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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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He Will Come.

TUNE—"Tramp! tramp! tramp!"

Though as strangers here we roam, and as exiles from our home,

Yet the light of hope illuminates our way;
For our Saviour will descend, and our conflicts have an end,
And our night of sadness turn to endless day.

CHORUS. See, O, see the signs fulfilling,
Cheer up, Christian, He will come;
And the sleeping saints shall rise,
And with us ascend the skies,
To Jerusalem our everlasting home.

Ere our Saviour went above, to the glorious throne of love,

He announced a precious promise to his own,
He bright mansions would prepare, that his glory they might share,
And he'd come and take them with him to his home.

CHORUS.

And said he, The orb of day shall be darkened on his way,

And the moon her borrowed light shall cease to give,
And the stars of heaven shall fall as a warning unto all,
To forsake their evil ways that they may live.

CHORUS.

Now kind messages of love he is sending from above,
To prepare his erring children for the day,
When the heavens he shall rend, and in majesty descend.

To redeem his own, his enemies to slay.

CHORUS.

Oh, while yet 'tis called to-day, let us now the call obey,

And be ready then to meet him in the air;
That at last we may rejoice, as we hear his welcome voice,
I am come to end your sorrows and your care.

CHORUS.

R. F. C.

Endure Hardships.

As a gladiator trained the body, so must we train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road, as well as the smooth and pleasant; and a portion, at least, of our daily duty must be hard and disagreeable: for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease, and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.—
Charles Bray.

The Old Error Repeated.

THOUGHTS FOR CHRISTIANS TO CONSIDER.

"CHRIST IS ALL AND IN ALL." So wrote the inspired Paul. And another apostle says, "There is no other name under Heaven given among men whereby we must be saved." It is, therefore, a matter of the utmost practical moment to have right views of Christ, and his relations to the children of men.

The two great central facts in the Biblical account of Christ are his two advents. With these two important facts are connected all the curses and blessings of God's ancient people and of the world. The one conducts to Bethlehem's manger and Calvary's cross; and the other to the clouds of heaven and the New Jerusalem. Connected with the first advent we have the rejection of God's ancient people, the Jews, and their dispersion, under God's scathing judgments, among all nations; the preaching of the gospel as a witness to all people; the calling of the Gentiles; and the gathering out of the world a people for the Lord, to be his kings and his priests in "the world to come." Connected with Christ's second advent we have the glorious gathering and restoration of "the outcasts of Israel and the dispersed of Judah," the pouring out of the vials of wrath upon the unbelieving and idolatrous Christian nations, and the setting up of Christ's kingdom on the earth. Correct views of the manner and object of these two advents of Christ are necessary to a right appreciation and enjoyment of Christ as the Saviour.

A striking lesson on this subject may be found in the case of the Jews, in regard to the first advent. They believed that the promised Messiah would come. It was universally admitted that he would come. Many devout people believed that the time for his appearance had arrived. The Scriptures had plainly announced the state and condition of things amid which he would appear. Many believed these announcements, and were anxiously waiting for his appearing. But many looked only for a triumphing Messiah, who was to deliver them from their oppression, and overlooked the manner and object of the first advent. They looked for the immediate realization of the Psalmist's declaration: "When the Lord shall build up Zion, he shall appear in his glory." They looked for him as a Prince and Ruler who would give great honor to the nation, and at once smite their enemies, "assemble the outcasts of Israel, and gather the dispersed of Judah." They looked for an immediate universal reign, in which he should take "the heathen for his inheritance, and the uttermost parts of the earth for his possession." They thought their own sacred hills would at once be made the scene and centre of his universal triumphs, because it had been written, "He shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;" and "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High."

Such seems to have been the almost universal opinion and belief among the Jews, at that time, in regard to the manner and object of Messiah's coming. They expected a Messiah of noble and princely estate, and surrounded by external pomp and power, such as they thought became the Son of David. And they were not wrong in their conceptions of the coming Messiah. All

this, and much more, had been predicted of him. But their great error was that they looked only at results, and not at the means. They were so absorbed with the idea of what they should realize in the glories of the mount upon which Messiah is to reign "before his ancients gloriously," that they entirely lost sight of the deep, dark valley that lay between them and that mount. They failed to perceive that the same prophecies which predicted Messiah's triumph and reign also predicted his sufferings and death. They would not believe that the way to the mount of glory, and that even for Messiah, was to be through the valley of humiliation. They forgot that, whilst it was appointed unto him to reign, it also behooved him to suffer and to die. They were so anxious to be delivered from the Roman yoke, and have the palmy days of David and Solomon restored, that they were offended at the manger and the cross. Their great eagerness for the expected deliverance blinded their eyes to the prophet's words that Messiah was to be "as a root out of dry ground," "a man of sorrows and acquainted with grief." They were so filled with the glory which God had promised to the house of Israel through him, that they failed to see in their sacrifices and ceremonies the types of a better sacrifice, and that the blood which flowed from their altars pointed to the precious blood of Jesus, "the Lamb of God, which taketh away the sin of the world." They failed to comprehend that, long before the predicted glory, Messiah should first spend a life of toil, and poverty, and wretchedness, and submit to the cruelties of his enemies, be nailed to the tree of crucifixion, and "cut off" for the sins of the world. And by failing to comprehend and believe ALL that the prophets had written concerning the promised Deliverer, they failed of a deliverer entirely, and rejected the only Messiah. Though "he came to his own, his own received him not;" and for this their house was "left unto them desolate," and for eighteen hundred years they have been suffering the judgments of God, scattered among all nations, their very name a by-word and reproach.

But shall we reproach the Jews for this, their error, in regard to the manner and object of the Saviour's first advent? "Let him that is without sin cast the first stone." Many professing Christians are guilty of the same error, in another direction. How many spiritualize and allegorize away some of the most solemn and positive declarations, which are as plain and straightforward as those by which the coming of the Messiah, as a sufferer, was announced to the Jews! There are those who preach the doctrines of Redemption, Repentance, and Faith, very earnestly, who yet hate and condemn the great doctrine of Christ's Second Personal Advent and Reign, and warn their hearers against it as a pernicious heresy. And yet there is no truth more clearly and fully announced in the Scriptures than this. And are not such doing the very thing for which they condemn the Jews? Notwithstanding their zeal and sincerity for other truths, they preach only half a gospel, and hold up to the worship and faith of their people only half a Christ.

The minds of the Jews were so occupied with the glories of Messiah's reign and triumphs, that they overlooked his sufferings and death, and hence would not receive him as the promised Messiah; and so, many Christians confine themselves so entirely to what the

Jews stumbled at, as to look only at the humiliation and the cross, whilst they set aside the crown and the throne, and are as much offended at them as the Jews at the humility and the cross.

And whence is this? Not from any uncertainty or indefiniteness in the manner in which the triumph is announced; for the Scriptures are just as clear, full and distinct, on this as on any doctrine they contain. It comes from a false system of spiritualizing and allegorizing the word of God, as the Jewish mistake came from a like perversion of God's plain records. It is high time, however, that we cease to tamper with the word of God, by forcing upon it meanings which it was never intended to teach, and to be assured that the Bible means just what it says, and says just what it means. Our only safety is in interpreting unfulfilled Scripture in the light of Scripture already fulfilled.

And what is true of those solemn declarations in regard to the Jews, is also true of those passages which refer to the manner and object of Christ's two advents. The predictions concerning the one must be fulfilled the same as those concerning the other. Christ's first advent was *literal, visible, and personal*, fulfilling the very letter of prophecy. How dare we then suppose that the second advent will be *spiritual* only, especially when it is affirmed that it will be as *literal, visible, personal* as the first? (Acts i, 9-11.) At Christ's first advent, every prediction, even to the dividing of his garments, and casting lots for his seamless coat, was *literally* fulfilled; and how can it be possible that the predictions relating to his second coming will not also be fulfilled in the same literal manner? The shame was all literal and visible, and so also must be the exaltation and glory. The error of the Jews was in thinking too exclusively of Messiah's reign and glory; ours is in thinking too exclusively of Christ's suffering and humiliation. And if it was a fatal error in the Jews to dwell too exclusively upon the predicted triumphs, ignoring the intervening sufferings, may it not be an error equally fatal to us, to dwell upon the accomplished humiliation and ignominy, to the rejection of the true doctrine concerning the kingdom? The Jews ignored the cross; but do not the great mass of professing Christians equally ignore the crown? Is it not the practice of many to interpret the Scriptures referring to the first advent of Christ *literally*, and those referring to the second advent, *spiritually*? If this is understanding "all that the prophets have spoken" about the first advent, it is certainly very far from understanding "all that the prophets have spoken" about the second. If we are right in understanding those Scriptures literally which speak of the humiliation, sufferings, and ascension of Christ, we certainly cannot be right in interpreting those respecting his second coming and reign in any other way.—*Prophetic Times*.

Patronizing and Circulating Religious Books and Papers.

LECTURING and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never die. They can be multiplied without end. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to multitudes as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields; and they dread no noisy or tumultuous interruption. They take no notice of scoffs, or jeers, or taunts; of noisy folly, or malignant rage. They bear all things, suffer all things. They can talk even when the noise is so great as to drown all other voices. No one can betray them into hasty or random expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off.

Expecting the Saviour,

AN ESSENTIAL FEATURE IN TRUE CHRISTIAN CHARACTER.

