

ADVENT REVIEW



And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

THE CHANGE.

Those who boast of "bird in hand,"
Building only on the sand,
Scoffing at the promise sure,
How will they the change endure,
When this present world shall fade,
With its hues of light and shade.
And another come to view,
One eternal bright and true?
All their guilty pleasures fled,
Leaving curses on their head;
Future then no hope for them,
Present only grief and shame.
All the mercies once despised,
Now too late are duly prized,
Knowledge of the blessed state,
Grief, repentance, all too late.
Once they chose to live at ease,
Pride and carnal heart to please;
With the rebels they have gone,
Now they must together burn.—
But we find a humble few
Who a different track pursue,
Looking for the world to come,
To that bright eternal home,
They with earnest strong desire,
Strive to gain a treasure there.
All the world's vain empty show,
Guilty pleasure, they forego.
Oh! how blest the change will be
For that little company.

E. W. DARLING.

Faribault, Minn.

The Sermon.

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

THE RIGHTEOUSNESS OF THE LAW—THE PURPOSE OF THE GOSPEL.

BY ELDER J. N. ANDREWS.

TEXT.—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Rom. viii, 3, 4.

THIS text shows very clearly that God purposes to secure a righteous character in every person that he saves. The gospel of Christ brings salvation within the reach of every man. Yet we are not to understand that we can be saved by Christ even though our sins are not all put away. Far from this. The standard of piety is neither changed nor lowered; but means are provided adequate to reach and help us in our fallen state.

It would surprise most persons to learn that the gospel of Christ is designed to bring men up to the exact standard of the righteousness set forth in the moral law. They would be grieved and astonished to learn that God purposes to make men exactly right before he makes them partakers of his own immortality.

Yet this is his design, and he will never swerve from it. He desires truth in the inward parts, and he will have it in all such as he accepts at the great day.

1. What does the apostle mean when he says of the law, "that it was weak through the flesh?"

By the term "flesh" he designates the carnal mind. This is evident from the whole connection; but especially from verses 5-9. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you."

The law was weak then in consequence of the carnal mind. The carnal mind is the evil disposition which men are subject to in a state of nature, or before being truly converted to God. It is "enmity against God; for it is not subject to the law of God, neither indeed can be."

But how does this wicked disposition in man make the law of God to be weak? Can a rebellious spirit in man abate the authority of the law of God? If so, then persistent rebellion would annul the law and break down the government of the Lawgiver. The strength of the law does not depend upon the submission of man; but upon the power of God.

Yet there is one interpretation we can give these words which gives us a consistent view of them. This view is so reasonable that no one will dispute its truth. This is the sense of the apostle: the law demanded a certain thing, which in consequence of the carnal mind in men it was not able to obtain. This is the only sense in which it can be said to be weak through the flesh.

2. What was it then which the law could not do because of this wicked nature which thwarted all its efforts?

This is a very important question. It is however capable of being answered in a definite manner so that we may be certain of the truth. The great Lawgiver had an important purpose which through his law he commanded men to accomplish. The carnal mind rendered men incapable of fulfilling that just demand, as may be seen illustrated in Paul's own experience in Rom. vii, 7-25.

What the law could not do is certainly what it attempted to do. What it failed to do, it would have accomplished had it not been for the carnal mind which neutralized all its efforts.

But that which the carnal mind was able to hinder or to prevent, the Lord does not relinquish. He finds out a method to accomplish that very thing. And thus Paul, stating first the manner in which the law was thwarted, and second the means by which this may be overcome, presents definitely the purpose which the law attempted to accomplish, but which could only be accomplished by a sacrifice of infinite value. Thus he states the object in view: "THAT THE RIGHTEOUSNESS OF THE LAW MIGHT BE FULFILLED IN US."

What therefore the law demands, the gospel accom-

plishes. The carnal mind thwarted the law of God. The gospel takes away the carnal mind. "If any man be in Christ he is a new creature; old things are passed away; behold, all things are become new. 2 Cor. v, 17.

The standard of piety in the gospel of Christ is the law of God. We must come up to this; we are not required to go beyond it. The fulfillment of the righteousness of the law in us is precisely the result aimed at in the gospel of Christ. Certainly it is worth our attention that the God of Heaven does not relinquish the grand object in view. The gospel does not go beyond the law of God, nor does it fall short of it. It does not substitute something else in the place of that perfection which the law demands; but it provides the requisite means for securing that very perfection in us.

3. What did the Lawgiver do to relieve man's helpless condition?

He sent his own Son in the likeness of sinful flesh, and by a sacrifice for sin [margin], condemned sin in the flesh. Jesus came in the likeness of sinful flesh, but he had no sinful disposition within him. He was subjected to the utmost power of temptation, but he knew no sin. He rendered perfect obedience to his Father's law. Then he took the curse of that law which stood against us upon himself. He died, the just for the unjust, that he might bring us to God. He is the great sacrifice for sin. His blood is our effectual sin offering. We can be pardoned for our past transgressions of the law of God, but we must not presume to continue in transgression. His grace can take away our carnal minds and give us strength to obey the commandments of God. Surely this was very expensive to the Lawgiver, that his only Son should die. The law which demands such a sacrifice must be a sacred law. The Lawgiver who could thus yield up his Son to die, must have had the tenderest love for sinful man, and the most sacred regard for his law.

4. What did Jesus condemn, and undertake to remove?

Two answers are returned. 1. He came to take away the law of God. 2. He came to take away sin, the transgression of that law. The first answer is that which those return who break the commandments and teach men so: Matt. v, 17-19. The second is the answer of those who do and teach the commandments. Surely there is a very wide difference in these answers. In fact, one is just the opposite of the other.

Happily Paul has not left us in uncertainty. "By a sacrifice for sin [margin], condemned sin in the flesh; that the righteousness of the law might be fulfilled in us." It was sin which our Lord came to put away. And when this deadly evil was put far from us, then we were to fulfill the righteousness of the law.

John sets forth the subject with equal clearness. He says, "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sin; and in him was no sin." 1 John iii, 4, 5. Then it is certain that our Lord did not die to take away the law of God, but to take away sin, the transgression of that law. There is a very wide and marked difference between these things, surely. That abom-

inable thing which the Lord hates, is not the law of God, but sin, the transgression of that law.

5. What is the righteousness of the law? Righteousness is right doing. The righteousness of the law is simply the right doing that the law of God demands. The law of God is comprehended in two great commandments, and written in ten lesser ones, upon two tables of stone. Before this law, the earthly priest offered the blood of sin-offering. Because this could not take away sin, Jesus made his costly sacrifice, laying down his own life, then ascending on high to minister before the ark containing that sacred law. Rev. xi, 19. The righteous precepts of the law of God are therefore to be exemplified in the lives of those who are saved by the blood of Christ.

Why should not this be, when the new covenant writes the law of God upon our hearts? Why should not men serve the law of God, when the carnal mind, which is enmity to that law, is slain?

6. But does not this represent us as justified by the law? By no means. It shows us to be pardoned sinners. It represents that pardon as purchased for us by the blood of the Son of God. It shows our guilt; it reveals our helpless bondage of sin, and magnifies the work of Christ in saving lost men.

It is not the law of God that justifies. It is the gospel of the grace of God that has the power to justify the sinner. But when the gospel has wrought its work of justification, then the man who is justified is brought into exact harmony with the law of God that condemned him.

Thus if we wish to ascertain whether a board designed to fit a certain place in a building, is square or not, we lay a square upon it. If it be not square, that fact is discovered at once. The square condemns the board as it now is. It shows its fault, but it cannot remove the fault. Shall we throw away the square because it cannot correct this fault? By no means. It is to the square that we are indebted for a knowledge of the real fault. We will mark the board by the square, and then take the saw and cut it by that mark. When we have done this, we will try the square again, and if it now agrees therewith, it is fit for the place it was designed to fill.

So with the law of God and the gospel of Christ. The law shows what God justly demands, and it condemns us for not fulfilling that just requirement. The gospel brings us pardon by the blood of Christ, and takes away our carnal mind that is enmity to the law of God, and gives us grace to keep it from the heart. In fact it puts that law in our hearts. When the gospel has wrought its work perfectly in our hearts, we are in exact conformity to the law of God.

"The law reveals and makes us know,
What duties to our God we owe;
But 'tis the gospel must reveal,
Where lies our strength to do his will."

"By the law is the knowledge of sin." Rom. iii, 20. So then the standard of right is the law of God. This law has ten precepts. By this moral standard or rule the timber is framed for the heavenly temple. Now suppose we cut off one tenth of this standard and make our rule like the builder's ten foot pole which an enemy has shortened to nine feet, would not utter confusion be caused in such a builder's work? And what else can be the effect of removing from God's perfect standard one tenth of its precepts? God's law as it stands is just right. It is ourselves that are in fault.

Let us not vainly trust in Christ for salvation while we live in violation of the holy law of God. If we pass the test of the day of Judgment, the righteousness of the law of God must be fulfilled in us.

THE GLORIOUS MORN.

THE long, dark night of sin and sorrow has passed away. A radiant glory lights the heavens. Far away peals the mighty trumpet; and to its depths old ocean is stirred, and from its bed come forth immortal gems to adorn the city of our God. From the deep recesses of earth, from the most desolate places far and near, is heard the summons. Earth has now yielded up her noblest treasures. Among them are the once poor, despised, and destitute, who were denied a resting place below.

