an excellent prayer and conference meeting. This church is in a thriving, prosperous condition, keeping up a Sabbath-school and Bible-class, where the youth are instructed in the commandments of God and faith of Jesus; and I think from the manifestation that I saw among them at my last meeting, that many of them will soon find their places in the church, among God's people. May the Lord help them is my prayer.

ISAAC SANBORN.

The Lord Hath Wrought.

"THE Lord hath done great things for us, whereof we are glad." Ps. cxxvi, 3. I look back with thrilling interest and heart-felt gratitude upon the past year. God has led me in a way I knew not. A little more than a year since, I was in darkness respecting the nature and obligation of his law, trampling, through ignorance, upon his commandments. With mind beclouded by prejudice, and my whole being stupefied and beclouded by the excessive use of tobacco, I wonder not that I was unable to see the light of truth. But God working in a mysterious way, has dispelled that prejudice, and by his assisting grace, after a struggle of months, sometimes sick, but never doubting but that he would enable me to overcome, nature is beginning to rally, and I feel in a good degree that I am free, and can rejoice in God that he is giving me the victory over the filthy and depraving habit.

I have now no desire to ignore the existence of the Sabbath of the Lord; but find it a delight, a day of rest—sweet invigorating rest, both to body and mind. I can say with the Psalmist, "Oh how love I thy law." I am striving to make that immutable rule of right the rule of my life, to love God more, proving that I love him by keeping his commandments. I would daily grow in grace, the language of my heart being, "Nearer my God to thee, nearer to thee." When the angels are commissioned to gather the faithful, I would be numbered with them—pure, holy, to be holy still; to join in that shout that shall make the heavenly arches ring, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ."

N. ORCUTT.

A Correction.

BRO. WHITE: Whereas certain false reports have gone out to other churches concerning our church at Avon, Rock Co., Wis., which would have a tendency to destroy the confidence of the brethren in us, we believe it to be our duty to correct these reports through the Review, that they may be circulated no further; also to ward off the evil effects of the same. The reports are as follows:

1. That we retain members in our church that have enlisted into the service of the United States.
2. That we do not keep up our meetings; and
3. We have been represented as being backslidden, or gone down.

In answer to the first, we say that all members of this church who have enlisted, were disfellowshipped at the first opportunity. To the second we reply, that the meetings have always been kept up either at the church or at private houses. Our meetings are well attended, considering the distance some have to go, and their means of conveyance. Some of our brethren, not having teams, frequently walk seven miles to attend our Sabbath meetings, and are generally there every Sabbath. We would also say, that our meetings are good, and the brethren manifest the same desire and determination as ever to overcome and go through with God's remnant people to Mount Zion.

By order of the church.

ORVILLE JONES, Clerk.

"He that walketh uprightly, walketh surely;" and none of his steps shall slide.

THE Lindsay (C. W.) Post speaks of an extraordinary colony of caterpillars which were seen in that neighborhood some time since. They numbered millions upon millions, and were moving in a western direction, consuming thistles, grass and every kind of vegetation they met with on their march. So completely did they demolish thistles, that nothing remained of those attacked save the roots and thorns.

Your looking-glass will tell you what none of your friends will.

Appointments.

PROVIDENCE permitting, I will meet the church at Bangor Aug. 12.
Perry's Mill " 19 and 20.
S. B. WHITNEY.

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.

M A Holt 28-1, C J Doty 27-1 A Tuttle 27-1, M Kittle 26-14, M M Elmondorph 28-1, A A Sliter 28-1, S B Whitney 27-7, L Preston 27-14, J Lindsey 27-1, W Green for M Fields 28-1, A Bickford 28-1, H G Overmier 27-14, E Trumbull 28-1, C S Worthing 27-13, A Irish 27-1, G N Collins 27-1, W Hurlburt 28-1, R T Payne 28-1, each \$1.00.

H Way 27-12, J Piper 28-1, F A Russ 28-1, M Losley 28-1, H J Kittle 27-1, S A Slade 28-1, S A Miller 29-1, H C Merriam 28-1, S M Holly 28-11, M A Farnsworth 28-1, A E Farnsworth 28-1, Geo Graham 28-1, O H Spenser 28-1, C Higgins 28-1, O P Rice 27-1, S A Proctor 28-10, M Fields 28-1, F Whitcomb 27-18, P F Ferciot 28-1, L Bean 28-8, Mrs S Kelley 28-1, H N Packard 28-1, T H Moffett 27-1, each \$2.00.

A Jenkins 27-1, M T Catlin 27-1, S A Pratt 27-1, M Ralston 27-1, J Locklin 27-1, each 50c.

L H Hunting 60c, T E Thorp 70c, 27-1, J I Shurtz \$3.00 28-1.

Subscriptions at the Rate of \$3.00 per year.

A McAllister \$3.00, 28-1, B G Jones \$3.00, 28-4.

Michigan Conference Fund.

Received from churches. Church at Jackson \$25.00, Orange \$19.00, North Plains \$4.00, Oneida \$8.00, Monterey \$23.50, West Windsor \$23.90, Convis \$25.00. Received from individuals—E M L Cory \$1.00.

For Bro. Bourdeau.

S McIntosh \$1.25, W White \$10.00, M Gould \$10, J Saxby \$10.00, J J Herrick \$2.00, N W Emory \$3.00, A Lamondy \$2.00, A Bourdeau \$3.00, J Martin \$2.12, A C Bourdeau \$2.88.

Books Sent By Mail.

Henry S Priest 125c, S N Haskell 100c, E Livingston 100c, Geo Parsons 10c, J B Irwin 125c, A L Burwell 125c, I F Colby 125c, A Barnes 100c, D H Gould 100c, J Brundage 217c, S D Smith 25c, L H Hunting 190c, J A Burgess 125c, S Pierce 500c, C S Worthing 25c, Mary A Mc Gilvray 400c, A W Taylor 25c, F A Slater 30c, B J Jones 83c, C F Worthen 17c, Elder N Wheeler 56c, N Orcutt 144c.

Cash Received on Account.

Alex Carpenter \$4, S B Whitney \$2.75, J Bostwick \$6, Joseph Bates 25c.

To Pay Expenses on Draft Publications.

S B Whitney, H G Overmier, F Squire, B G Jones, Alfred Hurlburt, R T Payne, each \$1.

General Conference Missionary Fund.

R T Barnard \$5.00, H C Merriam \$8.00, J Brundage \$2.83.

Books sent by Express.

I D Van Horn, Vassar, Mich., \$32.81, Eld. J Matteson, Brandon Station, Wis., \$42.52, A Harmon, Decatur, Iowa, \$5.00.

Books Sent as Freight.

Noah Hodges, Pella, Iowa, \$91.65.