

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*.

WHAT YOU CAN DO.

If you are too weak to labor
In the vineyard of the earth,
In which suffering and pollution
Cover all with sick'ning dearth;
You can by a life consistent
With the love a Saviour gave,
Help the fainting, falling, weary,
And the wayward, erring, save.

If you cannot, in the struggle,
Bear your brother's heavy part,
You can cast some rays of sunlight
Round the weary, sinking heart.
You can, by your cheering kindness,
Whisper hopeful words of trust;
Touch the chords of friendship often,
And its harp-strings will not rust.

If you have not earthly treasure,
To relieve the want and woe
Crying to the rich to help them,
You can listen as you go
Through their homes of want and sorrow
Like a true disciple meek;
Words of kindness you can scatter,
Bearing roses round your feet.

You can tell them of a Saviour,
Who, on earth, did suffer loss;
Taking on him all their sorrows
When he died upon the cross:
That he's waiting now to hear them,
In his holy courts above;
Pleading still before the Father,
Making known his grace and love.

You can, if you have the blessing
Of a sympathizing heart,
Reach the harden'd hearts of others,
And in tenderness impart
All the prospects that before you
In their silent grandeur rise;
All the glories of that mansion
That awaits you in the skies.

Then, if something you are waiting
To do in the Master's field,
Scatter wide these seeds of blessing,
Soon a hundred fold they'll yield;
Go, then, where the soil is richest,
'Mongst the thorns and thistle-down;
And when comes the golden harvest,
Gems will glitter in your crown.

ETTA BOOTH.

How It Died.

"DIED—in Laodicea, the *Prayer-Meeting*, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But a few anxious friends kept it alive, and sometimes it would so revive as to encourage them.

"Discouragement at last prevailed, and the prayer-meeting is *dead*. It died from neglect. Not a Christian was present when it died. Over forty were living within a mile of it, and *not one* was there.

"Had *two only* been there, its life might have been saved, for 'where two are agreed,' &c.

"Two-thirds of the *forty might* have been there, had they been so disposed; but they were not, and the prayer-meeting died."

THE POSSESSION OF ABILITY.

PERHAPS there is no direction in which pride is more natural to the human heart than in the possession of ability. There is a universal desire among men to be thought talented. This has many different ways of being manifested, yet I think the above statement correct. The love of wealth, at the present time, is all absorbing; yet I believe the love of being thought smart, is even more so. Why is there such a rush for prominent places in public life? Not *merely* for the money it brings, nor the ease of the incumbent, but to be looked up to. The members of the English Parliament receive nothing for their services, yet fortunes are spent for the purpose of getting a seat there. Why is it that people are willing to be praised more than the truth will warrant, while on the other hand, if blamed justly, or otherwise, it pierces even like a dagger to the heart, and enemies are made for life.

Every man, even the most simple, has some point in his mind in which he fondly believes he excels. The dislike of being thought foolish is one great reason ~~why many will not obey God.~~ This principle is what keeps so many from self-examination and confession, and in spiritual blindness as to their real condition. We are apt to express a desire for greater ability than we possess; and certainly the consciousness that we have it in possession, when we have mental labor on hand, is very pleasant. How complacent the human heart is apt to feel under such circumstances! While, on the other hand, how trying to one's feelings it is when some difficult mental labor is before us, and we feel entirely inadequate to the emergency! How natural to repine because we had no more ability bestowed upon us. Those possessed of large self-esteem, perhaps, do not realize this so much. All their words and actions appear to them in such a favorable light that they do not know how others feel.

It may seem startling to some when I say, the possession of great talent is not only very dangerous, but hardly desirable. I believe this is so. The possession of great ability is, in many respects, like the possession of great wealth. It gives chance for great usefulness, but the chance is so rarely used and so generally abused that we are warranted in believing that the effect produced is generally bad. What opportunities for usefulness the Astors, the Girards, and the Rothschilds possessed! but how little good they did in the world! Our general experience teaches us that as riches increase, the desire to use them for any other purpose but self-gratification, decreases. The more we get, the more we want to get. So with mental capacity. It gives great chances for good, but they are not generally used.