Others groaned away their lives in dungeons, or died a martyr's death amid flames and cruel tortures. Their path was marked with blood and tears. But oh, how changed! Their bosom heaves no sighs. No tears bedew their cheeks. No groans escape their lips. But instead are heard acclamations of praise as they shout, Victory, victory, over death and the grave. The King of glory descends. The long-expected Saviour has come, and claims the purchase of his blood. Far, far away, led on by Jesus and angels, they reach the city. The gates of pearl turn upon their golden hinges, and the redeemed millions enter. Let me be with them when they enter the glories of that place.

SUSAN ELMER.

Ashfield, Mass., Jan. 15, 1869.

HOSPITALITY.

THE meaning of this word, according to Mr. Webster, is, "The reception and entertainment of strangers or guests without reward, or with kind and generous liberality." Its very definition is sufficient to commend it to every person of generous impulses. It is a trait every one admires when he sees it in others. Whatever is admirable seen in others, it is important for us to imitate. No one who has ever traveled much, but has seen the importance of hospitality, and fallen in love with it. After a long day's journey, when the shades of night gather heavily, and all animated nature is still, and the farmers have gathered around the fireside, and the traveler cold and weary tries house after house for the purpose of finding lodging, and is turned away with some flimsy excuse or other, or sent on to the next house, where he finds the same experience repeated again,—then the importance of this subject will be felt, if it never has been before.

This is a selfish age. True hospitality is but little known. There is a bogus article to be found to some extent, which is much better than nothing, perhaps, but, as will be seen by the definition at the commencement of this article, it is not *hospitality*. It consists in paying a full equivalent, or what is generally the case, twice or thrice a fair equivalent, for all the trouble, one causes, and many times this can only be obtained at the regular, liquor-drinking, tobacco-smoking, hotels.

The idea of taking a stranger in to one's house, and caring for him with kindness and real love, and taking no money or pay, would be thought very absurd in this selfish age. But this is *true* hospitality. This is what the Bible means by the word. It is refreshing to go back to ancient times for examples in this respect. The cases of Abraham and Lot are very interesting ones, showing us how these eminent men of God acted toward strangers and weary travelers. The first verses of Gen. xviii and xix inform us of their course of conduct. There is no evidence that either of them knew when they first beheld these angels that they were more than ordinary travelers. Paul in speaking of our duty to entertain strangers, says, "For thereby some have entertained angels *unawares*," Heb. xiii, 2, and the margin refers directly to these instances and only these. So it appears from this that the conduct of Abraham and Lot was only their ordinary course toward travelers and strangers. Abraham, as soon as he spies the three men, *runs to meet them*, and after saluting them in the manner common to that age and country, *begs the privilege* of supplying them with food and lodging, and furnishing them water with which to wash their feet, and has his wife prepare them a bountiful repast; and he puts forth every effort to make them perfectly *at home*. There is no record made of the inevitable "bill" which one never fails to see in this selfish age. Abraham had no such idea of hospitality. His heart ever full of love to God and his fellow man rejoiced at the privilege of doing good. He entered upon it with all the alacrity with which one of our modern entertainers would pocket an exorbitant "bill." He felt real and true pleasure in being benevolent for its own sake, without hope of reward in this life, imitating the conduct of our beneficent Creator toward us, who ever gives, but never receives in return. How noble! how beautiful, this was in Abraham! Would it be any less so in you and me, dear reader? Let us go and do likewise.

Lot seems to have been sitting in the gate of wicked

Sodom for the very purpose of finding any wayfaring man who might be passing that way, in need of a lodging place. When he sees the two angels, how quickly he gives them the ordinary salutation, and *urges* them to tarry with him; and when they decline, how strongly he *presses* them to accept his invitation. Was Lot acting the part of a modern hotel-runner? and was he going to charge a good round price for the accommodations he had furnished? This is modern hospitality. It was not current with Lot, if he did live in a city.

Lot's conduct would be perfectly incomprehensible in this selfish age of the world. This was done to *strangers* whom he would never expect to see again. Now-a-days, members of the same church, brethren who expect soon to go to Heaven *together*, often begrudge a lodging to their brethren.

The duty of hospitality is very plainly taught in the New Testament. Among the duties Paul enumerates in Rom. xii, 13, he tells the people of God that they should be "given to hospitality," which would imply not merely an occasional act of this kind, but a common exercise of it, a common practice. And among the qualifications of an elder, Paul says he must not only be "given to hospitality," but be a "*lover*" of it. This implies a good deal.

How few there are in this age who really desire to put themselves to trouble for others without remuneration upon the spot! how few who have faith to look forward to the time when the just shall be recompensed for their reward for such services to others! How refreshing and delightful to stop at a place where one can see and feel that his presence is really acceptable, and that he is not in the way. Many a time nothing is said that might indicate one was burdensome, and yet there is not that heartiness and warmth which is sure to be seen and felt in one who is a "*lover of hospitality*."

Being hospitable does not wholly consist in receiving our brethren in the church to our homes, and making them welcome. Paul further says, "*Be not forgetful to entertain strangers*; for thereby some have entertained angels *unawares*." Heb. xiii, 2. The command is positive. The reference to Abraham and Lot is suggestive. To entertain is thus defined by Webster: To show hospitality to, to give hospitable reception and maintenance to, &c. We must not, then, be *forgetful* of this duty, and our forgetting it will not excuse us. It is a part of the Christian religion. That religion does not consist in principally caring for self. To be a Christian means to be a follower of Christ. He did not remain in Heaven to enjoy all the good of that happy and perfect place, but came to this dark world, to suffer for others. If we are *followers* of him, we shall, of course, imitate his conduct, and one branch of his love would certainly lead us to receive those who were without homes for the time being, and make them as comfortable and happy as circumstances would permit, and do it not for the sake of receiving money in return, but for the purpose of doing good in the world, and following the example of the Master.

In giving an account of the final separation of the righteous and wicked and the reasons for the same, our Saviour says in Matt. xxv, 35, 43, "I was a stranger, and ye took me in," of the other, "I was a stranger, and ye took me not in," and explains it by saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It appears from this account that this subject has an intimate connection with the Judgment, and that the saints in caring for others received strangers, and cared for them from a love of humanity and with no expectation of being rewarded for the same by the Lord even, much less by dollars and cents upon the spot; and that only those who have this precious spirit will ever hear the sweet words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How should we feel, brethren, if we should find out at that time that we had turned away from us the Master we were professing to serve, and would not permit him to tarry with us, or that we had charged him a *good price* for stopping with us. It seems to me that we had better run the

risk of "being bit," as the saying is, a good many times, than to do this.

We cannot always tell when we entertain strangers what their true characters are. But how terrible to learn that we had turned away a humble disciple, and hear the verdict mentioned by our Lord. And if we should entertain the worthless, and do a real kindness to them, we should in that only imitate the conduct of our Heavenly Father, who is constantly giving to the wicked, the unthankful, the worthless, and unholy.

Peter tells us in 1 Pet. ix, 9, to "use hospitality one to another without grudging," "as every man hath received the gift, even so minister the same one to another." This refers to our conduct to one another as brethren. Does God give to us grudgingly? We know he gives freely. Then we must do the same; for the apostle adds, "We are stewards of the manifold grace of God." Oh! how freely God has given to us! How freely, then, we should give to others! Alas! this spirit is not so common as it should be among us. As we grow rich, and have things nice around us, true hospitality decreases. What a contrast compared with 1844! How freely the people of God then gave! How freely the brethren were received and cared for! What warmth was manifested! How love beamed from the very countenance! Was not this state of things taken advantage of by the selfish? To some extent it was. But the reward to the faithful ones who labored to make others happy, will be just as great for all that.

This spirit is dying out from among us. The caring for brethren is looked upon as a *burden*, instead of a privilege. Self is cared for, and built up, and others' happiness neglected. Many times the selfish hide behind the minister's appointment, when he says, "Let as many come prepared to take care of themselves as possible." Brethren, let us cultivate Christian hospitality. There is not much of it in this age. Let us imitate the conduct of God, who has made us stewards of his manifold grace. GEO. I. BUTLER.

THE WORLD'S CONVERSION AND TEMPORAL MILLENNIUM.

We believe in the pre-millennial advent; i. e., in the personal coming of Jesus Christ before the reign with him of the thousand years of Rev. xx. If we are correct in this, it is a matter of importance that it should be known. The day of the Lord, the great day of his wrath, will not overtake the children of the light as a thief in the night. 1 Thess. v, 4. To those who look for him Christ will appear a second time to their salvation. Heb. ix, 28. It will be said in that day,—the day of the resurrection of the saints, when death is swallowed up in victory by their deliverance from the grave—Lo, this is our God; *we have waited for him*, and he will save us. Isa. xxv, 8, 9. 1 Cor. xv, 54.

If then the doctrine of the world's conversion and a spiritual reign of a thousand years before the personal advent of Christ is false, is it not a dangerous theory for us to hold? If men expect a thousand years of prosperity between this and the advent, how can they be looking for Christ and waiting for his coming? Should he come before the thousand years, they of course will be disappointed. His coming will be to them unexpected, as the coming of a thief in the night. And will not the prediction of Paul be fulfilled in them, that when they shall say, Peace and safety; then sudden destruction cometh upon them? 1 Thess. v, 3. It is important then, that if our Christian friends have a false object, a mere fable, that they are holding before their eyes, which makes them think that the personal advent of Christ cannot take place for a thousand years at least, that we should by all means try to remove this intervening obstacle which effectually hides the coming of Christ from their view, and exposes them to a surprise in the event of his coming, so that they cannot be said to be waiting for him.