We now proceed to consider, particularly, what this "waiting" is, as expressed in the text by the words "looking for that blessed hope;" and to show, from the nature of the duty, that the practice of waiting for the second advent is an essential feature in the character of a true Christian. The glorious coming of the Lord is represented in Scripture as the promised return of a kind Master to his faithful servants. To wait for that which is promised is an exercise of faith. It is likened to the sudden coming of a thief, against which we have been warned; to take heed to the warnings of God is an effect of holy fear. It is compared to the return of the beloved Bridegroom; that the bride should wait with earnest desires for his return, is an evidence of love. It is set forth as the return of the Lord to his disciples, for which he commandeth them to watch; to wait for it, then, is an act of obedience. But in whichever of these four points of view we consider the practice of waiting for the second advent, whether as an exercise of faith, an effect of holy fear, an evidence of love, or an act of obedience, it is equally an essential feature in the character of a true Christian. Faith is an essential feature of a true Christian, "for without faith it is impossible to please God." The promises of God are the object of faith; the promise of the Lord's return is one of those most frequently repeated. Where then is faith in this promise, if the practice of waiting for it is wanting? Remember, brethren, that faith is an operative principle, and, whatever be its object, it produces certain effects. When faith fixes upon the promise of forgiveness of sins, it drives to prayer and confession. When it lays hold upon the promise of the Holy Spirit for sanctification, it produces earnest supplication that will not be silenced until the promise is fulfilled. When it looks to the often repeated promise of the Lord's return, it generates a habit of waiting for it with patience. The servants who believe that their Lord will return according to his promise, gird their loins, put on their best apparel, and hold all things in readiness; and though the shades of evening should set in, they despair not; and though the darkness of midnight should begin to pass, they slumber not; but keep their lights burning, and hearken in watchful silence to every distant sound that may perhaps give notice of their Lord's approach. And, if they speak, if the silence of expectation be broken, it is to rouse the slumbering, or to ask, "Watchman, what of the night?" or to discourse about the happy meeting; for their Lord has promised to return, and they believe his promise. Faith in the promise necessarily produces these effects. When, then, the effects follow not, where is the faith? And where there is no practice of waiting, what evidence is there of faith in the Lord's promise? Some may perhaps say, that it is not yet time to expect the Lord's advent; it would therefore be folly to wait for it; when it is near, it will be time enough to look for it. If there be in this congregation any in this faithless state of mind, let me remind them that this is exactly the excuse of the unprofitable servant whose portion is appointed with the unbelievers; mark these words, "with the unbelievers." He says, "My Lord delayeth his coming." It is not so near—no need of watching yet! You will perhaps answer, We are watching for death, for death will certainly arrest us before the Lord come again. I ask in reply, where has the Lord commanded you to watch for death, instead of watching for his second coming? Tell me the chapter and the verse. I ask you in the second place, what reason you have for thinking that death will surprise you sooner than the second advent? Who revealed to you the day and hour of which no man knoweth? You will reply, No man hath revealed it to me; my belief that death will precede the second advent is founded on no declaration of Scripture; my own reason tells me of it. So many generations have already passed away without the Lord's coming, that it is now most probable that the present will pass away in like manner. If this be your mode of arguing, then beyond all doubt you believe more firmly in the probable conclusions of your own reason, than in

the words of your Lord and Master. Where then is your faith? And where is your likeness to those disciples of whom our Lord says, "Blessed are those servants whom the Lord when he cometh shall find watching?" But, whatever you may think of your state, you cannot possibly deny, that steadfastly to trust in Christ's promise, confidently to expect its fulfillment, and humbly to obey his commands, is an indispensable evidence of the reality of that faith, without which no man has a right to esteem himself as one of Christ's true disciples.

This practice of waiting is also compared to the state of a householder, who expects his house to be attacked, but knows not the hour when the thief may come. He therefore remains in a state of suspense and fear, and consequently of active vigilance. He knows that his property, and perhaps his life, are at stake; he therefore takes heed that his heart be not overcharged with surfeiting and drunkenness, or with the cares of this life, and so the thief come unawares. This represents the habit of holy fear in which the true Christian lives; contemplating the awful transactions of the great day of Christ's appearing, and remembering that it will come as a snare upon all them that dwell upon the earth; such a state of mind as the Apostle describes, when he says, "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad; knowing therefore the terror of the Lord, we persuade men." 2 Cor. v, 10, 11. Need I stop, my brethren, to prove that this is an essential feature in the character of a true Christian? No; your consciences assure you that no man is a true Christian without it.

The coming of the Lord is likened also to the return of the Bridegroom long delayed but surely promised. And the Bridegroom is chief among ten thousand. To him the church owes life and liberty. He delivered her from death, and ransomed her from captivity. For he left his Father's house, forsook his Father's throne, and took upon himself the form of a servant, endured countless hardships, and suffered countless wrongs. And the church is not insensible to his love, nor indifferent to the promise of his coming. The days of his absence are days of mourning, "She seeketh him whom her soul loveth; she seeketh, and findeth him not." Song iii, 1. She counteth the days "until the winter be past, and the rain over and gone; until the fig-tree putteth forth her green figs," Songs ii, 11-13; for that is the promised sign of his approach. She crieth, "Make haste my beloved." "The Spirit and the bride say, Come." And were it otherwise, were the church happy and content without her Saviour, careless and indifferent to his coming, where were her love? And when persons calling themselves Christians, are perfectly satisfied with the present state of things, and utterly indifferent to the Lord's return, where is their love? Does that man really love the Lord Jesus Christ who almost never meditates upon his union with him; who never prays for his coming; who never looks at the signs of the times to see whether it be near; I speak not now of those who have never fled for refuge to the Saviour, and who have therefore no experience of his forgiving love (for them to pray for the Saviour's return would be presumption); but of those who profess to have found forgiveness of sins, and justification by faith. Have you no desire to behold him who purchased for you these blessings with his precious blood? to see him as he is, and be like him; to fall down before his throne, with a heart overflowing with gratitude; and to join in the glorious song of the redeemed, "Worthy is the Lamb that was slain?" But, whatever be your state, acknowledge that to wait in humble and earnest expectation for the Lord's return, as the bride waits for the bridegroom, is an evidence of love; and that love is an essential feature in the character of a true Christian.

Lastly, to wait for the Lord's coming is an act of obedience; and without obedience to talk of faith, hope, love, or any other Christian grace, is nothing short of madness.

"Ye are my friends," saith our Lord, "if ye do whatsoever I command you." If, therefore, the Lord

had but once given a command to watch for his second advent, it would have been sufficient to bind us to obedience; but I know of no command more frequently repeated in the New Testament than this. I have already, in this discourse, remarked how often it is insisted on, and how variously it is applied; I will now only notice how often it occurs as a command. It occurs as an express and positive command at least eight times in the Gospels,* five times in the Epistles,† and twice in the Revelation of St. John;‡ altogether fifteen times. It is a command given in the most solemn manner, with a blessing attached to those who obey it,§ and a curse pronounced upon them who disobey it.|| It is a command accompanied by a declaration that is applicable to all, so that no one can hold himself excepted. "What I say unto you I say unto all, Watch." It is a command so clearly expressed, and so exactly limited by the context, that it cannot be interpreted figuratively, nor wrested to apply to anything but the coming of the Lord in glory. For in the gospels it is preceded by an account of the judgment; and in the epistles, connected with the resurrection of the dead, or the conflagration of the world. What then is the state of a man who deliberately disobeys such a command as this? If obedience be at all times necessary, is it not in such a case indispensable? Will any man dare, under any pretext whatsoever, to dispense himself or others from such a command as this? Or can any man so grossly deceive himself as to imagine that he is a true Christian, when he is living in willful disobedience to his Lord's plainly revealed will? There is but one infallible mark of a true Christian,—obedience to his Lord's commands; and he that waiteth not for the Lord's coming, hath it not. He may possess great knowledge of the mysteries of the Gospel, but he is "a child of disobedience." You see, then, brethren, that whether we look at the express testimonies of Scripture, or consider the nature of waiting for the second advent, as it is set forth in Scripture, as an exercise of faith, a state of holy fear, an effect of love, or an act of obedience, my assertion is true; the practice of waiting for the second advent of the Lord, is an essential feature in the character of a true Christian.—*Dr. M' Cull.*

* Matt. xxiv, 42, 44; xv, 13; Mark xiii, 33, 31, 37; Luke xii, 35-40; xxi, 36.

† 1 Thess. v, 1-6; Titus ii, 12, 13; James v, 7, 8; 1 Pet. iv, 7; 2 Pet. iii, 14.

‡ Rev. iii, 3; xvi, 15.

§ Blessed are those servants whom the Lord, when he cometh, shall find watching.

|| "They shall be cut asunder, and have their portion appointed with the unbelievers."

The Terrible Chain.

There was once a captain of a vessel promenading gaily on the banks of a stream not far from its mouth when the sea was at low tide. As he looked right and left without paying any attention to his feet, he did not see extending before him a great chain, of which one end was attached to a ring fastened to the rocks of the shore, and the other to an anchor buried in the sands in the middle of the river. Not seeing it, he struck it with his foot, stumbled and remained fast. His foot had passed through a link, and he could not withdraw it. He made repeated efforts, he turned his foot in every way, but all was useless. Then he cried for aid, and men, who were fishing some distance away, heard him and ran to him. Immediately they attempted to withdraw his foot, employing all their strength, but it began to swell, and their good will availed nothing. What can be done? To unfasten or raise the chain would not be possible. It was one of those masses of iron that one can not remove but by the aid of a capstan, and there was no time to lose, for the tide was rising. Let us call a blacksmith to cut the chain, said the men; and one of them was dispatched to the nearest village, which was two or three kilometres from the place. The blacksmith came, but the instruments which he had brought were not heavy enough; it was necessary to return to the village to get others. He returned, but during the time the powerful waves of the ocean began to return; the water, which had at first only wet the sand, now rose over his foot, then to his thigh, and when the blacksmith arrived he could do nothing; the waters had risen to the captain's waist, and the

men who assisted him were in a boat. What can be done? What hope is left? Anguish upon anguish! One only resource remains, but it is terrible—to sacrifice his limb to save his life! Does he wish this? Yes, anything, everything, not to die! Life! oh, life! Oh for a skillful man, a surgeon to cut off my foot!