A sad fact is very plain to observing minds, that is, the Devil has most of the smart men. Of course, there are exceptions in this, as well as other ages, but this is the general rule. What a pity. How much good might have been done had such men as Shakspeare and Dickens, Napoleon and Cæsar, and hundreds of others who might be mentioned, been truly consecrated to God.

And at the present time, as we read the writings of poets and legislators, and behold the energy which the men of the world put forth for the accomplishment of worldly purposes, we are led to think if these abilities

were engaged in the cause of present truth, if these men could be humble Christians, consecrating all their powers to the advancement of God's blessed cause, what a work might be done.

But these men cannot, as a general thing, be reached; and I apprehend one of the greatest reasons is because they are conscious of their own talents, which renders it morally impossible to reach them. This will be the ruin of millions. And is not the direct cause of one's ruin dangerous and hardly desirable?

The Bible history bears me out in this. The case of Solomon will naturally occur to our minds while reflecting upon this idea. Possessed of the greatest diversity of talent, appearing to have a deep understanding of the whole realm of nature, having the deepest insight into human motives and human character, and, what was vastly more than all these, having a personal experience of the work of grace upon the heart, and a knowledge of the workings of the Spirit of God, having been a prophet of the Lord, one to whom God had spoken directly—yet in spite of all ~~these, it appears probable that Solomon will be lost.~~ His great abilities and acquisitions, instead of being a help, no doubt built up pride, that subtle, dangerous enemy, and led him to do what other men could not; i. e., commit sin, and on account of his wisdom, his knowledge, and his strength of character, escape the consequences of the same. This was beautifully set before us in a sermon by Bro. Andrews, in the REVIEW last winter.

There is another case recorded in the Bible, not so generally adverted to as Solomon's, which is equally plain: the case of Ahithophel. We read of him in 2 Sam. xv, 31; xvi, 20; xvii, 23. He seems to have been a counselor and intimate personal friend of King David's, who turned away from him in the rebellion of Absalom. He seems to be referred to in Ps. lv, 13, 14: "But it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company."

It was very evident from David's language in 2 Samuel how much he feared his counsel. He says, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." Any one who will read the counsel he did give, will see with a little reflection how well calculated it was to widen the breach between father and son, and make a reconciliation between them impossible, and to end in the destruction of David, although it was satanic. What caused the alienation from his former friend and sovereign, of course we cannot tell; perhaps the hope of greater preferment or wealth.

In the last verse of the sixteenth chapter come these very remarkable words: "And the counsel of Ahithophel, which he counseled in those days, was as if a man had inquired at the oracle of God; so was all the counsel of Ahithophel both with David and with Absalom." If we were to look the Bible through, we could not find a more remarkable declaration. A man's judgment, so perfect and exact as to what was best to be done, so certainly correct, that it was as if inquiring of God; and not once merely, but all through his connection with David and Absalom! How could language be framed more emphatic or more expressive? And yet we learn that this wonderful man in a little

while after went and committed self-murder. What a wretched end for such godlike ability!

The cases of Solomon and Abithophel, their miserable end after having been children of God, should show us the danger of great ability, as well as great riches, and show us also the folly of desiring it when we do not possess it. The true rule is to make a good use of what we have received of God, put what we have received out to the exchangers, and make the proper use of that, instead of mourning over the lack of what we have not received, or trying to handle more than God has given.

Great talents bring terrible responsibility. When these talents are possessed, the responsibility comes in spite of us, and they must be used in the Master's cause, or we shall receive condemnation. But how apt we are, when we possess any talents, to look upon ourselves with complacency, and think we have a right to use them selfishly for our own gratification, while we should ever remember that we owe them all to God, and must render an account for their use. In other words, *faithfulness*, and not *ambition*, is the true principle of action for all. May the Lord help us all to act upon it.

Geo. I. BUTLER.

JOY AND PEACE IN BELIEVING.

SAYS Paul, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. xv, 13. This is a sentiment often repeated in the Bible, that the child of God should be full of joy and peace by believing in God. It is his privilege to walk in the light; to have peace that passeth all understanding; to have a firm hope in God; to know that he has passed from death unto life, &c. So holy men of the Bible have said and felt, and so it is promised to every child that will walk with God. Now does our experience correspond with this? Do we enjoy our religion, or is it a yoke of bondage? Do we ever enjoy sweet seasons of communion with God and Heaven? If we do not, sin lies at the door.