But it is hard for men to give up their errors that have been their familiar friends so long. Hence they are apt to think that when we attack their errors we are attacking them; so they put themselves on the defensive, and are not prepared to receive a benefit. Could they perceive that out of love for their souls, we were only trying to remove the obstacles of their sal-

vation out of the way, the case would be vastly different. Could they see and feel that we, as the poet expresses it, "hate the sin with all our heart, and yet the sinner love"—that our thrusts at this great and dangerous error, are not aimed at them, but at an enemy that is threatening to ensnare them and plunge them down suddenly to irretrievable perdition—then would they be prepared candidly to examine the evidences in the case, and hail us as their best friends and benefactors.

If the doctrine of the world's conversion is false, it is a dangerous heresy. We believe it is. Therefore it should be a leading object with us to remove it out of the way. And we should not attack the cherished errors of our friends with satire and ridicule. We should let them see that we are in earnest for their salvation, and that our only desire is to show the falsity and the dangerous tendency of their views, in order that we may save them from the inevitable consequences which must follow an adherence to them.

Let that laborer for souls not forget his mission. He must not descend to the arena of strife and debate for the purpose of triumphing as a victor over opponents. He has no strength to spare, that he may devote it to his own ends. But with meekness, sobriety, and gentleness, he should labor to demolish error, with this only care, to save those who are in danger of being lost by trusting themselves on a false foundation.

The preaching of the truth will condemn those who reject it; but this is not the primary object. It is to save them that believe. Let the salvation of men be the object for which we labor. Let those who wish to strive for the mastery do so. But let the servants of God attend to their Master's business.

R. F. COTTRELL.

THE MIND OF CHRIST.

WHILE reading Spiritual Gifts, Vol. i, a short time ago, I was forcibly impressed with Sr. White's description of Jesus under trial. What so remarkably sustained him? The apostle says, Heb. xii, 2, "Who for the joy that was set before him endured the cross, despising the shame." As has been shown, the joy set before him was the salvation of man. Jesus knew, while in the judgment hall and on Mt. Calvary, what salvation would be to man; he could comprehend its priceless value, and was so impressed with the vast importance of the work that his soul was lifted above all the shame and suffering he was compelled to endure in order to accomplish his part of the plan. It was not because he had an unfeeling heart that he seemed so indifferent to abuse, or that his body was so organized as to be insensible to pain. Oh, no! but he was doing too glorious, too mighty, a work to notice the insults offered him, though the most trying to the natural man, and though he spoke not one murmuring word, he could not help groaning in physical agony.

Oh, what a spirit! Raised above everything with a deep, earnest love, in calm dignity he suffers. His persecutors can crucify the body but they can never bring that noble spirit down from its exalted position. Was ever love like this? No pretense of good will could have kept him on the cross those six terrible hours of keenest agony (for no one can deny that he could have come down any moment). No, no; self found not the least place in his feelings. What excellence! What moral courage and firmness! Bleeding Jesus! Blessed Saviour! My heart melts at the limited view I am only capable of taking of such perfection.

And this, brethren and sisters, is our pattern. Oh! if we had all the time a little more of the same spirit that sustained our Saviour, how insignificant would the little trials of life be to us, and how much more capable should we be of glorifying God and blessing the world and comforting Jesus while he pleads for us day after day. Evil angels could not so often throw our inconsistencies into the faces of the holy beings who are constantly waiting and watching to do us good. I will try, by the help of God, to follow the exhortation of 1 Pet. iv, 1: "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." Those whom Jesus finds ready when he comes, will have so long borne this very mind

that it will have left its peculiar impress of solemnity and decision on their features. See Testimonies.

Dear brethren and sisters, heirs of immortality, it is time for us to fully awake and watch every moment to work out our salvation, in the strength of God, with fear and trembling. Our minute duties each beats up a thread in the web of life. Unless exceedingly cautious these little threads will not be fair and strong and even. A beautiful stripe, large faithfully performed duties, will not redeem the imperfection of the web and make it acceptable in that day when every man's work shall be tried. God helping me I will earnestly try to be faithful. I realize that word embraces much. Do pray for me.

M. E. STEWARD.

Rockton, Ill., Jan. 20, 1869.

OUR HELP.

IN every Christian experience the truth of our Lord's every word pertaining thereto is demonstrated. With every overcomer the words of Jesus are proved true, where he says, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me, . . . for without me ye can do nothing." John xv, 4, 5.

As I look over the path already past, I see where I failed to overcome in things sinful until I laid hold of my "Strength." Habits have shown themselves that were sinful, and as I saw them I have immediately resolved that I would overcome them; but in disappointment, shame, and grief, the I has been obliged to confess its failure. The strength of sin was too great for the arm of flesh. But now in my reflections I can see that when my way has been like the Psalmist's, to cry, "Hear, O Lord, and have mercy upon me; Lord, be thou my helper," I have, like him, been enabled to say, "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness, to the end that my glory (my tongue or my soul, margin,) may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee forever." Ps. xxx, 10-12. I know with Job, that "He will not plead against me with his great power, but he will put strength in me if I lean unto him."

"The Lord is the strength of my life." Feeling thus, I opened my concordance in order to find a reference to the promises thereunto. How complete is the word! How full the consolation! Hear them: "The Lord is my strength and my shield. My heart trusted in him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." "The Lord is my strength." "He is the saving strength of his anointed." "God is our refuge and strength, a very present help in trouble." "Blessed is the man whose strength is in thee." They go from strength to strength." "The Lord will perfect that which concerneth me."

"In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul." Thou art "a strength to the poor, a strength to the needy in his distress." "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." "Surely shall one say, in the Lord have I righteousness and strength." "He shall deliver the needy when he crieth; the poor also, and him that hath no helper."

Truly the Lord is our helper. "Hitherto hath the Lord helped me."

"Here I raise my Ebenezer;
Hither by Thy help I've come;
And I hope by thy good pleasure,
Safely to arrive at home."

H. C. MILLER.

Oh, that we could put songs under our burdens! Oh, that we could extract the sense of sorrow by song! Then these things would not poison so much.

WHEN the orientals pray seriously, in a state of grief, they hide their faces in their bosom. To this circumstance the Psalmist alludes, xxxv, 13, when he says, "My prayer returned into mine own bosom."

MEMORY presides over the past; action presides over the present. The first lives in a rich temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and it walks the earth like a spirit.

The Review and Herald.

"Sanctify them through thy Truth; thy Word is Truth."

BATTLE CREEK, MICH., THIRD-DAY, FEB. 9, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II. (CONTINUED.)

VERSE 39. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth.

It is almost with a feeling of regret, as we look at Babylon, raised to such a pinnacle of splendor, by so much care, and pains, and labor, that we turn to look at the picture of her downfall and desolation. But we must remember that the Chaldeans were the oppressors of God's people, and were guilty of iniquities which challenged retribution at the hand of high Heaven. So said the Lord by the prophet: "And it shall come to pass when seventy years are accomplished that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." Jer. xxv, 12.

Nebuchadnezzar reigned forty-three years, and was succeeded by the following rulers: His son Evilmerodach, two years; Neriglissar, his son-in-law, four years; Laborosoarched, Neriglissar's son, nine months, which being less than one year, is not counted in the canon of Ptolemy; and lastly, Nabonadius, the Belshazzar of Daniel, son of Evilmerodach, and grandson of Nebuchadnezzar, with whom that kingdom came to an end.

In the first year of Neriglissar, only two years from the death of Nebuchadnezzar, broke out that fatal war between the Babylonians and the Medes, which was to result in the utter subversion of the Babylonian kingdom. Cyaxeres, king of the Medes, the Darius of Daniel, summoned to his aid his nephew, Cyrus of the Persian line, in his efforts against the Babylonians. The war was prosecuted with uninterrupted success on the part of the Medes and Persians, until, in the sixteenth year of Belshazzar, Cyrus sat down in a regular siege against Babylon, the only city that held out against him in all the East. The Babylonians, gathered within their impregnable walls, with provision on hand for twenty years, and land within the limits of their broad city, sufficient to furnish food for the inhabitants and garrison, for an indefinite period, scoffed at Cyrus from their lofty walls, and derided his seemingly useless efforts to bring them into subjection. And according to all human calculation, they had good ground for their feelings of security. On no human probability, with the means of warfare then known, could that city ever be taken. Hence, they breathed as freely and slept as soundly as though no foe was waiting and watching for their destruction around their beleaguered walls. But God had decreed that that proud and wicked city should come down from her throne of glory; and his decrees what mortal arm can hinder?

In their very feelings of security, lay the source of their danger. Cyrus resolved to accomplish by stratagem what he could not effect by force; and learning of the approach of an annual festival, in which the whole city would be given up to mirth and revelry, he fixed upon that day as the time to carry his purpose into execution. There was no entrance for him into that city except where the River Euphrates entered and emerged, passing under its walls. He resolved to make the channel of the river his own highway into the stronghold of his enemy. To do this the water must be turned aside. Accordingly he dug an immense trench around the city, and on the evening of the feast day above referred to, detailed three bodies of soldiers, the first to turn the river at a given hour into an immense artificial lake a short distance above the city, the second to take their station at the point where the river entered the city, and the third where it came out, with instructions that when, in the darkness of the night, they found the river fordable, they should enter

its channel, and immediately urge their way to the palace of the king, where they were to meet, surprise the palace, slay the guards, and capture or slay the king. When the river was turned into the lake mentioned above, Cyrus also opened the trench he had dug around the city, drawing off the surplus water into that, which soon made the river fordable, and the soldiers detailed for that purpose, followed its channel into the heart of the city of Babylon.