One ran instantly; a surgeon was found; he came in all haste, his case full of instruments, and everything necessary for the operation. As soon as the unhappy captain saw him afar he cried, quick, quick, doctor. Oh, hurry, cut off my foot, save my life! But when the doctor came near he had to get in a boat, and could not reach the captain except by rowing; the water had risen to his neck; they could scarcely keep his head out of water, and the surgeon said, "It is TOO LATE!" A few minutes after, the waves passed above the head of the unfortunate man, and he perished.

My friends, this terrible history we use as a comparison. That man who went out so gaily in the morning, taking his pleasant walk, that is you. That chain, which through heedlessness he did not see, is the net of Satan. That link in which his foot is caught is your sin. He believed he could easily extricate himself; he was deceived. The waves which mounted toward him are time flying, death coming. There is not an instant to lose. Each hour that passes renders your sins more powerful and your salvation less probable.

What will you do? All the boats in the world cannot save you; all the smiths in the world cannot sever your chain; all the doctors in the world cannot cut off your connection with sin. What will you do? There is a Saviour, but he is the only one; it is Jesus. He is able to save you, to unfasten you, to deliver you. Turn to him; call him to your aid; hasten; time flying; to-day is the day of salvation. Cast an eye of faith on him; he merits all your confidence and all your love; he has devoted himself to death, and has suffered it in order to give you life. Do not delay. Whosoever believes on him shall not be confounded. Do not delay; he will be with you in trouble, in danger, in death, and will deliver you. But delay not, for to-day is the day of salvation.

Increase of Crime.

It is frightful to contemplate the rapid increase of crime in all parts of our country. Scarcely a newspaper can be opened that does not contain the account of the perpetration of some horrible offense against society. The enormity of the crimes keeps pace with the rapid increase of their number. One day a man shoots his wife—the next a son stabs his father, a brother kills his brother for some slight difference of opinion, then a father murders his whole family. Common robberies and murders are of every day occurrence. Forgery, swindling, and speculation are carried on by the wholesale. Private houses, banks, and the Government are indiscriminately robbed. Men of established reputation for business integrity, suddenly disappear, taking with them fabulous sums of money, the property of others. By perjury and other means the nation is defrauded of money more than enough to pay the interest upon the national debt.

Licentiousness prevails to an alarming extent. Intemperance is rapidly gaining ground. It appears as though Satan was let loose, and was exerting himself to the utmost, knowing that his time is short. What is the meaning of all this? Are the last days in reality upon us? Is the day of doom at hand? Look upon the face of society and see how perfectly its features correspond with the likeness drawn by the pen of inspiration. "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." Did not modern society sit for this picture? Could the camera reflect a more accurate resemblance? Can this striking agreement be the result of accident?

It is time for the followers of Jesus to be up and doing. But alas! the perpetrators of these high outrages are, generally, among those who call upon his name and attend upon his worship. They own pews in magnificent temples, or belong to a church which boasts of the imposing character of its rites, and the liberality of its terms of communion. Would you not be carried away with the current of ungodliness which appears to be sweeping all before it? Then must you have a genuine experience of the saving grace of God in your soul. You must build upon the rock for the

storms are upon us. You must bear an unequivocal testimony against prevailing sins, and like Lot in Sodom, vex your righteous soul from day to day with their unlawful deeds. From a quiet acquiescence to active participation the transition is gradual, easy, imperceptible, and well-nigh certain. Above all let us call upon God in mighty prayer, to lift up a standard against the tide of iniquity which is poured out like a flood. *Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men—Earnest Christian.*

Thoughts in Old Age.

DAYS of my youth! ye have glided away;
Hairs of my youth! ye are frosted and gray;
Eyes of my youth! your keen sight is no more;
Cheeks of my youth! ye are furrowed all o'er;
Strength of my youth! all your vigor is gone;
Thoughts of my youth! your gay visions are flown.

DAYS of my youth! I wish not your recall;
Hairs of my youth! I'm content you should fall;
Eyes of my youth! ye much evil have seen;
Cheeks of my youth! bathed in tears have ye been;
Thoughts of my youth! ye have led me astray;
Strength of my youth! why lament your decay?

DAYS of my age! ye will shortly be past;
Pains of my age! but a while can ye last;
Joys of my age! in true wisdom delight;
Eyes of my age! be religion your light;
Thoughts of my age! dread not the cold sod;
Hopes of my age! be fixed on your God.

Knocking at the Door.

It is the boast of English freedom that the monarch cannot enter the humblest cottage without leave of the one who dwells there. He has power to do it, but the constitution of the realm forbids. Civil freedom makes every man's house his castle. If the monarch would enter he thinks best to knock, and give the occupant an opportunity to welcome him. So the Divine Monarch, when he comes to our homes, our hearts, says, "*Behold I stand at the door and knock.*" He does not force open the door. He could. He does not think best to. He prefers to come in as a friend and guest, not as a burglar.

He knocks. Perhaps you do not hear him. Many times when a friend knocks at your door you are making such a din inside, or are so busily occupied in mind, that you do not hear him. So pleasure or worldliness may make us deaf to the Saviour's call. His Word, his providence, his Spirit are unheeded.

He knocks. Sometimes you can tell who is knocking at your door, before you open it. If not, you are yet willing to open and see who it is. You can tell the Saviour's knock, if you will only listen. That single thought of God, of death, of judgment; that pang of anxiety for the future; that view of Jesus on his cross; that earnest look from a Christian friend; that sermon; that passage from your Bible; the words you are now reading—these among other things come to your heart from a waiting, knocking Saviour.

Shall he wait longer? Reverse the situation. Let an anxious sinner begin to ply an unwilling Saviour with arguments, beseeching him to come in, calling to him that the door is open, that he shall receive a hearty welcome, that all the sinner can give, even to life itself, shall be his if he will only come in. Who could complain if all this were necessary to induce the glorious Monarch to enter? But the beseeching is all on the other side. Jesus is indeed unwilling, but unwilling to go away.

What a picture! The Son of God begging for the privilege of making his abode with a sinner! What another picture! The Son of God refused admittance until he takes his final leave! Reader, open the door! Do it now.—*Tract Jour.*

John Bunyan.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailer on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailer had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming at so unreasonable an hour. Early in the morning the messenger came, and, interrogating the jailer, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailer, addressing Bunyan, said, "Well you may go out again just when you think proper, for you know when to return better than I can tell you."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 26, 1885

URIAH SMITH, EDITOR.

The Discussion in Portland, Me.

QUESTION. The Seventh-day Sabbath observed by God's people prior to the crucifixion of Christ, is still binding upon mankind. Affirmative, M. E. Cornell. Negative, T. M. Preble.

(Continued.)

Cornell. In reply to an assertion by P. that he was claimed as the founder of the sect of Sabbath-keepers, Bro. C. showed that bodies of Christians who kept the Seventh day have always existed. The quotations from Morer and Coleman by Eld. P. were met by counter testimony from the same authors, showing that the Sabbath was strictly kept in the Christian church down to the fifth century, and that for three hundred years there was no semblance of any law for the first-day of the week. See Hist. Sab. pp. 246, 254.

Takes up Preble's admission that the Sabbath as an institution has never been changed, and re-argues the point that the institution cannot be separated from the day. To separate it, destroys it. As P. had asserted that he could prove a change of the day, he was urged to show proof on these three points: When was it changed? how was it changed? and by whom was it changed? We must have the whole *modus operandi*. P. says that God blessed, in the beginning, only one day, and that was the particular day upon which he rested; not that he blessed it, as it should return every week. This was answered by the fact that God's act of resting was past, and the day upon which he rested was past, when God pronounced the blessing upon it. But a day already in the past could not be blest and set apart for the use of man. This would be impossible. God's blessing therefore could not have reference to that particular day on which he had rested, which was past, but must have reference to the seventh-day for time to come. Hence in Isaiah we read of God's holy day, &c. Reminds the negative that he has not yet noticed the reasons on which the Sabbath institution is based and the steps required to make such an institution, namely a period of rest on the part of the Divine Being after his creative work, and then his blessing and sanctification given to the day. All these pertain to the seventh-day of the week, and to no other day. Shows that the only object direct or indirect, of the blessing and sanctification, is the day. The only object of the fourth commandment is the day. The commandment requires us to keep the rest-day. Whose rest day? Man's? No; but God's.