With sorrow I have to confess that I have not always served God because I loved to; that my soul has not always been in my prayers; that my own heart has not always been moistened and wet with the dews of Heaven while I have been trying to water others; and that my spirit has not always been warmed with the love of Jesus while I have tried to warm others. But it is hard laboring for God and for souls in this way. It is like working alone, and with man's strength, against overwhelming odds. Very little fruit ever appears from such labor.

But I am glad that all my experience has not been of this kind. I have found many bright spots, happy hours, and deep joy and peace, in serving my God. How many sweet seasons my soul has enjoyed when I have sought the Lord by repentance, humiliation, meditation, and earnest prayer. How near Heaven has seemed! how light, and full of peace and love! How great, then, has appeared the goodness of God, and the love of Jesus! Then could I go forth with a full heart, and it was sweet to work for Jesus. Then could I reach the hearts of those who heard me. When the heart is full of the love of God, and his truth, how easy it is to talk it out, and pray it out. How precious souls seem then, and how small self appears, and all our labors and trials are nothing. Why can we not always live there! Ah! it is the deceitfulness of sin, the carnal heart, that shuts out the light of Heaven, and cuts us off from the joy of God's salvation.

I find that it is easier to make a mighty effort and seek the Lord than it is to continue to walk with him after I have found him. A continual seeking God, a daily conversion, is what is needed. This I am trying to obtain, and the Lord often waters my soul with his good Spirit. Oh! let us taste and see that God is good.

D. M. CANRIGHT.

Sigourney, Iowa.

HAPPY is he who finds a true friend in extremity; but still more happy is he who finds an extremity to try his friend.

TRUTH.

"Truth crushed to earth will rise again;
Th' eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid its worshippers."

I cannot help admiring the beauty and excellency there is in the truth. It is always in time and place. Our Heavenly Father adapts it to all our wants. The doctrine of the sleep of the dead and the destruction of the wicked, was revived just in season to meet Spiritualism; and the commandments of God, and the reform, to fit a people for translation.

It is no use for the world or the churches (if I need make the distinction) to oppose. God has set his seal to these truths, and they must advance till the coming of the Just One. It is mysterious to me why more do not see and embrace the third angel's message when it is so plain; and more mysterious that those who have embraced it do not see that the reform must be in close proximity to it. For how can we be cleansed, purified, and made perfect, without the aid of the reform?

I will not speak of the filthy habit of using tobacco, nor of the use of pork; such things ought not to be once named among Seventh-day Adventists. But tea, coffee, spices, and, finally, all stimulants, are evil and only evil in their effects. The world is running rampant after these things; and shall we follow in its train? When I hear my brethren and sisters say they are trying to be good and faithful, and mean to be overcomers, and still persist in these pernicious habits, what am I to think? Well, I have not wisdom enough to solve these things, so I will leave them and have all the charity I can, remembering my own infirmities.

It may be that reform in dressing is not so important as in eating; yet it is important, and how glad I would be to see uniformity among our sisters in this. I am not ashamed of the reform dress. It commends itself to every reasonable mind. But when I see my sisters wearing long, heavy skirts, at the cost of health and a great deal of happiness, I do feel sorry. And if they are long enough to drag six or eight inches on the ground, a feeling very near akin to shame comes over me; because the argument is all on one side of this question, and ought to be so understood.

There may be crosses, but there is a crown a little in the distance. There may be bitterness in the cup, but the honey of the truth will sweeten it all. If we do not suffer with Christ, we have no promise of reigning with him.

MARY STRATTON.

THE POWER OF PRAYER.

THE Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays—Rebekah appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays—he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Abithophel goes out and hangs himself.

Asa prays—God turns away his anger and smiles.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty-four thousand Assyrians are dead.

Hzekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays—Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the wall of Jerusalem begins to rise.

The church prays—the Holy Ghost is poured out.

The church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the doors open; every man's hands are loosed.

GOD'S WILLINGNESS TO GIVE.