But all this would have been in vain, had not the whole city, on that eventful night, given themselves over to the most reckless carelessness and presumption; a state of things upon which Cyrus calculated largely for the carrying out of his purpose. For on each side of the river, through the entire length of the city, were walls of a great height, and of equal thickness with the outer walls. In these walls were huge gates of solid brass, debarring all entrance from the river bed to any and all of the twenty-five streets that crossed the river, when closed and guarded; and had they been thus closed at this time, the soldiers of Cyrus might have marched into the city along the river bed, and then marched out again, for all that they would have been able to accomplish toward the subjugation of the place. But in the drunken revelry of that fatal night, these river gates were all left open, and the entrance of the Persian soldiers was not perceived. Many a cheek would have paled with terror, had they noticed the sudden going down of the river, and understood its fearful import. Many a tongue would have spread wild alarm through the city, if they had seen the dark forms of their armed foe stealthily threading their way to the citadel of their strength. But no one noticed that the river suddenly became emptied of its waters; no one saw the entrance of the Persian warriors; no one took care that the river gates should be closed and guarded; no one cared for aught but to see how deeply and recklessly he could plunge into the wild debauch. That night's work cost them their kingdom and their freedom. They went into their brutish revelry, subjects of the king of Babylon; they awoke from it slaves to the king of Persia.

The soldiers of Cyrus first made known their presence in the city by falling upon the royal guards in the very vestibule of the king of Babylon. Belshazzar soon became aware of the cause of the disturbance, and died, vainly fighting for his tyrannical and beastly life. This feast of Belshazzar is described in the fifth chapter of Daniel; and the scene closes with the simple record, "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took the kingdom, being about three score and two years old." Thus the first division of the great image was completed. Another kingdom had arisen, as the prophet had declared. The first installment of the prophetic dream was fulfilled.

But before we take our leave of Babylon, let us briefly glance forward to the end of its melancholy fall. It would naturally be supposed that the conqueror, becoming possessed of so noble a city, far surpassing anything in the world, would have taken it as the seat of his empire, and maintained it in its primitive splendor. But God had said that that city should become a heap, and the habitation of the beasts of the desert; that their houses should be full of doleful creatures; that the wild beasts of the island should cry in their desolate dwellings, and dragons in their pleasant palaces. To this end it must first be deserted. Cyrus removed the imperial seat to Susa. The pride of the Babylonians being particularly provoked by this act, they soon rose in rebellion, which brought upon themselves the whole strength of the Persian empire. The city was again taken by stratagem; and that they might not be able to rebel again, its brazen gates were taken away, and its stupendous walls demolished. This was the commencement of its destruction. By this act it was left exposed to the ravages of every hostile band. Xerxes, on his return from Greece, plundered the temple of Belus of its immense wealth, and then laid the lofty structure in ruins. Alexander the Great endeavored to rebuild it; but after employing ten thousand men two months to clear away the rubbish, died in the midst of a beastly debauch; and

the work was suspended. In the year 294, B. C., Seleucus Nicator built the city of New Babylon in its neighborhood, drawing inhabitants and material for the new city, from the old. Now almost exhausted of inhabitants, neglect and decay were telling fearfully upon the ancient city. The violence of Parthian princes hastened its ruin; and about the end of the fourth century, it was used by the Persian kings as an inclosure for wild beasts. At the end of the twelfth century, according to a celebrated traveler, the few remaining ruins of Nebuchadnezzar's palace were so full of serpents and venomous reptiles, that they could not, without great danger, be closely inspected. And to-day, scarcely enough even of the ruins are left to mark the spot where once stood the largest, richest, and proudest city the earth has ever seen. Thus the ruin of great Babylon shows us how accurately God will fulfill his word, and stamps upon the brow of skepticism the infamous brand of idiocy.

SACRED NOTIONS. No. 2.

ANOTHER pious notion of my early Christian education was what that denomination and some others call open communion. A leading idea and object was the reunion of divided Christians—a true idea and laudable object—but the means adopted were not the means which God had provided in his prophetic word—the last merciful warning to mankind—but merely human. It was thought that by throwing away human creeds and party names, all denominations might be united in one communion. And so they might; but a union in error, a union not having the truth of God for its basis, would be of no value.

The Christian denomination anticipated the message concerning the fall of Babylon. They thought the Protestant churches were a part, at least, of that great city. They had the come-out spirit, and anticipated the come-out cry, and it amounted to about this: Come out of Babylon, that ye be not partakers of her sins, and unite in free communion with "Babylon, Egypt, and Sodom." But another free-communion church, the Methodist, would not commune with them, because (as they said) the Christians denied the divinity of Christ. So we see that every one's free communion extends just as far as his own creed extends, and no further.

But of the beauties of free communion I saw a practical illustration all around me in my youth. My father and an uncle of mine, a brother of my mother, seceded from the S. D. Baptist church and planted themselves upon the open-communion platform of the Christians. The doctrines also of destruction instead of eternal conscious misery for the wicked, the pre-millennial advent, the personal reign of Christ on earth, since denominated "Age to come," and the anticipated cry against Babylon, together with open communion, were the chief things that led to the separation. These men led out as preachers, and began to gather, what I may call, a seventh-day Christian church. But some would join with them, if they might do so and break the Sabbath and keep Sunday in its stead. My father opposed their reception on such terms, but my uncle favored it, and prevailed. And why should they not be received? If they could invite Sabbath-breakers to the communion table, why not receive them right into the church, if they would come in?

What was the result? Quite a numerous church was gathered in the towns of Brookfield, Madison Co., and Plainfield, Otsego Co., N. Y., known in that region as *Cottrellites*, composed of about half and half, perhaps, of Sabbath-keepers and Sabbath-breakers. And years afterward, when my uncle was dead and my father had removed to another place, Christian ministers who preached to that church were engaged to preach both Sabbath and Sunday. In times when work was not driving both Sabbath-keepers and Sabbath-breakers would meet together in one congregation; but in haying time one part of the church would meet on the seventh day and the other on the first day, and on their way to meeting they would pass their brethren swinging the scythe or wielding the pitchfork in their fields in good earnest; and this on both Sabbath and Sunday. In their effort to get out of Babylon they had got into "confusion worse confounded." And Paul

says, "God is not the author of confusion, but of peace."

I am not intending to go into the discussion of the question of free or restricted communion; but if Bro. White or some other brother will undertake it, I can help to illustrate the subject. I venture the opinion, however, that S. D. Baptists, who have stood one commandment in advance of others, have erred less in restricting their communion to Sabbath-keepers, than they have in their ministers' taking the pastoral charge of Sabbath-breaking churches, where their lips were sealed, year in and year out, to the preaching of the claims of God's moral law.

Some who are convicted of the truth, are making this notion of free communion a hobby, and will perhaps reject the truth and be lost as the consequence. If they could correct the Heaven-sent message, and bring it to their received notions, they might possibly accept it. Would it not be better to part with these notions, esteemed sacred, for the truth?

R. F. COTTRELL.

PAUL'S QUESTIONS.

"How are the Dead Raised Up? and with what Body do They Come?"

THE *Herald of Life* (George Storrs) charged Wm. Sheldon with advancing the view in his "Adventism—What is it?" that the saints will be raised mortal, and be immortalized some time after their resurrection. And the *Herald* called upon Mr. Sheldon and the editor of the *Voice of the West*, who published Mr. Sheldon's book, to define their position on that point. But so far as I have been able to learn, neither of them has responded to the inquiry. So far, then, as *their Adventism* is concerned, the "What is it?" remains to be answered. The editor of the *Bible Repository*, Eld. Rufus Wendell, says that Mr. Sheldon has heretofore held and advanced the mortal-resurrection view. I was surprised on reading this, being hardly able to believe that any Adventist would advocate a view so manifestly unscriptural.

Recently, in reading a number of the *Crisis*, I found an article by Hiram Munger in which he argues that "Michael the archangel" is not Christ. To reconcile this idea with 1 Thess. iv, he says:

"As Christ has had charge over the angels since he went up, why may he not send his angel Michael and wake up the dead, instead of doing it himself? . . . Angels cannot give immortality, but they may wake up the dead to judgment."

This, of course, does not harmonize with 1 Thess. iv, for it says, "the Lord himself shall descend," and "the dead in Christ shall rise." But it shows that Mr. Munger holds that the resurrection of the dead is to judgment previous to their receiving the gift of immortality.

I have now before me the report of a discussion between Miles Grant, editor of the *Crisis*, and Joseph T. Curry, of Springfield, Mass., on the resurrection of the wicked, wherein Eld. Grant takes positive ground on the mortal resurrection of the righteous. He says:

"I read that we are going to 'put on immortality.' My friend admitted that mortal never applies to anything dead. Certainly a correct admission. Then, of course, they have got to be brought up mortal to put it on."

The remarks of Mr. Curry on this point are so just I will copy from him also, as follows:

"He explicitly states that the reward follows the Judgment. Of course we all agree to that. But what is the reward of the righteous? Immortality. Well, then, they cannot get immortality till after the Judgment. That is plain. If the reward follows the Judgment, then it follows that when the righteous get immortality, this judgment has been passed upon them. According to his own showing, the Judgment precedes the immortalization. Now, as the Judgment precedes the immortalization of the righteous, it follows that it precedes the resurrection of the dead, for 'the dead are raised incorruptible.'"