Preble. Admits that Morer's statement is all right, that for 300 years there was no law for Sunday-keeping, and then asserts, that for 2500 years from creation there was no law for keeping the seventh day, notwithstanding Bro. C. had showed that the sanctification of the seventh day in the beginning was the giving of a law or commandment for its observance. Admits that he has no doubt that the people of God kept the seventh day from creation, though there was no law for it; and asks why Christians could not keep the first-day for 300 years under similar circumstances. Quotes Coleman, p. 527, not Bible, to show that the sanctity of the seventh day has passed wholly over into the Sabbath of the Christians. Admits that the seventh day was sanctified, but asks, seventh day of what? to which he replies, seventh day after six days of labor. God has instituted the Sabbath, and has sanctified that after six days of labor, man shall rest. [This description of what was sanctified, will doubtless strike the reader as a little peculiar. We do not remember to have read anything of the kind in the Bible.] Makes the following admission: When the affirmative will show that it was meant that man should observe every seventh day, reckoning in successive order from creation, he has gained his point, and I will abandon the whole thing. Expects to prove, but not by any positive precept or command, that the seventh day has been abandoned in favor of the first. Does

not contend that there is any command or precept for it in the New Testament; but thinks we have divine precedent for it, for which he argues as follows: The Holy Spirit is a superior teacher to Christ himself. Refers to the passages which speak of Christ's going away and sending the Comforter who should guide them into all truth. I have many things to say to you, but you cannot bear them now. [They could not bear the announcement, so we must infer, that they were to keep Sunday.] It was necessary for Christ to leave the world, before they could get the whole truth. Now what day did they keep after that? If they kept the first day, it was proof that they had divine sanction for it.

The word Sabbath does not occur in the Hebrew scriptures for 2500 years. It is shavath not Sabbath. Argues that on the same ground Sunday could be kept as the Sabbath, though not called such.

The following rather novel argument was now introduced to prove that redemption was greater than creation: The world is to be consumed by fire. Then if it was not redeemed it would be lost. Therefore the work of redemption is greater than creation. Shall we not commemorate, he asks, the day on which Christ accomplished the work of redemption? Argues that we can commemorate both creation and redemption by the first day of the week, but we can only commemorate one by the seventh. The redemption involves the creation. The seventh day commemorates one event, the first day two.

Cornell. Refers to the authors quoted, Morer, Coleman, &c., as being good on his side if they are on the other; but he did not go to them. Relies on the Scriptures to prove his position. This is the position of all Adventists, the Bible and the Bible alone. Nothing should be kept but what is appointed in the Bible. We might just as well keep Good Friday, Ash Wednesday, Holy Thursday, &c., as the first day of the week; for they are all equally proved by testimony outside of the Bible, and all rest upon the same foundation. Again reminds the negative that he has not yet noticed the main propositions upon which rest the institution of the Sabbath. Again stirs him up by way of remembrance by rehearsing anew the acts of God at the beginning and the reasons on which the institution rests. Thinks he can make the congregation see that God does require us to keep the seventh day in regular succession. What does the 4th commandment require men to keep? Is it only the seventh part of time? I deny it. When God gave the Sabbath he gave a reason for it. He did not rest upon a seventh part of time and no day in particular; but he rested upon a particular day; and we are commanded to keep the rest-day, the very day upon which he rested. Calls on negative again for proof in regard to change of day, to show when it was done, how it was done, and by whom it was done. All this can be shown in relation to the institution of the seventh day, and if another day has taken its place, the proof must be equally dear. Calls for proof that the disciples kept the first day of the week.

In regard to creation and redemption, asks Eld. P. how he knows, provided redemption is greater than creation, that we should keep a day to commemorate it. If God has revealed that fact to us, we are to believe it, but not otherwise. How can we have a memorial of a thing that has not yet taken place? Who ever heard of such a thing? But the world is not yet redeemed; the work of redemption is not yet completed. There is involved in this position the fatal error, of getting up a memorial of something that is not yet accomplished. Draws a parallel between the marriage institution and the Sabbath, two institutions revealed to us as having their origin in the garden of Eden. Both holy and primeval institutions. Spiritualists are trying to do away with one. Preble with the other. We have no more right nor reason to say that the Sabbath has been changed than to say that the Marriage institution has been changed. The Devil has always been trying to do away with both. I deny that there is any proof of the change of either.

Eld. C. here introduced an elaborate argument on the subject of memorials, showing that whatever is designed as a memorial in the word of God is plainly appointed for that purpose, so that it can not be misunderstood. Second, that in all Bible memorials there

is a correspondence between the memorial and the event commemorated. Third. God does not give unnecessary memorials, hence we do not have two memorials of the same event. But we have memorials expressly appointed in the Bible, for those great events by which Christ secures the redemption of the world, namely, his death and resurrection; these memorials are, baptism and the Lord's supper. To have another memorial of the same things is both unnecessary and contrary to the order of the Bible. In the rest of the Sabbath to commemorate God's rest at creation, there is a fitness. But there is no fitness in Sunday-keeping to commemorate the resurrection. There is not a hint in the Bible about its ever being used for any such purpose. We are not told to keep the day of the crucifixion, resurrection, or ascension. Redemption is not yet finished. When the work is all accomplished, it will be time enough to talk of instituting thereof some appropriate memorial.

Preble. Tries to build up his demolished breast-work that God sanctified the seventh day after any six of labor, and not any particular seventh day—simply the old seventh-part-of-time theory. Says the commandments of the decalogue are not binding because the penalty has been changed; yet there is a law against the same things, in this dispensation, and a law for the seventh-day Sabbath too. But we are not to keep the Sabbath written with ink, but that which is written on the heart. Turns to Heb. iv, 10, and argues from the record that it is Christ who is there said to have ceased from his work, as God did from his. How did God cease from his work? He sanctified the day on which he rested. Christ finished the work of redemption when he came out of the grave. Then he must have sanctified that day just as the Father did his rest day. [Query; Did Christ sanctify only that particular first-day on which he arose? or did he sanctify the first-day for time to come? or did he sanctify only one day in seven and no day in particular?] Declares it to be a misapprehension to say that he is commemorating redemption. What purchased the world back from the Devil? The blood of Christ. When was that blood shed? [This question we hoped he would answer, as it would decide at once which day should be kept to commemorate redemption, provided any day should be observed for that purpose. But he went on] Christ has purchased it, and the work so far as he was concerned, was accomplished when he rose from the dead. Refers to the call for proof that the apostles kept the first day of the week, and says, Paul preached on the first day of the week. Acts xx, 7. Sabbatarians argue that Paul held this meeting in the evening because there were many lights in the upper chamber where they were assembled. *Nux* [very comically pronounced with a short *u*] is the word for night, and *hemeran* is the word for day. Now I ask, what day was it? It is the *hemeran*, day of the week, and he continued the meeting till evening. It was the first day of the week, not the first *nux* of the week. [Eld. P. evidently overlooked the fact that *hemeran* means a period of twenty-four hours as well as the interval between daylight and dark.] Paul preached on the Sabbath to accommodate himself to the Jews. Where did any other apostle do it? The Sabbath in the New Testament is confined to the historical books. It is never mentioned in the epistles. To make good this assertion, he closed this speech with the very truthful admission that Col. ii, 16, has no reference to the weekly Sabbath.

(To be continued.)

The Crisis of the World.

THE following weighty paragraph we find in The Christian Press, a paper published by the American Reform Tract and Book Society, Cincinnati, Ohio. What particular events the writer is expecting, we know not; but we were struck with the language, so in harmony is it with the scenes which the word of God predicts soon to transpire on our earth.

"Brethren, the crisis of the world is come. Are we prepared for it? Can we resign all the interests of an earthly life, and identify ourselves with the will of God and spiritual excellence? Can we stand in the whirlwind, talk with the thunder, and look

calmly on Heaven, when God looks forth in indignation on a guilty world? Are we prepared with serene joy and holy confidence to unite in the song of Moses and the Lamb, when the plagues of heaven shall fall on the wicked, and the earth shall be filled with wailing and blasphemy? Are we prepared to sympathize with man, wretched in his hopes, and in his extremity, and to go forth for his salvation, unmoved by the convulsions of the world, and the terrible manifestations of infinite wrath?"

A Forlorn Hope.

Those who profess to be looking for the conversion of the world, point to what are called the enlightened and Christian nations of the earth, especially England and America, as their hope for the accomplishment of this great work. How often do we hear them indulging in grandiloquent harangues about this Christian nation, and the great things to be done by it, in the moral regeneration of the world, as though we were a nation of unqualified saints, and sin and sinners were here unknown. But if all the nations of the earth were raised to the same standard with our own nation, should we then have a converted world? would it all be Christian? would the temporal millennium be here? What proportion of the inhabitants of this country are real Christians? What proportion are professors, even? How many attend regularly upon public worship, who have no saving interest in the things of religion? And what proportion do not attend public worship at all? An acquaintance in our native place, not long since told us, that in an adjoining town forty years ago, every family regularly attended public worship, but now not more than one in ten. On inquiring the reason, the answer was, The morals of the people are growing worse. And this is the very state of things that the word of God sets forth as one of the prominent characteristics of the last days. The following statistics show that three-fourths of the people of this country, or *twenty-five millions* are habitual neglecters of public worship. And this proportion is continually increasing. And yet this is the nation from which most is hoped, for the conversion of the world. This is the best that now exists. Heaven pity the infatuation of those who in view of these things, and the plain prophecies of God's word, can yet look for generations to come, and for righteousness to cover the earth before a new dispensation is ushered in. The following statements are worthy the careful attention of all:

"The religious and moral condition of our country is such as should alarm the fears and excite to vigorous action every lover of God and humanity. Vice reigns to an unparalleled extent. Every secular paper contains accounts of crimes of the most revolting character. The Churches are doing but little for the benefit of the masses. Formality and fashion hold almost undisputed sway in the place where the voice of the Son of God should be heard in its resurrection power. The prevailing custom of selling or renting the pews, almost as effectually excludes the common people as if their attendance were strictly forbidden. One can hardly credit the fact that so small a proportion of our people are under religious influence. The Boston Traveller says, Committees of State Conferences report as follows:

"MAINE—In 1854, a little more than one-fourth of the people attend public worship: and in 1857, but little more than one-seventh."