God is willing to give his children the things they ask for, and many times bestows more than they have faith or confidence to ask. The woman of Canaan begs a crumb, and Jesus gives her a child's portion. She came to have her sick child made whole, and Jesus said, "O woman, great is thy faith; be it unto thee even as thou wilt."

Weary, trembling pilgrim, striving to overcome and obtain eternal life, Jesus speaks just such comforting words to you. Solomon prays for wisdom, and with it God gives him wealth and honor. Abraham asks a child of God, and he gives him a son, and more than this, a numerous offspring, in whom all the nations of the earth should be blessed.

To God's little remnant the promises are great, but how slow of heart are we to believe the good word of God. We daily trample upon exceeding great and precious promises, as upon barren ground, while we cry, "My leanness! my leanness!" forgetting the injunction, "Ask, that your joy may be full." We need to take counsel of the word. Daniel's method was right. First, he searched the Scriptures to see what was the mind of God before he set his face unto the Lord God to seek by prayer, &c. Dan. ix, 3. "Whatsoever ye ask the Father in my name, he will give it you." Do we believe this? If we do, let us draw nigh unto God with full purpose of heart. Zion languishes; her sons and daughters, many of them, have but a name to live. Rapidly is the end drawing near, and what shall the anxious, waiting ones cry to God for? Clean hands and a pure heart. Oh, that we may be found without spot, or wrinkle, or any such thing.

To the youth in our ranks, I would say, The cause demands the hearty co-operation of such as you. Are you in a condition to work for perishing souls? Have you learned what you may pray for in faith to receive. "This is the confidence we have in Him, that if we ask anything according to his will he heareth us." Is this your experience? God will rouse us suddenly if we do not rouse ourselves. His commands oblige us to flee from the snares that Satan lays for us, as well as to pray against them. God will not work for us if we are unwilling to work for ourselves.

We have no excuse why we may not help bear the burden of the work. Let us resolve at once to die to self and the world. Then we shall be alive to God, and reflect the image of Jesus. We shall find at last a crown and mansion in Heaven for us.

E. E. STURGES.

ETERNITY.

O ENDLESS eternity! Immortality brought to light through the gospel, and freely offered to mortal man. Amazing grace! How rich the gift! With what shall I compare thee? Eternity; who can comprehend it?

"When we've been there ten thousand years,
Bright, shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

And the weary saint is almost there. Yes, we are nearing the port of endless life. Those glittering mansions, those transparent streets, like unto pure gold, the tree of life, those crystal streams, all invite my soul away from this dark vale of sin and sorrow. Shall I complain of trials and temptations? Shall I shrink from the fiery ordeal? Oh no! Let me feel the cleansing flame. Let the dross be consumed. Let me be purified. Let the image of Jesus shine in me. However painful the conflict, 'tis nothing compared to an eternity of bliss in the kingdom, never, never more to end.

Awake! O thou that sleepest; awake, arise; shake off this slumber from thy soul, and behold the beautiful city, the New Jerusalem. Art thou not transported at the sight? Canst thou barter away eternal life, for the few fleeting pleasures of this world, which are soon to pass away? Tarry no longer; flee for thy life! Resist the enemy of all righteousness. Return unto the Shepherd, and Bishop of your souls, and there shall be joy in Heaven.

L. E. MILLNE.

ASSURANCE OF FAITH.—Assurance is glory in the bud; it is the suburb of Paradise; it is a cluster of the land of promise; it is a spark of God; it is the joy and crown of a Christian.—Brooks.

THE UNFAITHFUL MINISTER IN THE DAY OF GOD.

This truly awful account of the unfaithful watchman is from the description of the day of Judgment given in Pollok's "Course of Time." It is essentially a truthful representation. Let all who read it lay its solemn admonitions to heart.