It seems that the first-day Adventists are fast drifting on to the mortal-resurrection theory; the editor of the *Crisis* being publicly committed to it, and the editor of the *Voice* lending his influence to spread it, not disavowing it. Seventh-day Adventists have uniformly

taught that judgment precedes the resurrection, as the saints are raised immortal—the act of raising them and of immortalizing them being identical. The words of inspiration are, raised in incorruption; raised in glory; raised in power; raised a spiritual body. Such expressions would seem to place it beyond the possibility of dispute.

While we are led to wonder that Adventists are taking a position contradictory to such plain, positive statements as those of 1 Cor. xv, on the resurrection of the saints, it also seems a marvel that other Adventists who admit that the Judgment precedes the coming of Christ, overlook the announcement of the Judgment in Rev. xiv, 6, 7, and its relation to the third angel's message of verses 9-12. Those who deny that the saints are raised incorruptible, cannot be expected to discover the harmonious arrangement of this subject as given in the Scriptures. But those who recognize that fact and rightly place the Judgment prior to the resurrection, ought to see, in Rev. xiv, the whole Advent movement beginning with the Judgment-hour cry of 1844, and leading down, step by step, to the appearing of the Son of Man on the white cloud to reap the harvest of the earth. If Rev. xiv is not a second-advent prophecy I do not know of any. And if that is a prophecy of the second advent, then *who are the Adventists?* Will professed Adventists consider this question? J. H. WAGGONER.

W. Gardiner, Me., Jan. 27, 1869.

FORGETTING.

"FORGETTING THOSE THINGS WHICH ARE BEHIND."

WHEN men are reminded of their past sins they sometimes answer that we are to forget the things that are behind. But these words have no reference to our wrong acts. They refer to those things in our experience that are right. If we have relieved the distressed, if we have comforted the mourner, if we have borne the cross of Christ, if we have denied self, if we have walked with God, we may safely forget these good deeds; for they all live in the book of God's remembrance, and shall be made public enough at the last day. In fact, it is, to a certain extent, not only safe and right to forget such things, but it is even necessary to do it. If we keep these before our minds Satan will, by means of them, make us so well satisfied with our past good works and our present attainments that we shall have no energy nor zeal to reach forward after that higher piety that we must attain unto in order to gain Heaven.

Poverty of spirit is one mark of real piety. Not spiritual poverty, but lowly, self-abasing ideas of our own real condition in the sight of God. Oh! could we realize the character of Christ, we should see cause enough for the most profound self-abasement. Paul cultivated this spirit. How ought we to do it also. If you do good deeds to others immediately forget them. If others do good deeds to you, bear them in lasting remembrance. If others injure you forget it. But if you do wrong to others, never forget the fact. Correct the wrong with the utmost care and zeal. This is not a thing that it will do to forget. Our sins are what will sink us in perdition. Do not slumber over them. They must be confessed, repented of, corrected. Who shall stand in the Judgment? The man that has clean hands and a pure heart. Those only will thus appear who had washed their hands from every sinful act and cleansed their hearts by the most effectual repentance. I say again, it is very well to forget our own good deeds, but our bad ones must be remembered and corrected. J. N. ANDREWS.

MISCELLANEOUS.

"I AM the light of the world," says the Saviour. John viii, 12. This being admitted, we have only to get near to this light to reflect it upon others.

"The world lieth in wickedness; (1 John v, 19,) and we have only to seek the world and its treasures and we shall also lie in a similar position.

The fall of our first parents arose from deception; and ever since that event, self-deception has been the cause of the fall of the most of our race. Indeed it is

the consequence of all sin of every kind to cause self-deception; and all reform must originate in a recovery from this state of mind.

It is true that the theory of the truth without the life will serve us no practical benefit. It is as true that living piety is the result of the theory of the truth lived out.

As we with zeal seek the favor of God, so with like zeal let us protest against, and throw off the authority and influence of, Satan.

The greatest firmness accompanies mildness, and often the greatest weakness accompanies harshness. The scolding tone repels; the firm but loving accents more than persuade; and when the last fail, it will not avail to have recourse to the former, but wait the result. JOS. CLARKE.

FIRST-DAY ADVENTISM IN MAINE.

ELD. WALKER, of Richmond, Me., in a sermon on the covenants, taking for his text, Gal. v, 1, said the bondage from which we were freed by Christ, was the law of ten commandments! On this, the following thoughts naturally suggest themselves:

1. If that law was first given at Mount Sinai, as he asserted, then, according to his view, there was no bondage over the children of men before that time.

2. If Christ abolished that law at the cross, then the bondage has been abolished for all men indiscriminately, and all mankind are now enjoying liberty in Christ!

3. If God had never given the ten commandments, there would have never been any bondage to oppress man, and Christ would also have been spared the toil and pain of its abolition.

4. As God gave that law by his own authority, and it did not come by the will of man, it would follow that man did not bring himself into bondage, but God put it upon him! So that the action of God and not the action of man, made it necessary.

I have been accustomed to regard the gospel as a system of salvation to man from the consequences of his own wrong doing; and also as vindicating the justice of God in granting pardon of sin, and so resulting in the glory of God as well as the good of man. Rom. iii, 22-31; Luke ii, 10-14. But if the above-noticed view is correct, I fail to see how God is honored by it, or his justice vindicated; and the benefit to man is his being saved from the unfortunate action of God in giving an unworthy law! Such is the gospel of first-day Adventism in Maine. And for opposing and exposing such vagaries and errors, we are charged with stirring up strife, making divisions, &c. Will the reader please examine 1 Kings xviii, 17, 18?

Eld. I. Damman recently wrote in the *Crisis*:

"I visited the town of Rome, in Maine, and found the cause prostrated by a blighting influence, such as we have seen in many other places, condemning others because they don't believe the seventh day Sabbath, nor the non-resurrection of the wicked dead. Such an influence is to be shunned as a deadly poison. Death follows them everywhere they go. The coming of the Lord is forgotten, and sinners also."

The above is a very erroneous and uncharitable view of the position of those who keep the Sabbath. Our message is present truth—the last message before the Lord's coming. See Rev. xiv, 9-14. How, then, can we with justice be charged with losing sight of the Lord's coming? This charge rather falls upon those who leave the plain track of Advent prophecy, and reject the warning given to prepare us for his coming. With some, Adventism consists in mere talk about the coming of the Lord, without any regard to the order of events, or to the work of preparation necessary to meet our coming Lord in peace. Such Adventism will lead to a bitter disappointment in that day. Matt. vii, 21-23. But this message also points us to the commandments of God, and the faith of Jesus—the law of God, and the gospel of his Son. How can we be said to lose sight of sinners when we constantly urge upon them the claims of the only rule ever given to prove that they are sinners? See Rom. iii, 20; 1 John iii, 4, &c. And how are we unmindful of their interests when we as constantly point them to their only refuge and remedy for sin—the faith of Jesus? Eld. Damman was

once a professed Sabbath-keeper; but if he had no more consistent and intelligent view of the third angel's message than he evinces in this letter we cannot blame him for renouncing his faith.

Eld. Damman has also a strong habit of coupling together the faith of the seventh-day Sabbath and the non-resurrection of the wicked. This is also both uncharitable and wrong. The following are facts to which I would call his attention:

1. A great many first-day Adventists are embracing the non-resurrection theory. We find them more or less everywhere we go. In some places they are very numerous, almost entire churches falling into that view.

2. I have never yet seen a Seventh-day Adventist who believed in the non-resurrection of the wicked. There may be such, but I have never seen one, and my acquaintance with them reaches from Maine to Iowa.

3. Some who formerly kept the Sabbath have been turned away from it by the no-Sabbath and no-law teachers, and they have embraced the non-resurrection theory. It is safe to say that, had they not been perverted by no-lawism, the non-resurrection theory would not have been received by them. I think it will be difficult to find a single professed Sabbath-keeper, who stands in harmony with the body, who is a non-resurrectionist. Might we not, with far greater reason, couple first-day Adventism and non-resurrectionism together?

Justice is an essential attribute of law; is it because our opponents are so opposed to the law of God that they are unwilling to do us justice? If they will carefully examine Rom. iii, 23-26, they will find that the gospel of Christ is but the handmaid of justice, and does not make void the law. Verse 31.

J. H. WAGGONER.

Richmond, Me., Jan. 28, 1869.

MY VISIT TO MISSOURI AND KANSAS.

OCT. 7, I left the Iowa camp-meeting for Missouri, and reached Daviess county in time to meet with the brethren on the Sabbath. I continued meetings until Oct. 24. I found the most of the church in good working order, and all in harmony with our people. In my efforts to advance the cause of present truth, I felt in a particular manner drawn out on our experience on the great advent movement, commencing with the first angel's message and extending down to the present time, embracing our joyful expectations, our sad disappointments, and also the means the Lord has made use of to separate from the world a people for his name, to stand without fault before the Lamb. Our meetings were excellent. The Spirit of the Lord was present to encourage all his saints. Just before the close of my labors with the church in this place, a written request signed by quite a number, was handed to me to debate Sr. White's visions with B. F. Snook. I read the request to the people and gave my reasons for not accepting the invitation which were as follows:

1. His objections had been answered by Bro. and Sr. White to his satisfaction as he confessed in the REVIEW, and also to a Bro. T., in Iowa, in a private letter, both of which were read to the audience.