"NEW HAMPSHIRE—1857, "A fraction less than two-thirds habitually neglect public worship."

"VERMONT—1857, 'Less than one-fifth attend public worship.'

"MASSACHUSETTS—1859, 'One-half do not attend at all; and not more than one-fourth attend regularly.'

"RHODE ISLAND—In some parts of the State there is no Sabbath observance for religious worship! 'Shore

Parties,' of hundreds, may be seen on the Sabbath, of persons who scarcely ever enter the house of God, except on the occasion of funerals; while three-fourths at least of all the people habitually neglect religion.

"New York City, with a population of over 1,000,000—more than two-thirds of the people never attend public worship."

"In Brooklyn, and twelve other large cities, the proportion of habitual neglecters of the house of God is nearly the same. This is true of cities generally, while the neglect in the country towns is still greater.

"Not more than one-sixth of the people of the United States attend public worship. Allowing one-fourth of the whole to be detained by age, sickness, and infirmity, three-fourths of the remainder habitually neglect all religion!

"These neglecters are not the poor foreigners alone, but they are found in all classes in society. The Scriptures classify those who neglect the worship of God among the heathen; and, according to this classification, three-fourths of our people, or 25,000,000, are home heathen! and now, by the events of war, the whole South becomes missionary ground."

Sodom in the Judgment.

THERE are some who hold the doctrine of unconsciousness in death, and also deny the resurrection of the wicked. If there is to be no resurrection of the wicked, they can have no interest at stake in a future judgment. Yet our Saviour says, "And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." Mark vi, 11.

From this testimony and a similar one, in Matt. xi, 20-24, we learn that Sodom and Gomorrah, Tyre and Sidon, Chorazin, Bethsaida and Capernaum, were to be brought to an account for their evil deeds, at a future judgment, and that the punishment awarded to those more ancient and less enlightened cities would be more tolerable, or less severe, than that of those who had been favored with the preaching of Christ and his apostles. Can this be reconciled with the non-resurrection theory, without admitting a conscious soul-entity separate from the body? R. F. C.

Old Style and New Style.

SISTER M. F. D. wishes some one to tell about "the change from Old to New Style." She says, "We are told by some of the wise men of our Bible-class, that we cannot know to any certainty about the day of the week as regards the Sabbath, on account of the many changes, and loss of time;" and mentioned particularly the so-called change from Old to New Style, as the prominent objection that is urged by these "wise men" against a definite day for the Sabbath.

I presume these same wise men, notwithstanding this objection which they urge so gravely against the Seventh day, are great sticklers for the first day as the true Sabbath. Why? Because, say they, the Saviour rose from the dead on that day. "This is the day which the Lord hath made," &c. How soon they forget the fact (?) that was so fresh and vivid in their minds when taking position against the Seventh day! Thoughts of Old Style, or New Style, or "loss of time" never so much as come into their minds when the question of the first day is at issue! Surely our first-day friends should not raise an issue with us on this definite-day question. Their own position must swamp them at once in such an effort.

But what about Old Style and New Style? How is the Sabbath affected thereby? I answer, Not at all. Let us for a moment consider the facts:

The Julian Calendar, so called, or that which was established by Julius Cæsar, by which every fourth year was made to consist of 366 days, and the other years of 365 days, is called *Old Style*. By this mode of computation, the years were made to average something over *eleven minutes* too much; so that in the course of a few centuries there would be a perceptible disarrangement of the equinoxes; i. e., the sun would actually arrive at an equinoctial point, several days perhaps, before the time indicated by the day of the

month on which it should annually recur. It will be seen that if such a mode of computation were to be continued indefinitely, a complete change, or displacement of the seasons of the year would eventually be wrought.

Pope Gregory XIII, A. D. 1582, in order to correct the Equinoxes at that time, or to bring back the Vernal Equinox to the same day as at the Council of Nice, A. D., 325, found it necessary to retrench ten days. He accordingly retrenched that number of days in the month of October, A. D., 1582, which was done by simply calling the fifth day of the month the fifteenth.

This reformation of the Julian Calendar by Pope Gregory was adopted in Great Britain by act of Parliament, A. D., 1751, at which time it was necessary to retrench *eleven days*. Accordingly eleven days were retrenched in the month of September in the following year, simply by reckoning the *third* day as the *fourteenth*. This method, (by which every year divisible by 4, unless it be divisible by 100, without being divisible by 400, has 366 days, and all other years 365 days,) is what is called *New Style*. By reckoning, according to this ingenious mode, there can never occur any perceptible disarrangement of the Equinoxes, as would continually occur under the former Calendar, or *Old Style*.

I have been thus minute in this statement, that those who are not posted in regard to Old and New style, may understand the import of these terms, and the cause which led to the change in question.

We have now only to consider the effect of such change with reference to the Sabbath. Then I would inquire, with as much gravity as the case will admit, Does the simple act of calling the *third* day of Sept. the *fourteenth* day,—and thereby retrenching eleven days in that month—make any change whatever in the days of the week? Suppose the third day of Sept. fell on Friday the sixth day of the week, would it not still be Friday, the sixth day of the week, though it be called by act of Parliament the fourteenth day of the month? And would not the next day be the seventh day of the week as really as though no such retrenchment had been made? Most assuredly it would. And no act of Parliament would suffice to convince the most simple-minded person that his reckoning was wrong; or the faithful Sabbath-keeper that the earth in her diurnal revolutions had made a mistake in measuring off to him the true Sabbath. I care not if there be a change like that from Old to New Style, as often as every new moon, the Sabbath cannot be affected thereby. The earth, notwithstanding all their technical changes, still rolls on, and measures off to us most accurately, and in regular succession, each day of the week. It recognizes no calendar but its own.

To-day is Friday, Dec. 22 A. D. 1865. Suppose every legislative body in the wide world, should see fit to enact that it be called the *first* day of January, A. D. 1870; would not to-morrow be the Sabbath nevertheless? Indeed it would.

But in such case, they tell us of time lost! or time gained! This is all imaginary; there is nothing real about it. The great Sabbath Calendar brings *all* the time there is into accurate account, so that as regards the regular recurrence of the Sabbath, there is no such thing as *time lost*, or *time gained*, by any change that man can make in his calendar.

The Sabbath of the Lord rests upon a sure foundation. Let the would-be "wise men" object if they will.

J. M. A.

A Brief Explanation of Scripture.

RECENTLY while at a neighbor's, engaged in friendly conversation upon topics of general religious interest, the following question was asked and in substance the response that follows the question was made; and as the question has been a source of doubt to the writer, and perhaps a cause of stumbling to others, it may not be entirely uninteresting to the readers of the Review and Herald. What do you think of, or how do you understand, that Scripture that says, "Jesus said unto him, Let the dead bury their dead." Luke ix, 60. The emphasis of course is mine. Appearances are not always a correct rule by which to judge of the truth of things. The surface may contradict the internal. A

man to outward circumstances may be frank and honest, and yet within full of all subtilty and dishonesty. Or he may apparently be in perfect health, and yet within a moment of death. And so it is with many of the events that surround us in this life.

Again, in order to understand the language or words of any writer or speaker, it is necessary to obtain the same stand-point of observation that he occupies, so that we may view the same things in the same light. And if we would understand the words and teachings of our Lord Jesus Christ, it is necessary to consider his high and holy mission to earth—those great central truths which he came to demonstrate, and the manner in which these truths were presented to the mind. We judge according to the sight of our eyes and the hearing of our ears, and speak after the same manner; but not so with Christ; for he neither judged any man after the manner of men, neither did he declare the truth as it appeared in the outward circumstances of things; but he preached absolute truth as it existed in the mind and purpose of God, regulated by his eternal law.

The stand-point of observation occupied by our Saviour, was a high, holy, and eternal one, commanding a complete view of the past, present, and future, and all the consequences of human action; and when he speaks of those things that certainly will be, he speaks of them as things that are, without specifying the time that may elapse before their accomplishment. The Saviour could say of himself that he was in Heaven although personally upon the earth; for in his thoughts, in all the affections and purposes of his heart, and in the truths that he preached, he dwelt in Heaven. These, and the fact that he that believeth not is already doomed to death, formed sufficient reasons for speaking of the living as dead. And neither is this altogether different from the manner in which we are wont to express ourselves; for we frequently speak of the man who is mortally wounded,—perhaps bitten by some deadly serpent, or attacked by some fatal disease, "He is certainly a dead man."

E. GOODRICH.

Edinboro, Pa.

Report from Bro. Sanborn.

BRO. WHITE: Since my last report from here, I have preached twenty-four times in Tafton and vicinity. Last first-day I preached in the hall at Tafton; and although there was meeting at the Baptist church at the same hour, we had a very large congregation deeply interested. God gave me great freedom in showing them the perpetuity of his holy Sabbath. At the close of the meeting I took an expression to see how many believed that the seventh day was the Sabbath of the Lord, and was binding on God's people. More than fifty arose. We then repaired to the water, where in the presence of a large assembly, two were baptized. All things considered, our meetings that day were most triumphant.

Just how many are keeping the Sabbath I do not know, but there are about thirty, and many others are almost persuaded. I sold about seventy dollars worth of publications, and obtained nine more subscribers for the Review, making fourteen in all since I came here.

The Baptists allowed me to preach in their church as long as they thought it would do, then turned the key, notifying me that I could preach there no longer. I then went into the Seminary, but was soon shut out of that also. Then I went back into the hall.