Among th' accursed, who sought a hiding place
In vain, from fierceness of Jehovah's rage,
And from the hot displeasure of the Lamb,
Most wretched, most contemptible, most vile,—
Stood the false priest, and in his conscience felt
The fellest gnaw of the undying worm:
And so he might, for he had on his hands
The blood of souls, that would not wipe away.
Hear what he was. He swore in sight of God
And man, to preach his Master, Jesus Christ;
Yet preached himself: he swore that love of souls,
Alone, had drawn him to the church; yet strewed
The path that led to hell with tempting flowers,
And in the ear of sinners, as they took
The way of death, he whispered peace: he swore
Away all love of lucre, all desire
Of earthly pomp; and yet, a princely seat
He liked, and to the clink of mammon's box
Gave most rapacious ear. His prophecies,
He swore, were from the Lord; and yet, taught lies
For gain: with quackish ointment, healed the wounds
And bruises of the soul, outside, but left,
Within, the pestilent matter unobserved,
To sap the moral constitution quite,
And soon to burst again, incurable.
He, with untempered mortar, daubed the walls
Of Zion, saying Peace, when there was none.
The man who came with thirsty soul to hear
Of Jesus, went away unsatisfied:
For he another gospel preached than Paul,
And one that had no Saviour in't; and yet,
His life was worse. Faith, charity, and love,
Humility, forgiveness, holiness,
Were words well lettered in his Sabbath creed;
But with his life he wrote as plain, Revenge,
Pride, tyranny, and lust of wealth, and power
Inordinate, and lewdness unashamed.
He was a wolf in clothing of the lamb,
That stole into the fold of God, and on
The blood of souls, which he did sell to death,
Grew fat; and yet, when any would have turned
Him out, he cried, "Touch not the priest of God."
And that he was anointed, fools believed;
But knew, that day, he was the devil's priest,
Anointed by the hands of sin and death,
And set peculiarly apart to ill.—
While on him smoked the vials of perdition,
Poured measureless. Ah me! what cursing then
Was heaped upon his head by ruined souls,
That charged him with their murder, as he stood,
With eye of all the unredeemed most sad,
Waiting the coming of the Son of Man!

ROMANISM IN AUSTRIA.

The following article, which we clip from the editorial columns of the *Battle Creek Journal*, illustrates the wicked cruelty of the "Man of Sin," whom the Lord is to "consume with the spirit of his mouth," and "destroy with the brightness of his coming." Such recitals lead us to exclaim, Hasten the day. Even so, come, Lord Jesus:

A horrible discovery was made last month, at Cracow, in the Empire of Austria. An anonymous letter, written in a woman's hand, gave information to one of the civil courts that a nun named Barbara Abryk had been for many years immured in a dark cell in the Carmelite Convent in that city. The convent was accordingly visited by an officer, who, though at first refused, insisted upon being shown to the cell of the imprisoned nun, where a revelation was made, which, if the facts were not well attested, we should suppose to belong entirely to the realm of fictitious invention. A human being crouched in a narrow prison six by eight feet in size, the window of which had been walled up, so that light was occasionally admitted through a very small aperture. In the language of one of the Vienna journals:

"In a dark, stinking hole, on a heap of straw, sat, or rather cowered, a naked, wild-grown, half-witted woman, who, at the unusual appearance of light and human beings, dropped her hands and implored piteously, 'I am hungry; pity me; give me meat; I will be obedient.' This dungeon, with its little straw, and much filth, and a dish of mouldy potatoes, without fire, bed, table, or even chair, which no sunstreak cheered,

or fire-blaze ever warmed, had the inhuman 'Sisters' chosen as the dwellingplace of their should-be companion; there had they imprisoned her, year after year, since 1848. For 21 years did these dreadful Sisters pass that cell, and to none of them had it ever entered to take compassion on their poor victim. And now, half human, half beast, with her body covered with dirt, with her legs shrunk and withered, with her head squalid, diseased, year-upon-year-long unwashed, a terrible being revealed herself, such as Dante himself, with all his powers, could not have depicted or imagined. So kneeled there that woful victim in the convent of the Carmelites."

Upon investigation it appeared that this Barbara entered the cloister of barefooted Carmelites in 1841, at the age of twenty-four years, and that, for breaking her vows, in what particular is not fully known, she was placed in her cell in the year 1848, as mentioned above. As was to have been expected, she was at once set at liberty by the officers of the law, the Bishop of the Diocese loudly denouncing the crime, and threatening to break up the convent. The poor woman, while being led away from the gloomy walls which had imprisoned her for so many years, inquired with trembling anxiety, "Won't they take me back again to my grave?" indicating some horrid sepulture to which she had been subjected, and when asked why she had been shut up, answered, "I have broken my vows; but these, these," looking furiously upon the Sisters, "are no angels;" and she sprang upon the confessor, exclaiming, "You beast."