2. His objections had been reviewed by Uriah Smith and published in pamphlet form, which work I had with me, and as B. F. S. had circulated his pamphlets in the place, the reply I would furnish the people and they could read and compare the two, and I was willing to risk the result that would follow.

3. As B. F. S. was once in harmony with us, and then rebelled and turned his back to the cause he once professed to love, and was reclaimed, and confessed that while in rebellion he was doing the work of Satan, and after his confession, was restored to fellowship with his brethren, and has now rebelled the second time, and is engaged in the same work he condemned as being the work of the Devil; considering all these things, I feel that I have a higher calling, a more dignified station to fill, than to engage in controversy with such a person.

4. Our brethren in this place are in harmony with Seventh-day Adventists and cannot be moved by these rebellious influences, therefore a debate was not called for, there being nothing at stake.

Receiving a strong invitation from the brethren in

Kansas to visit that quarter, and being satisfied that the church in Missouri were well fortified, and Bro. Conrey was on his way from Iowa to Kansas who would take me among the brethren in that State, free of charge, I felt that it was duty to go. I found the brethren in Kansas very much disheartened for lack of labor. I commenced a course of lectures at Mound City, Linn Co., in a small village of about seven hundred inhabitants. The free meeting-house was opened for us. I gave only two lectures before the small pox broke out in the place, and I was obliged to close my labors. There is in this place a great anxiety to hear our religious sentiments. Being broken off from my lectures, I commenced a meeting seven miles below in Bro. Cook's neighborhood. Four times my lectures were broken off by severe rain storms which raised the streams so they could not be forded. A good interest was manifested, and as soon the streams could be crossed, I resumed my labors. Since my note appeared in the REVIEW, others have decided to keep the commandments of God. The State of Kansas is as good a field of labor as I know of. I hope the cause of truth will move onward, and that those who have lately embraced the truth will be strong. My expenses and time in Missouri and Kansas, will be cared for and met by the brethren in these States. They are willing to sacrifice, and have done nobly. The brethren in Kansas and Missouri are anxious to have a tent manned and sent into this county. A tent can run here seven or eight months in a year, and our brethren in these States are few, but they are ready to do manfully for the cause.

WM. S. INGRAHAM.

Daviess Co., Missouri, Jan. 13, 1869.

OUR MEETINGS IN MAINE.

THE prospects for meetings in this section at present, are far from encouraging. The winter has been an unusual one; though it has been sometimes extremely cold, most of the time it has been mild, and even warm, with scarcely any snow near the sea coast. Sicknes prevails very extensively. Bro. Atwood writes me from Skowhegan, that it was never before known so sickly there. Around here, schools are closing for want of scholars. Not very much dangerous sickness however, but it acts like an epidemic. For about two weeks past, my health has been very poor. I have not been fit to labor, though I have kept active most of the time. A general prostration, with a continued, and almost overpowering, sense of fatigue; but my greatest trouble is in my head, which pains me almost constantly, even depriving me of sleep nights. Added to this, Bro. Canright's family have been sick ever since he left home, and they are now worse, and he fears he shall be obliged to return home.

We have mostly good reports from the ministers in their various fields, and I am rejoiced to hear that they are now disposed to take hold and to hold on. God bless them in their efforts.

J. H. WAGGONER.

Richmond, Jan. 31, 1869.

REPORT FROM BRO. RODMAN.

THE work in Rhode Island has not moved as I hoped it would. When Bro. and Sr. White visited us, some of the reasons were pointed out by them, and I think their reproofs and instructions were appreciated, and are having the effect to arouse the true hearted to watchfulness and prayer, and to earnestly strive to be overcomers.

I am heartily sorry for all my want of interest and love for this precious cause with which I am identified, and mean to profit by the faithful reproof given me. I reproach myself for not doing better in the past. When I think of what Jesus has suffered for me, I feel like hiding my face, and, with shame for the past, endeavor to redeem the time, knowing the days are evil, and hope the longsuffering of God may prove my salvation.

I assisted the brethren in Rhode Island what I could after the visit of Bro. and Sr. White, then went to Lancaster, and spoke once to the church there; then in company with Bro. Haskell came to this place. We have met with the church at Peterborough two

Sabbaths, trying to help them, and have given eleven discourses in Blakeville, to a few interested hearers. Some of them have a mind to know and do the truth; so we hope by the blessing of God they may be led to keep the commandments of God, and the faith of Jesus. There is some evidence that Satan is awake to hinder this; but we hope in God, and work away, hoping to be remembered in the prayers of the church.

P. C. RODMAN.

Blakeville, N. H.

WHAT ARE WE DOING?

WHAT are we doing to prepare ourselves to stand amid the perils of the last days that are near at hand? Are we seeking our own personal interests, caring for none but ourselves? Or are we up and doing, knowing that the end is drawing nearer. There are souls all around us, perishing for want of knowledge of the present truth. What are we doing? Is there any word dropped here and there, when we have an opportunity, to some careless sinner, or some tried and afflicted friend?

We all have a present work to do. There is something for every Christian to do. The harvest truly is plenteous, but the laborers are few. The self-sacrificing, where are they? It is human nature to desire ease and comfort without being disturbed. But the time is drawing nearer for the closing up of this world's history. What is done must be done quickly. If we do not wake up out of sleep, and go to work, the Lord will raise up others to do our work, and take our crown. God's work must be done; and blessed is that one who labors faithfully and patiently in the Master's vineyard.

When there is the greatest need for us to be up and doing, it is then that Satan will cause us to feel sleepy and disinterested if ever. If we for one moment could see how much is at stake, it would arouse us. Satan's agents are trying hardest of all to cause disturbance in the church of God, raise jealousy, evil surmising, and evil speaking of each other. When shall we get awake so as to discern between right and wrong? The time is coming when God's people will be all of one heart and one mind. Those that will not search their hearts, and seek to be converted, will be shaken out. Those who are disinterested now, unless awakened to realize their situation, will fall out by the way. Will it be you or I?

We must be in earnest about this work. If the Lord has called us into his vineyard, he has surely something for us to do. We who have had so much light, will have to give an account of how we let it shine before the world. We need not be ministers to have a work to do. If we cannot stand in the pulpit and preach, we can pray while they are speaking, and then live out our profession in our daily walk.

ELIZA PUTNAM.

South Norridgewock, Me.

SUDDEN CONVERSIONS.

PROPHECY teaches us that our mild and lamb-like government will make an image to the Papacy by the union of church and state in this hitherto free country, thus giving power to a fallen church to persecute dissenters. And though this union of church and state is plainly called for by a host of popular ministers and politicians, yet the people cannot believe it is imminent. "It will take a long time," say they, "to accomplish that, if it ever is accomplished," and consequently, if that is to be done before the coming of Christ, he cannot come during the life of the present generation of men."

But look at the events of the past few years. During the great revival (?) of 1858, a disposition was manifested to crush any testimony against the great national sin of slavery, and a prayer for the oppressed and down-trodden could not be tolerated in the great New York prayer-meeting. But the logic of events during the brief period of the slaveholders' rebellion, wrought, apparently, a wonderful change, and these pro-slavery churches came out bright and shouting abolitionists, before it was known that they had taken the anxious seat. Flushed and elated with the rapid

progress of the past and deluded by the hope of the conversion of the world to what they call the orthodox creed, how long will it take to bring about the union of church and state, and the enforcement of Sunday laws? The present light upon, and agitation of, the Sabbath question, together with the want of scriptural argument for Sunday, loudly demand the use of a more potent argument—an appeal to civil law—which can only be effected by a union of church and state. And we know that the church is now on the anxious seat, praying for this much-needed conversion. She desires the union; and the state is too corrupt long to repel her advances. The bans are being published, and the desired union will soon be solemnized.

R. F. COTTRELL.

LUKE XVII, 10.

Jesus once said to his disciples, "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." How is this? God has created us to glorify him, to love him, and to obey him. He has given us a law that is perfect, holy, just, and good. It is the duty of every man to strictly do all that God has enjoined upon us without once disobeying. If any man could do this, he would simply do what was his duty to do from his birth to his death. But all have sinned, all have disobeyed God. Hence, when we come to the Lord to become his servants, we stop our disobedience and begin to do those things which are commanded us. But from this time out, if we do the very best, we can only do just what it was our duty to do provided we had not sinned at all. Hence our obedience now can not pay up for our disobedience in the past. God must freely forgive us for all our past sins, and then for the future we can only do what we always ought to have done.

Take an illustration: Mr. A trades at the store of Mr. B for several years. He gets in debt more or less each year, till finally A owes B \$100. Now A has nothing to pay that with, but is just able to meet the wants of his family from day to day. So B says to A, If you will now pay me down each time for what you get as you go along, I will give you that debt. A gladly accepts this kind offer and continues to trade with B. Now though A pays the just value of every article he gets of B, yet B could truthfully say that A is an *unprofitable* customer.

So with us: we are, to use the illustration, in debt to the law of God. We can not possibly pay that debt by simply not getting in debt any more. So God offers to forgive us that debt provided we will strictly obey him in the future. This we promise to do. But if we do all this, even then we are *unprofitable servants*, we are only doing that which we always ought to have done.

D. M. CANRIGHT.

THE DAY OF THE LORD.