Both ministers of the place have opposed with all their might, but on the sly. Notwithstanding I tried to have them make an honorable defense in my presence, they would not, but went around crying, Infidelity, Atheism, &c. Poor men. I pity them, and pray the Lord to open their eyes before it is too late.

The Baptists had a choir of noble singers; and after three of the leading members had embraced the Advent doctrine, some of the most prejudiced of the Baptist church being afraid that they would sing some of the Advent hymns, managed to break up the choir, intending to get up a new one; but in that they failed entirely, so their melodeon stands there silent, and their singers too. Oh, how they fulfill prophecy. See

Isa. lxvi. "Your brethren that cast you out said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed."

There are two other points within a few miles of Tafton where the people are anxious for meetings; and the Lord willing, after a few weeks I expect to return to this field of labor. Till then I hope those who have commenced keeping all God's commandments will study the word of God, and watch and pray that they may grow in grace and in the knowledge of the truth, and let their light so shine before men that they may see their good works and be constrained to glorify God, by obeying the truth; also that when Jesus comes we may all be ready to be gathered to the new Jerusalem.

ISAAC SANBORN.

Tafton, Grant Co., Wis., Dec. 13, 1865.

Gleanings Arranged.

RECENTLY I have been reading a book, written by one well reported for modern orthodoxy; and having been well pleased with remarks oft recurring, regarding the resurrection, I will give them here, before I go on to cite some other passages from the same author, that I penciled down at the time, thinking I might some time set them up, as beacon waymarks for modern Spiritualism! hoping they might rouse the observant to discrimination, out of which should grow an enlightened consistency of theory. I prefer giving first that which I would approve, for it is pleasant to re-produce such thoughts as these:

"If you ask, 'When will he rise?' I reply, not now. It is God's will that the dust shall mingle with its kindred dust, be swept, scattered and dissolved. But on the morning of the resurrection he shall rise again. This corruptible must put on incorruption; this mortal must be arrayed in immortality. The resurrection of Christ is pledge and proof of our resurrection."

Under the head 'Where shall he rise?' comes the reply—The spot whereon he fell. The sod whereon you stood and wept, where you have placed sweet flowers, the spot to which you have so loved to repair, will be the spot on which his ransomed feet shall stand, to wait the crown of glory that shall circle the no longer wasted brow. How beautiful the thought that when the trumpet sounds, the dead shall come forth from the spot where they were laid to rest. If you ask, 'How shall he rise?' I reply, he died with a corruptible body, he shall come forth from the grave with an incorruptible one; the same form, the same flesh, but changed and purified and blest, so that it may exist imperishable forever.

The italics are mine, but the words are the author's own, as also the following:

"The bones and the flesh come again: the dead form arises, arrayed in new beauty and instinct with new life; crowned with glory, and adorned in light, the dead come forth. This is no illusion which could never be realized, but the deep mysterious teachings of Christian faith."

Well! the reader is ready to exclaim this is sound Bible doctrine. Yes! and this is why I copy it, that I may place it side by side with other teachings of the same writer, believing that contrast is a strong illuminator and that some inconsistencies in belief which have unawares crept in to most Christian theories, need only to be held up so conspicuously, that they may be seen through and through, to convince the candid that in many instances, creeds have come to stand between the nominal Christian and Bible truth! Indeed, many who read this article have not yet forgotten the time when such sentiments as quoted by G. from the article, "Sweet Thoughts," in a recent number of the Review, as well as what I am about to quote, seemed interwoven into our own religious thinking.

Before I proceed to give the quotations from the author in hand, I will cite one verbal one, heard from a Baptist minister's pulpit at the time my own mind was beginning to cast away the veil that had bewildered my vision, and began to receive the doctrine of the resurrection as I now regard it—the crowning feature of the gospel plan of salvation. It was by him assumed, "That during the agonies of the death-throes, there was from the corporeal body, a spiritual body separated, which ascended to God." It would seem that such

unscriptural and therefore reprehensible teachings would be sufficient to open the eyes of the determinedly blind. A "loop-hole of retreat" was however left, in case the validity of the doctrine was assailed; for he prefaced it with a rhetorical, "They tell us—I cannot say if it be true or not."—Had he forgotten, or did he never know the rule, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 20.

But I started this article to show forth some of the foot-prints of Spiritualism, even in the writings of those who would recoil at the charge. But out of their own mouths would I convict them; even after having given utterance to the beautiful scriptural sayings that I have quoted. In speaking of one recently removed by death he said, "While the form has gone, the spirit still lingers, and hovers over surviving friends." Again he says, "Our brother lives, he lives in Heaven;" and referring to the resurrection he adds, "Methinks that event has come, and I see the spirits of the departed as they descend from Heaven, and stand by yonder tombs to wait until the trumpet of the archangel brings the body forth; the trumpet sounds—the doors of the tomb are burst open—the dead in Christ arise first—the judgment comes;" then again, "he stands with the angel throng before the throne. From this bright abode he is looking down on you." But to crown all comes this poetic effusion:—

"Death is the crown of life:"

"Were death denied, poor man would live in vain,
Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, hasten to the skies,
Where blooming Eden gathers on our sight,
The king of terrors is the prince of peace!" (?)

Could the Arch-Deceiver, whose great work in this last dispensation is to be the "Spirit of Devils working wonders," desire better aid from a minister of the gospel? for the quotations I have given are from a book of pulpit themes. And with all its inconsistencies, specimens of which I have given, I did yet like to read it, for scattered here and there rich gems of thought would sparkle out, like the following:

"The Revelation—a revered book, now surrounded with perplexities and mysteries, but hereafter to be opened, explored and fulfilled." The word of God compared with the history of passing events, fully indicates that earth's great drama is hastening to a close. Time has grown old; six thousand years encircle its weary brow, and with inconceivable velocity it is rushing to its sepulcher. And soon the end will come. The great events connected with the winding up of all earthly affairs, the rendering of the last account cannot be far distant. The earth wrapped in flames, the heavens bleached and pale with terror fleeing away, the opening of the book of remembrance in which all our good and evil deeds are recorded, are but a step before us."

"And there cometh on the world another flood not of water, but a flood of tribulation to destroy them that fear not God—a flood compared with which the deluge that swept the antediluvian world away, will be as nothing. But now as then an ark will ride on the flood—Christ is that ark. All who are in Him will survive the general wreck, outsize the storm, outride the deluge. . . . Alas where then will the wicked be? Where will be the innumerable company that know not God, and obey not his Son? 'As it was in the days of Noah, so shall it be in the end of the world.' Swept away! will be the history of the throngs who refuse to yield to Christ and enter the Ark of safety!"

How very like our Advent faith the last three quotations sound. Are there those who are so thoroughly indoctrinated in the expectation of the "millennial dawn," that they inoreduously ask, "When is to be this deluge of fire—of tribulation to destroy the wicked?" I answer in the words of Holy Writ. "When the Lord Jesus shall be revealed from Heaven in flaming fire taking vengeance on them that know not God." 2 Thess. i, 7, 8. When "The day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble; and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch. Mal. iv, 1.

M. W. HOWARD.

Malone, N. Y., Nov. 1865.

One Hour with God.

ONE hour with God, when day is o'er,
Is sweeter than all other hours;
Then vexing cares and worldly powers
Make room for Him whom we adore.

We hear his voice; he bends his ear
To listen to the heart's request;
Our tired heads lean upon his breast;
His own hand wipes each rising tear.

One hour with God! hail, Father, Friend,
Redeemer, ever near and true.
With thee so near, how pale the view
Of all the joys that earth can lend.

Oh, this is not some idler's dream,
That God thus stoops to talk with men,
And speak each promise o'er again;
Nor is it but a meteor's gleam,

That leaves the poor soul in the dark,
When one brief flash of light is o'er,
Till dark seems darker than before;
Oh no, 'tis an immortal spark

From the great Sun that ne'er grows dim,
That smiles around us night and day:
We warm us in the constant ray,
While yet we wait and watch for Him.

One hour with God! and if 'tis given
That one brief hour gives joy like these,
Bethink thee of the coming bliss,
The everlasting bliss of Heaven.

[Am. Mes.]

Sacrifices to Juggernaut.

A CORRESPONDENT of the *London Times*, attended the recent sacrifice to Juggernaut, in Hindostan, which lasted from May 28 to June 6, 1864. He says:

"Though the heat was intense, the thermometer marking 135 degrees, thousands of people were present to witness the ceremonies. The centers of attraction were the two Juggernaut cars, immense lumbering masses of wood 60 feet in height, on which stood the hideous idol, moving upon six heavy wheels. Multitudes rushed to the ropes, eager for the honor of pulling their deity along. Their efforts to start it were for a long time in vain, till at last the huge mass moved forward a few yards, crushing out a life with every revolution of its wheels. The vast multitude then seemed suddenly possessed with delirium. They fought and struggled with each other to get near the car, which had stopped as if by magic. They stooped down and peered beneath its wheels, and rose with scared faces to tell their friends of the sight. Three human victims, two men and a woman, had been crushed to death, and lay there heaps of mangled flesh. Two other men lay before the car when it stopped, waiting for it to move. The Brahmins on the car looked down upon the poor wretches with perfect unconcern, and even signalled to the crowd to pull again; but the policemen present made them drag the car back, so that the bodies could be got out from between the wheels. There was no question that these were voluntary sacrifices. The government of Christian England should be more rigorous in preventing the performance of such cruel heathenish rites, as within the last summer took place within twenty miles of the capital of the Indian empire."