This victim of ecclesiastical cruelty was then taken to an asylum for the insane. Reason had deserted its throne, under these horrible cruelties, but it is said the physicians have hopes of her recovery under proper care.

But a most important fact in connection with this event, is the effect which this revelation seems to have produced upon the popular mind in Austria. The press expresses its indignation. A Vienna paper asks, in view of it, "Is this the nineteenth century?" and the power of Rome has evidently received a most staggering blow. At Cracow, the excitement was intense. A mob of 4,000 people broke into the Carmelite convent, smashing the windows, and committing other mischief, and the Lady Superior and her assistants were obliged to place themselves under a military escort for protection. Even the Jesuit, and also the Franciscan convents, were threatened with destruction, and a petition numerously signed has been sent to the civil authorities to remove the Jesuits and Carmelites from the place.

These things indicate that Romanism is rapidly losing dominion in Austria under the rising intelligence and the growing power of the people. Terrible as is the revelation made at Cracow, of the bigotry and cruelty of the church, it also proves that the day for the exercise of such bigotry and cruelty is nearly over, even in the Empire which the Pope has hitherto regarded to be the very strongest bulwark of his authority.

The facts of history have frequently disclosed the truth that no ecclesiastical communion can be safely entrusted with the prerogative which properly belongs to the State, and we trust that Austria will now put an end to the Concordat which give irresponsible authority to those who, in the sacred name of Christ, have so often shown themselves ready to inflict barbarities upon their fellow-mortals, which it would almost be slanderous to charge upon Satan himself. When the civil power asserts its full mastery, and becomes entirely emancipated from priestly thralldom, there will be a rapid advancement of freedom, and a speedy growth of free institutions in the Austrian Empire, as well as in Italy and Spain, where the decline of Romish influence has been clearly and steadily marked by the advance of liberal political sentiments among all classes of the people. We believe in the full toleration of Romanism as a religious creed, but when, according to its wont, it attempts political domination, it seeks to gain a thing the very possession of which calls for the universal denunciation of mankind.

PRAYER.—"He who prays as he ought, will endeavor to live as he prays. He that can live in sin, and abide in the ordinary duties of prayer, never prays as he ought. A truly gracious, praying frame, is utterly inconsistent with the love of, and reserve for, any sin."—Owen.

THE BEGINNING OF APOSTASY.

If we can find where an evil commences, we have the secret of avoiding it, unless it has proceeded beyond cure.

In the perusal of the sermon published in REVIEW No. 2, entitled "The Evil Heart of Unbelief," this subject is fully considered; and it is there proved that all sin originates in the evil heart of unbelief which departs from God, or that departure from God hardens the heart, and fits it thus to launch out into sin of every kind.

So, then, we see that when we depart from God, become lukewarm and stupid in his service, we become calloused and hard-hearted, and Satan has influence to lead us astray; then, step by step, we leave the path of duty, farther and farther we go astray from God, until it seems impossible to return again to his service.

Where, then, was the principal sin? Was it not the first departure from God? or was it the last great disaster which woke us to see our situation? Oh, cruel unbelief! Who would have thought that a little unbelief, a little departure from God, would have wrought such wondrous depths of sin.

Was it not this which paved the way for the fall of Judas, of Demas, and others who have fallen?

Is it not the experience of every one who has ever backslidden from God, that unbelief and lukewarmness first open the floodgates of sin? On the other hand, how sweet the consideration, that by drawing near to God we may avoid the great disaster of apostasy and ruin; and that by living in continual and intimate communion with God, we may attain to perfection. And it is clear that by such means alone we overcome, that is, by the opposite of unbelief, by the power of faith, a living faith.

When we live near to God, and drink in rich supplies of his grace, then faith is in lively exercise, and the nearer we approach to him, the more strong and lively our faith; but when we depart from him, then comes in unbelief, which increases in the proportion of our distance from our Creator and Redeemer.