Most graphically are the events of that day delineated in the concluding chapter of the second epistle of Peter. Writing to stir up their pure minds to give special attention to the words of the holy prophets and the commandments of the apostles of the Lord and Saviour, he bids them to know this *first*,—as a primary element of prophetic truth, and one which, if forgotten or ignored, will vitally affect every theory from which it is omitted,—"that in the last days there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation." Carrying back these scoffers on the track of time, the apostle rebukes the ignorance of their assumptions, and the impiety of their conclusions. He cites the example of the antediluvian world, and teaches them that the same God who condemned that world to an overthrow by water, has condemned this present world to be overwhelmed by a deluge of fire. Notwithstanding the long-suffering of a patient and compassionate God;—notwithstanding he is not willing that any should perish, but that all should come to repentance; notwithstanding his mercy provides an ark of refuge, and his love entreats the lost to enter in;—yet, at last, "the day of the Lord will come as a thief in the night." Ungodliness must find a shore to its foaming surge, impiety must be smitten on its bra-

zen front, oppression must be punished, blasphemy silenced, and the wickedness of the wicked come to an end. And in that day the ascending fires of wrath shall scale the very heavens; awful thunders shall proclaim the dissolution of the elements by fervent heat; the earth shall melt like wax beneath the furnace's glow, and roll an orb of fire within a sky of flame, while "the works that are therein shall be burned up;" and all the pride and pomp and glory of a godless world shall perish with the enemies of God, amid the fierceness of those all-devouring flames.

But this is not the end. Beyond all this, a vision of purity and peace rises to cheer the prophet's eye. God's curse has devoured the earth, but his blessing shall restore it. No longer groaning beneath the burden of sin, or charred and molten by the fires of wrath,—its desolate wastes are robed with Eden's verdure; its barrenness is changed to fruitfulness; Carmel and Lebanon but faintly typify its blushing beauty and unfading green; the glory of the Lord baptizes it with floods of radiant splendor; and the olive branch of peace is waved from shore to shore. Righteousness too, is there, not as a transient visitant in a world of sin; not as a contrasting spot in a mass of surrounding corruption; not as the peculiar characteristic of a single man of sorrows,—but as the prevailing principle, the constant disposition, the controlling impulse of an innumerable, peaceful, and adoring throng.

There on a throne "established in righteousness" "a King shall reign in righteousness" "over all the earth." "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth;" for "the people also shall be all righteous, they shall inherit the land forever." There "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever." There the pilgrim shall find his home, the Christian his rest, the martyr his crown, and the mourner his joy, in a "new heaven and a new earth, wherein dwelleth righteousness."

This then is a brief and imperfect sketch of the tremendous events that make, and fill, and characterize "the great and terrible day of the Lord." It is "that day" concerning which the watching church "are not in darkness;" it is "that day" which shall not overtake them "as a thief." It is "that day" which shall be put far off by a dreaming world. It is "that day" which, coming upon them suddenly, shall overwhelm them with consternation and despair. It is "that day" for which the children of this world will neither look, nor wait, nor prepare. "That day" will bring salvation and glory and honor and immortality to the saint; and "that day" will bring indignation and wrath, tribulation and anguish, despair and perdition, to those who know not God. O reader, WHAT WILL IT BRING TO YOU?—*The Christian*.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

BRO. J. YOUNG writes from Macon City, Mo.: I am the only Sabbath-keeper in this place, and should be very glad to have others here with me. This place numbers from five to six thousand inhabitants, principally Northern and Eastern people. And still others are coming from the East. There are here nine churches. The place is somewhat new, also the country around. I hope some of the messengers will come this way soon.

BRO. M. P. MARTIN writes from California: Since I have been keeping the commandments of God, and the faith of Jesus, there has been a good deal of moral and physical overhauling with me; and I feel like a child that has had a thorough bathing, and clean apparel, and is going to see a friend. So this great moral work is preparing us to see Jesus. My health is improved very much, and I feel more and more like laboring for the Lord. I am so glad you have a mission started in this State. May the Lord abundantly bless it as his own is my prayer. I have strong faith that the Lord is doing a great work in this State; and although the people here appear to be very wicked outwardly, yet I think if they had the truth, many would accept of it. Should the Lord direct those brethren at Petaluma this way, I should be happy to meet them.

Since I last wrote you, I have, with the help of friends, fitted up a lecture-room in the most business part of the place. It is easy of access, so I am in hopes to catch some.

I hold Sabbath-day meeting on seventh-day, two meetings on Sunday, and two evenings in the week, also work for the support of my family five days in the week. I get all I can to read my REVIEW and tracts, and am in hopes soon to get some subscribers. The population here is largely foreign, and it is not so easy to introduce reading matter.

BRO. WM. COTTRELL writes from Green Co., Ohio: Some of our members at Bowersville attended our State Conference, and were well paid for all their trouble and expense. They came home much strengthened in the good cause. They had the privilege for the first time of seeing Bro. and Sr. White, and hearing them speak on the great truths that relate to the present time. They all returned home feeling the burden of the work more than ever before. As a result of their attendance at the State Conference, a work has commenced among us that we hope will result in the salvation of some precious souls.

At our meeting on last Sabbath, some eight persons, in their turn, arose and expressed a desire to be saved, they having never spoken in meeting before. Such a meeting we have never had before. The most melting time that we have ever yet experienced. Praise the Lord for his goodness in sending us help. The Lord has sent us divine aid. The Holy Spirit is in attendance with us to comfort and guide us, and heavenly angels to encourage and minister unto the heirs of salvation. We hope that we may be able to move so carefully before the Lord that many may be added to the church here that will go through with the remnant church, and stand at last on Mount Zion.

Dear friends, pray for us, that we may live out the present truth, and that our lives may tell in its favor.

SISTER M. COTTRELL writes from Green Co., Ohio: Shall we not be aroused to our duty, and not remain in this lukewarm condition? May the Lord forbid that we should idle away our time. As we are in the waiting, watching time, let us engage in every good work. The little church here is gaining strength in the good cause. My prayer is that we may all be faithful. I want to be a perfect overcomer, and stand with the redeemed on Mount Zion.

BRO. L. MARTIN writes from Bennington, N. H.: Truly perilous times have come. I have no doubt but that the end of all things is at hand. May the Lord revive his work in the hearts of all his people, and may deliverance soon come to the faithful ones of earth. And when Jesus comes to gather his saints, I hope to be gathered into the New Jerusalem with them to part no more forever.

SISTER E. I. BANE writes from Lake Co., Ohio: Although a stranger to most of those of like precious faith, yet they all seem near and dear to me; and as I read their cheering testimonies from week to week, my heart is strengthened and made glad, and I take fresh courage, resolved to stand the storm, to fight the good fight of faith, and lay hold on eternal life. I am looking forward with joyful anticipations to the time when I shall, if faithful a little longer, meet all of God's loved ones face to face on Mount Zion, where the Lamb shall stand with his company. I know I have a great work to do to overcome all my sins. Of myself I know I can do nothing. Only in the strength of the Lord can I conquer. Earthly friends forsake me and turn coldly away. Instead of sinking down in despair and discouragement, may I be led by this to greater diligence, for the Lord is soon coming.

SISTER A. O. THOMPSON writes from St. Law. Co., N. Y.: When I am almost ready to sink under trials and cares there is always something in the REVIEW, to cheer me. To-night I have been reading the piece on "Scolding". This is one of my besetting sins. Shall I ever overcome? By the grace of God I may. Then there were the few lines, headed, "Work while the day lasts." How little I have done of the right kind of work. I had the privilege of attending the N. Y. Conference, and there I learned many lessons, but fear that the cares of life may choke them down. I fully believe we are in the last days and what we do must be done quickly. I believe that God is fitting up a people for translation. I want to be converted anew every day. It seems that there never was a time in all my religious experience of most twenty-nine years, when it was so hard to enjoy religion as now. I ask the prayers of God's people.

MAKE no more vain resolutions, but proceed at once to duty. Know your weakness, trust and pray. God will help you through, and give you patience.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 9, 1869.

THE Association has just issued a new edition of 5000 copies of the tract, "Sixteen Short Answers to Sixteen Common Objections against the Second Advent Faith." See notice of this work in another column.

W. BAILEY. We were not aware that the present pope had been obliged to flee from Rome and been re-instated by Louis Napoleon. We know of no transaction of this nature except that which took place under Napoleon I, in fulfillment of the several prophecies touching that event.

E. VAN DEUSEN. We know of nothing to favor the idea that the hour of Rev. xiv, 7, is thirty years. An hour in prophetic or symbolic time, is fifteen days; but that is as far as we can carry it. We cannot then take those days and call them also prophetic, making them mean fifteen years. This would be making them a compound symbol, of which we have no example, and for which we have no warrant. We cannot conceive the least shadow of foundation for the position that an hour means thirty years.

Testimony to the Church, No. 17.

In consequence of a large amount of the most valuable testimony on hand, this number is swelled to about 200 pp. Never has there appeared anything from the writer of these testimonies more important, and of more thrilling interest, than No. 17.

One of the most important articles in this number, is a touching description of the sufferings of Christ. Every reader of the REVIEW should read this article. Every Adventist should read it. All professed followers of Christ would do well to read it. And let backsliders and common sinners read it.

But the other matter of this work will be read with deep interest, and with profit by our people. A large edition is printed, that it may have a wide circulation. Price, postpaid, 25 cents. Brethren, send for it bountifully, and let it be circulated liberally.

JAMES WHITE.

The Committee.