"Clear Views."

CHRISTIAN reader, beware of being satisfied with "clear views." It is, no doubt, most needful to "hold fast the form of sound words;" but then a form of sound words, without realized companionship with Christ, will leave the heart as cold as an icicle. We must remember that in nature the clearest nights are often the coldest. Thus it is with professing Christians. A sound creed in the head, without Christ in the heart, is a poor, cold, dead, worthless, soul-deceiving thing.

The true way of obtaining clear views of the Gospel is to look "in the face of Jesus Christ." The true way to attain a knowledge of sound doctrine, is to feel, by the touch of faith, the very pulsations of the heart of Jesus. One reason why so many Christians lack a living peace, is, that they make peace their object, instead of cultivating a closer walk with God. It is impossible to be in the presence of God and not have peace, because perfect love makes every one within its range feel perfectly at home. This is one of the precious effects of love.

"Clear views" may leave the heart barren and void. We want to enjoy the companionship of one in whom we can fully confide. The heart needs to be sharpened by "the countenance of a man." Where can we

find all these, but in Jesus? Every other heart but his will disappoint us at times.

"Earthly friends may fail or leave us,
One day soothe, the next day grieve us;
But this friend will ne'er deceive us;
Oh! how he loves!"

Beloved reader, let me exhort you to seek a closer, deeper, more personal walk with God. It is your privilege to enjoy this. Jesus died, "the just for the unjust," not merely to give us "clear views," nor yet to bring us into a good place, but "to bring us to God." We are brought to God now. We are brought to him in heart, in conscience, in understanding, in order that we may enjoy him, according to the mode in which he has revealed himself. And how are we to enjoy him? By the Word. If we attempt to think of God, apart from Christ; or to think of Christ apart from the Word; or to think of the Word, apart from the Holy Spirit, all is mist, confusion, or cold speculation: whereas, a single line or clause of Scripture will bring God into the soul, with unspeakable sweetness and power.

This makes all very simple. We have received a new nature, and have been brought into a new position. But this is not all. *We have been brought to a person.* This is what we want. This is what the heart can understand. The human heart would rather have a cottage with companionship, than a palace in solitude.

O God! we see thee in the Lamb,
To be our hope, our joy, our rest;
The glories that compose thy name,
Standing engaged to make us blest.

Thou great and good! thou just and wise!
Hail! as our Father and our God!
For we are thine by sacred ties,
Thy sons and daughters, bought with blood.

—Witness.

Abram's Call.

WHAT WAS Abram called to do? Was it some light thing? Something that would not cross his feelings, or try his faith, or make his tears flow? No, it was a very serious affair when God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Men of all nations love their country, however bleak and uninviting it may be. It is the fatherland, and dear to their hearts. The Greenlander loves his, though it is covered with eternal snow; and the South Sea Islander loves his; and Abram, who was a man of strong attachments, felt his heart ache when told he must leave scenes so familiar and dear.

Not only must he leave his country, but his kindred, his cousins, his friends and relations. Ah! many pleasant days he had spent with them, but now he must bid them farewell, except the few who were to accompany him on his journey. Hereafter he must look upon the faces of strangers. He must forsake his father's house too. He must leave the old homestead, with its sweet and tender associations, the time-worn chair, where his father Terah had rested at eventide. He must forsake the graves of the dead, and the homes of the living, and go forth into a strange land that God would show him.

When Christ invites one to forsake his sins and flee to the great salvation, it is with the same voice that said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, and come unto a land that I will show thee." Yes, the sinner must forsake his birthplace, the city of Destruction, where he had lived so long and so pleasantly—all the scenes, companions, and pursuits that would hinder him on his journey, and firmly set his face toward another country, even a heavenly. He has been told on good authority, that he that loveth father, mother, brothers, sisters, houses, lands, ease, reputation, more than Christ, cannot be his disciple.

God only knows the fierce struggles that agitate the soul, as it answers the questions the Spirit of God addresses to it in words like these: Oh, sinner, will you live, or die? Which will you have, earth, or Heaven? Will you wander in the wilderness with God's people, or remain in Egypt to enjoy the pleasures of sin for a season? Was the universe made for you, or for God? Has not God a right to you by creation and preservation, and by every blessing he has showered upon you ever since you have had your being? Have you not been bought with a price, even the precious blood of Christ? Come, forsake the beggarly elements of this world, and flee to a land that I will show thee.

There is still another period in a man's history, when he seems to hear the voice that Abram heard; it is when he is called to die. Arise, depart, for this is not your rest, says God. Come unto a land that I will show thee. What, says the good man, when love of life at times triumphs over his faith, must I leave my pleasant labors here; the church of God, the solemn assembly, the Sabbath-day; my family, so pre-

cious to my heart that it is like tearing limb from limb even to think of leaving them? Must I bid farewell to the changing seasons, to the light of sun, moon, and stars, and lie down in the darkness of the grave, and keep company with the worm?

But come unto a land that I will show thee, says God. It is a better land than this, a land where sickness, sin, and death may not enter. There they have no need of sun, moon, or stars, for God and the Lamb are the light thereof. Come, I will wipe away all thy tears. Now faith prevails. The good man dies as calmly as he would go to bed at night, feeling sweetly assured of the rest that remaineth to the people of God.—M. A. W. C. in *American Messenger*.

The Standard.

Is the Bible our standard of faith and practice? Are we to judge of our religious state from the correspondence of our experience and practice with its teachings? So says the whole Protestant Church. Whatever they divide upon, they are united in this, that the Word of God is the supreme law of human action. Here they meet upon common ground. And this is the true view of the case. If the Bible is of any authority it is of the highest authority. By this Word we must be judged at the last day, and by this Word we should prove ourselves. The great tendency is to ignore the teaching of the Bible. And it requires watchfulness and energy to resist the common tendency. In a rapid stream he who would not be borne down by the current must row hard, and constantly. Preaching, by explaining and enforcing the Word of God, has well-nigh gone out of fashion. The text is generally taken from the Bible, though some modern pulpit orators base their Sunday evening discourses upon popular proverbs, slang phrases, or quotations from Shakspeare. But from whatever source the text is taken, the body of the sermon is made from the sayings of men, or from the periodical literature of the day. We have a great deal of preaching for the times, we need preaching for eternity. Preachers are demanded who can "speak with authority, and not as the scribes" who read smooth essays that lull their hearers into a feeling of false security.—*Earnest Christian*.

Beware of the World!

I NEVER heard of an American girl going abroad to study music, for the purpose of fitting herself for a public musical career, without a pang. A musical education an introduction to public musical life, and a few years of that life, are almost certain ruin for any woman. Some escape this ruin, it is true, but there are temptations laid for every step of their life. They find their success in the hands of men who demand more than money for wages. They find their personal charms set over against the personal charms of others. Their whole life is filled with rivalries and jealousies. They find themselves constantly thrown into intimate association on the stage with men who subject themselves to no Christian restraint—who can hardly be said to have had a Christian education. They are constantly acting in operas, the whole dramatic relish of which is found in equivocal situations, or openly licentious revelations. In such circumstances as these, a woman must be a marvel of modesty and a miracle of grace to escape contamination. I do not believe there is a woman in the world who ever came out of a public musical career as good a woman as she entered it. She may have escaped with an untarnished name; she may have preserved her standing in society, or even heightened it; but in her inmost soul she knows that the pure spirit of her girlhood is gone.—TIMOTHY TITCOMB, in *Sabbath Recorder*.

CRIMES IN NEW YORK.—The Superintendent of the Metropolitan Police says the arrests made during the last quarter amount to the unprecedented total of 9,122, being nearly 3,000 more than had been arrested during any preceding quarter. The greater number of arrests have been of persons who were accustomed to follow in the wake of the army, for the purpose of plundering.

Blessed are they that mourn.

Obituary Notices.

DIED in the town of Newton, Mich., of diphtheria, Anna, adopted daughter of Sophia and Lyman Gerould, in the 7th year of her age. Anna was patient in her illness, and could talk of Jesus and the resurrection, and we have no doubt will "come again from the land of the enemy." Jer. xxxi, 16.

The funeral was held at the meeting-house, where a few remarks were made by the writer on the above scripture. JOHN BYINGTON.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 29, 1866.

We have no particular information from Bro. White and Bro. Loughborough. We learn that they have left Danville, and are now with their families in Rochester, N. Y. We trust they are still remembered by the church. We have a season of prayer in Battle Creek for them every Sabbath afternoon, which are seasons of blessing and encouragement.

This Week's Review.

THE reader will find in this number many testimonies which speak loudly concerning the present demoralized state of the world, and not the world only, but the church also. And these testimonies we gather from those who cannot be accused of being in anywise predisposed in favor of Adventism. What mean such utterances as we give under the heading "The Crisis of the World," from the editor of the Christian Press, and the extract concerning the nearness of the end, from "Pulpit Themes" in Sr. Howard's "Gleanings Arranged," and the "Increase of Crime" from the Earnest Christian? Is the truth becoming so plain that to doubt is impossible? Is God preparing the hearts of the people for a great work soon to be accomplished? Let us so trust and pray. We rejoice to have the minds of the people everywhere called to these things by those against whom they can certainly have no prejudice.

The record of the increase of crime is startling. See the little item concerning crime in N. Y. City; an increase of 3,000 criminal cases in one quarter, being at the rate of 12,000 a year in one city. Read again the "Increase of Crime" from the Earnest Christian, in which it is shown that many of the perpetrators of high outrages are professed followers of Christ and still maintain their position in the nominal church. Who can doubt the application to such of Paul's language to Timothy, therein quoted?