In consequence of the increased membership of the Battle Creek church, and the many visiting friends who come among us, a committee has been chosen, whose duty it is to see that widows and orphans among us are properly cared for, and that visitors shall be courteously entertained.

In the Battle Creek church are not far from twenty widows and forty orphans. And the church is gratified to have the scattered friends call at Battle Creek, and spend the Sabbath. Those who visit the place, are hereby informed that, on calling at Battle Creek, they should inquire for the committee, whose names are given on the last page of the REVIEW. Widows, orphans, and the needy generally, may also make known their wants to this committee, and receive their counsel, and if they need it, more or less tangible help.

JAMES WHITE.

Dedication at Ransom Center.

By request of the brethren at Ransom Center, Mich., we appoint to hold meeting at the opening of the House of Prayer at that place, Wednesday, Feb. 24th, at 10½ A. M.

JAMES WHITE,
ELLEN G. WHITE.

Appointment at Otsego.

By request of the church at Otsego, Mich., Bro. Wm. C. Gage, of Battle Creek, will speak to the people in their new house of worship, Friday evening, Feb. 12, at 7 o'clock; Sabbath, P. M., at 2 and 7; and first-day, P. M., at 2 and 7.

JAMES WHITE.

Change of Appointment.

THE dedication at North Liberty, Ind., is postponed to Feb. 27. This is necessary in order to attend to other pressing duties.

The church at North Liberty invites the friends of the cause, far and near, to come and enjoy a series of meetings with them. We shall have a full supply of recent and most important publications for the people.

JAMES WHITE,
ELLEN G. WHITE.

A Request.

THE church at Otsego, Mich., request the labors of the editor of the REVIEW with them Sabbath and first-day, Feb. 20, 21.

In behalf of the church,

A. H. HILLIARD,
GEORGE LEIGHTON.

An Excellent Tract.

BRO. W. C. GAGE's tract entitled, "Sixteen Short Answers to Sixteen Common Objections." This, as many of the readers of the REVIEW are well aware, is written to answer briefly the most common and most plausible objections to the near advent of Christ. It is the best thing of the kind of which I have any knowledge. In fact there is no tract in print that covers the ground embraced in this one. We have excellent tracts on the Sabbath question, such as God's Memorial, the Law and Gospel, Elibu, and Truth Found, which by their clearness, point and brevity, are well adapted to the purposes of distribution every where. Now if you want to circulate an excellent tract to introduce the Advent doctrine, I know of no one so well adapted to the purpose as this series of "Short Answers to Common Objections" on that subject. If you cannot talk out the truth yourself you can live it out. If you do exemplify it in your life, then supply yourself with these cheap but mighty testimonies to the truth, and wisely sow your seed beside all waters. Some of it will bear fruit to life everlasting. That which yields a harvest will repay your labor a thousand fold. Here is a sphere of action in which all who walk humbly before God can labor with success.

J. N. A.

Note from Bro. Howard.

THE work goes well here. Thirteen have started to serve the Lord. Some two or three have moved out to keep the Sabbath. Others are feeling convicted on the subject. We have had considerable opposition from the Methodist and Baptist ministers, and some others, but I think no more than might be expected. Bro. Putnam is with me, laboring earnestly to bring them to Christ.

I expect to commence a course of lectures next Tuesday evening at North Paris, about one mile and a half from this place. We are hoping from both of these places to see a goodly number raised up to look and wait for Jesus' coming. Dear brethren and sisters, pray for us, that the word of God may have free course.

L. L. HOWARD.

Woodstock, Me.

Note from Bro. Rodman.

MONTHLY Meeting in Rhode Island for January was good. Brethren report being encouraged. They had no messenger with them. Thus they are learning to do for themselves more, and trust in the Lord always.

P. C. RODMAN.

DO NOT FORGET.

How forgetful are we of heavenly things. I was much impressed by an exhortation lately given by one in the REVIEW, to those who attended the campmeeting at Wright, not to forget the lessons there learned.

Satan is watching to catch away the good seed sown; and it is to be feared, that from many hearts, the scenes of that meeting are already almost obliterated. Others there are who are pondering these things in their hearts, as did Mary the mother of Jesus, the things made known to her.

Mary pondered these things in her heart. How much is comprehended in these words. Let us who attended that meeting ponder in our hearts, the scenes, the warnings, the instructions, and the discipline, of that precious meeting, in which we were endued with new strength for the race. Eternity will tell the consequences of the opportunities there enjoyed; to such as improve them a savor of life, to others of death.

By the grace of God, I can say, I have since that meeting, lived nearer to God, have felt a greater deadness to the world than before, and a deeper solemnity of mind rests upon me.

JOS. CLARKE.

MICHIGAN CENTRAL RAILROAD.

On and after Dec. 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:20 A.M.	11:10 A.M.	5:25 P.M.	10:20 P.M.
Battle Creek,	1:45 P.M.	3:53 P.M.	11:03 P.M.	3:13 A.M.
Chicago, Arrive,	9:05 P.M.	10:02 P.M.	6:30 A.M.	10:03 A.M.

GOING EAST.

Chicago,.....	5:00 A.M.	8:00 A.M.	4:30 P.M.	9:00 P.M.
Battle Creek,	12:03 P.M.	1:45 P.M.	10:03 P.M.	3:13 A.M.
Detroit, Arrive,	5:55 P.M.	6:30 P.M.	3:45 A.M.	8:30 A.M.

THESE trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Committee of Entertainment.

MYRON J. CORNELL, SANFORD ROGERS,
DANIEL CARPENTER, ASAHEL SMITH,
THEODORE LEWIS, S. M. BOOTH,
HENRY HEARNS.

Appointments.

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

THE next Monthly Meeting for the churches in Calhoun Co., Mich., will be held at Newton, Feb. 13, 1869. Brethren from Battle Creek, and other churches, as many as can, are invited to attend.

C. S. GLOVER.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

D R PALMER. The \$5.00 received. Will appropriate it.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H R Svendstrup 34-1, J Marvin 34-1, L Harlow 34-1, E Temple for I Johnson 34-7, for I H Frost 34-7, H Wilson 34-7, E V De Mark 34-7, W Bailey 31-1, J N Smith 34-1, C Weed 34-1, G W Sheldon 34-1, L J Shaw 35-1, H H Weld 34-7, Lucy Porter 35-1, W P Clark 34-1, B B Warren 34-5, M S Merriam 34-1, C Harlow 34-7, H G Buck 34-1, M E Hull 35-6, I Z Lamb 34-4, John Hazen 35-7, V N Stoddard 35-7, E Magee 33-1, J Buttolph 34-7, I D Cramer 34-1.

\$2.00 each. W H Graham 35-1, W Farnsworth 35-1, M M Churchill 35-9, T J Bosworth 34-1, D R Palmer 35-1, Lucy Harris 35-1, S Kennedy 35-9, A M Bise 35-1, Mary Gordon 34-1, Phoebe Cornell 35-1, J Barber 35-1, E Calkins 34-8, W E Laudon 35-1, Reuben Keck 35-1.

Miscellaneous. M C M Andrews \$8.75 35-1, Mrs E Aldrich 80c 34-20, Mrs C Sexton 80c 34-14, C L Sweet 1.25 34-14, C G Daniels 1.50, 34-14, C C Van Doren 25c 33-7, M D Van Doren 25c 33-7, C Seward 1.66, 34-17, H C Stone 3.00 36-3, Geo Stone 3.00 34-1, Phoebe Spear 60c 33-23.

Books Sent by Mail.

W Gulick 60c, M A Held \$2.72 A Chaffee 1.00, A B Williams 50c I F Frauenfelder 25c, S H Bonney 2.50, T J Bosworth 25c, A Gleason 25c, J Wilson 50c, Lucy Harris 2.75, C R Rice 3.40 A Korb 2.00, J Clayton 1.70 D Cole 1.30, J Taylor 2.25, J S Kersey 1.00, A P Fairchild 1.00, C K Rogers 15c, G W Sheldon 85c, H Hunter 50c, C C Van Doren 15c, John Clarke 50c, W H Littlejohn 1.00, E Seaward 60c, C Seaward 54c, H S Zoller 1.80, M Haskell 1.80, J Buttolph 1.00, A Whitmore 1.20, H M Grant 2.55, M A Tilden 1.79, Patience Devo 1.80, J Z Bower 15c, W M Graves 1.80, W S Ashley 35c, D B Staples 1.80, C E Starr 1.05, M Currant 1.80, Wm Gulick 1.30, M A Beasley 1.20, E Calkins 1.80, Jane Dickinson 1.80, P L Cornell 55c, J W Nicholson 10c, I D Cramer 30c, F A Davis 40c, J G Lamson 1.00, D M Troy 1.12, D Mallin 10c.

Received on Book and Tract Fund.

A Sister 60c, M J Cornell \$10.00.

Michigan Conference Fund.

Church at Monterey \$25.00, Church at Orange 15.00, Church at Crows 34.00.

Receipts for Benevolent Fund.

Abigail James \$5.00, Sarah E Lindsley 1.00, M J Cornell 10.00, John Parmelee 2.00.

General Conference Missionary Fund.

I D Cramer (s. n.) \$2.00.

For California Mission.

G W Sheldon \$5.00.

Charitable Fund of the Institute.

Hiram Hunter \$25.00.

Books Sent by Express.

R J Lawrence Jay, Mich., \$32.00, A D Love Palmyra, Jeff. Co., Wis., 10.00, R F Cottrell Perryburg, N. Y. 23.96.