"The Old Error Repeated," shows clearly the great mistake the professed church of the present day is making. As the Jews, the popular church of their age, stumbled over the first advent of Christ, so the churches of the present day are stumbling over the second advent. We would that they might awake to their course. The honest will. Reader, if you have church-members in your neighborhood who are willing to investigate these things, show them this article.

"Expecting the Saviour, an Essential Feature in True Christian Character," is another article to the point, showing the important place which the doctrine of the second coming of Christ holds in the records of revelation. It is an extract from a sermon by Dr. McCaul. Let all church-members read this also. No class of persons urge, more frequently than they, as an excuse for neglecting the doctrine of the advent, that it is of no consequence whether or not we believe it, or know any thing about it. If we are only prepared for death, that is enough. It may help such to be told by one of their own number that if they oppose and reject the doctrine, they show that they lack at least four essential features of a true Christian character. This, and the article just mentioned, are from writers of the highest order.

The Discussion at Portland, is brought down in this number to the close of the first evening. We are condensing as much as is possible to do and still preserve a full summary of the argument used. We think it will be of interest to the reader; if not for the sound arguments used in favor of the Sabbath, at least for the novel objections brought against it.

The extracts given under the heading "A Forlorn Hope," we commend to all who believe that the world is growing better. If evil is good, and darkness light, the condition of the world is improving, but not otherwise.

As an evidence of the progress that has been made in the heathen world, we are sometimes told that the worship of Juggernaut is done away, &c. Read the short article "Sacrifices to Juggernaut," and see what was done in India only little over a year ago, notwithstanding that land is under the rule of professedly Christian England.

Bro. Aldrich tells what is what in relation to "Old and New Style." We need a multitude of little tracts answering this, and other common objections, to be used like grape shot against the ranks of the opposition. Until we get these, the reader should thoroughly post himself when such articles as this appear, or carefully preserve the paper for future reference as

circumstances may require. He also gives us some good advice concerning "How to Live." To be sure he does not tell us how it is "to be taken," as a preventive of cholera and other diseases; but the book itself will explain that.

A cheering report from Bro. Sanborn shows that the Lord is still ready to work for his people. We are thankful that here and there the "cloudy pillar is brightening on Israel's side." How many of us are imploring the Lord for a great increase of his work in our midst? How many are sighing and crying for all the abominations done in the land, and pleading in the language of the Psalmist, "It is time for thee, Lord, to work; for they have made void thy law."

Other items of interest in this number we need not enumerate. While the practical part is not overlooked, such as, Clear Views, Knocking at the Door, The Terrible Chain, &c., it contains as a whole, arguments and evidences for our position which can but cheer and encourage the weary pilgrim's heart.

"Children, let your lamps be burning,
In hope of Heaven;
Waiting for our Lord's returning,
At dawn or even."

Origin of the Human Race.

THE apostle speaks of a certain class who go about foaming out their own shame. Very many of this class, like A. J. Davis, and Spiritualists generally foam out their own nonsense, by asserting that the human race has come up from dead matter by natural laws, through mushrooms, snakes, pollywogs, lizards, monkeys, apes, &c. They have been asked just to show a few beings in some of these stages of transition, and the fact that they are not able to do it, seems to make no difference with them whatever. If they were open to the testimony of true science, such facts as the following would put an effectual extinguisher upon their folly:

THE DARWINIAN THEORY OF CREATION—Philosopher F. Stein, of Prague University says: "A faithful and conscientious search into the propagation and development of the minutest animal forms of life, proves that they are pre-created only by like forms of the same species, that under no circumstance do they develop themselves from dead matter, and that no kind of experiment can produce the simplest living animal. How the first form of every species has been brought into existence, is a question which lies beyond the natural sciences, and which they never can answer; they have a right to be proud at having furnished the proof that life is only developed by life, but they cannot pretend to discover the secrets of creation. All efforts in this direction, which have lately again been made by Darwin, we may safely consider as utter failures."

Price Reduced.

"How to Live," nicely bound in muslin, is now offered at this Office for one dollar, and the same in pamphlet form for seventy-five cents. This is a reduction of twenty-five cents on each, from the original price. No Seventh-day Adventist should fail to become the possessor of this valuable work.

The circulation that it has already obtained, shows that its merits are, indeed, appreciated. But there are yet many among our people that ought to become the immediate owners of this book. It is just what they need to assist in carrying on the work of reform that has been commenced among them. Now that the Cholera—that dreadful plague—seems to threaten our country, it is time to post up on the subject of health. There is no better preventive against Cholera and other diseases, than "How to Live." J. M. A.

Meetings at Catlin, N. Y.

I HAVE just closed a course of twelve public lectures in this place. The attendance of those not connected with the church has been good, and there has been a good interest manifested, on the part of those who came out to hear the evidences of our position in relation to the prophecies and their fulfillment, or the signs of the times, and also in regard to the law of God and the Sabbath of that law.

I hope and trust that our labor here will not be lost; but that the fruit of it may be seen in the kingdom of God. Some are convinced of the claims of God upon them, who will not, I hope, take the position some have taken, acknowledging that the commandment of God requires the keeping of the seventh-day, but, at the same time, think that the keeping of the first-day will be accepted, if they are only sincere; as though a man could refuse to do what he knows the Lord commands him, offering a substitute, and yet be sincere! They would not think very highly of the sincerity of the man whose business is to rob his fellow

men, but yet think their sincerity will shield them, while they knowingly rob God of the time he has reserved to himself.

"If ye know these things, happy are ye if ye do them." I hope that some of my hearers at Catlin, will be partakers of this promised happiness. The Lord bless them!
R. F. COTTRELL.

Appointments.

THE next Quarterly Meeting of the churches of the Seventh-day Adventists of Western New York, will be held at the house of Bro. C. P. Buckland in Carlton, Orleans Co., January 13, and 14, 1866.

Those wishing to come on the cars will find a team in waiting at the depot at Albion on the arrival of the train from the West at 3, P. M. Those from the East will wait at the depot till this time.

W. G. BUCKLAND.

THE next Quarterly Meeting of the church of Seventh-day Adventists at Avon, Rock Co., Wis., will be held at the church in Avon, the first Sabbath in January. Meeting to commence Sabbath morning at half past ten o'clock.

It is the request of the church that Bro. Ingraham attend this meeting, if he can make it convenient, or any other of the preaching brethren.

ORVILLE JONES, Clerk.

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

R Lockwood 28-7, W Ridley 29-1, T Ramsey 27-19, G W Winn 28-1, Geo Carter 29-1, Mrs E Stark 29-1, J Clegg 29-1, G W Harger 29-1, Mrs C E Lanson 29-1, M F Gylkison 29-1, Elizabeth Taylor 29-1, N A Warwick 29-1, Charles Hudson 29-1, Mrs M Ely 29-1, J Yates 28-5, Z Nicola 28-12, A E Tallman 28-1, H A Churchill 28-1, each \$1.00.

H D Bruce 29-6, J Kimble 29-1, H C Merriam 30-1, Mrs E Hemenway 29-1, O C Meigs 29-1, Mrs C Bryant 29-1, Amos Pegg 28-13, Alex Carpenter 29-1, F Skipton 29-1, N Jones 29-1, D Curtis 29-1, G W Mitchell 29-1, N Hall 27-3, G A Poling 29-1, Ellen L Dean 29-1, each \$2.00.

S Salisbury 28-1, L Brock 28-1, Eld W W Putnam 28-1, Mrs M Vanderleph 28-1, S Collar 28-1, E Butler 27-14, Thos McGee 28-1, each 50c.

R E Taylor \$5.00, 29-1, A Hawley \$4.00, 29-1, J M Adams 40c 28-1, I E Churchill \$3.00, 29-11, Emma Quint \$1.50, 27-1, W Russell \$1.75, 27-16, D Poss \$3.00, 29-1, R Adams 75cts, 28-3, F Kittle \$1.50, 29-14, S E Lindsley for Mrs A Vickery 75cts, 27-14, M Willey \$5.00, 31-1.

Subscriptions at the Rate of \$3.00 per year

H K Pike \$3.50 28-1, A Kellogg \$3.00 29-1 J M Ferguson \$3.00 29-12, J Pemberton \$3.00 29-1, Priscilla Markillie \$3.00 29-1,

Donations to Publishing Association.

A Sister \$1.00.

Cash Received on Account.

Isaac Sanborn \$61.00, Jacob Hare \$5.00, Henry Nicola \$25.00.

Books Sent By Mail.

J M Bartholf 50c, J B Lock 50c, J Chaffee \$1.00, Mrs S B Halbert 15c, S O Winslow 20c, O C Meigs 50c, John M Adams 45c, Mary Beach 12c, Wm Mc Pheter \$2.75, Wm Russell 27c, Amos Pegg \$2.50, Hollis Clark \$1.25, Alva True \$1.50, O A Richmond \$1.50, C A Corsaw 25c, J Hunter Jr \$2.90, M F Dibble \$1.00, G W Mitchell \$1.00, G A Poling \$2.75.

Books Sent as Common Freight.

James E Titus, Jackson, Mich. \$55.12, P C Rodman, Ashaway, R. I., \$67.91.

Michigan Conference Fund,
Mary Beach 43c.

For Bro. White.

Henry K Pike \$1.00, G W Mitchell (for Bro. and Sister White) \$4.50, Harmon Lindsay \$6.00.

For Bro. Loughborough.

Henry K Pike \$1.00, G W Mitchell \$2.25, Harmon Lindsay \$3.00.