Where, then, was the first step in unbelief? Was it not the first departure from God? when we first commenced becoming stupid and careless?

From reading the article above alluded to, many conclusions came with force upon my mind. Some of them I have here written; another is this: that only by the power of a living faith can we stand and fully overcome. Then let us all draw near, very near to God, and cultivate in our hearts the love and fear of God, by the power of faith, resisting unbelief and spiritual darkness, realizing that if we become cold in our love toward God, we are at once powerless to resist our cruel foe, who knows well how to time his attacks upon those who wish to escape his grasp.

JOS. CLARKE.

A GENTLE HINT—GAPING.

In speaking of his enemies, Job says, "They have gaped upon me with their mouth." In this way the wicked often open their mouths in envy and rage, against the righteous. But says Peter, "If ye be reproached for the name of Christ, happy are ye."

And again, "For what glory is it, if, when ye are buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. ii, 20.

While laboring under the influence of sleepiness and stupidity, from overtaxed energies or surfeiting, a temporary relief may be gained by gaping. But when a sense of propriety, and respect for the house of worship, and divine service, is so far lost, as to allow ourselves frequently to indulge in yawning, in a manner so coarse and loud as greatly to annoy both the earnest speaker and anxious hearer, we say it is too bad. And we have wished it were otherwise.

Now, kind reader, this moderate intimation means you. And we confidently expect that when you read it you will be benefited by it, for you know "a word to the wise is sufficient."

A. S. HUTCHINS.

THE more we fear God the less we shall fear men.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUG. 31, 1869.

J. N. ANDREWS, EDITOR.

THE APPEARING OF CHRIST.

THIS term is applied to the first advent of the Saviour, and also to the second. Heb. ix, 26, 28. When, however, in speaking of the forty days which intervened between our Lord's resurrection and his ascension from the Mount of Olives in the presence of all his disciples, the idea is advanced that Jesus visited his Father's presence during the time, at least, on the day of his resurrection, as implied in John xx, 17, then it is strongly objected that this cannot be, because his future advent is called his second appearing. Heb. ix, 28. Yet those who raise this objection do not correctly apprehend the case. The statement that "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," Heb. ix, 26, must be understood to cover all the time from his birth till his ascension from the Mount of Olives. And whether he visited his Father during the forty days or not, it is certain that he was not with the disciples during that time, except, in most cases, at intervals of several days each. John xx; xxi; Acts i. And these several manifestations of Jesus to his disciples after his resurrection are called appearings. Thus we read:

Mark xvi, 9: "He appeared first to Mary Magdalene."

Verse 12: "After that, he appeared in another form unto two of them."

Verse 14: "Afterward he appeared unto the eleven, as they sat at meat."

Luke xxiv, 34: "Saying, the Lord is risen indeed, and hath appeared to Simon."

These texts are sufficient to show that those critics who seize upon the expression, "appear the second time," to show that Christ could not ascend to his Father and return again to his disciples on the day of his resurrection, because that would make his future advent his third appearing, do labor under a great mistake. Here are not less than four instances during the forty days in which Christ is said to have appeared to his disciples.

But it may be said that this does not meet the case, for (as claimed by these critics), Christ did not leave the earth between these appearings. Let us then try again. Several years after the ascension of Christ from the Mount of Olives, Saul, the Pharisee, was converted. Now it is twice expressly stated in the book of Acts, that Christ appeared to Saul on the way to Damascus. Thus we read:

Acts ix, 17: "The Lord, even Jesus, that appeared unto thee in the way as thou camest." See also verses 8-5.

xxvi, 16: "I [Jesus] have appeared unto thee for this purpose, to make thee a minister." See also verses 12-15. Read also the express statement of Acts xxii, 14; 1 Cor. ix, 1; xv, 8.

It is certain that Jesus did appear to Saul after his ascension. And yet Saul, afterward called Paul, does after this speak of the second appearing of Jesus. Nor is this all that should be said. It appears that in various forms the Son of God did manifest himself to his people in Old-Testament times, even before what is called his first appearing. Thus it is said that the captain (or as the margin has it, the prince,) of the Lord's host appeared to Joshua. Josh. v, 13-15. But this prince of the host we know from the book of Daniel to be Christ himself. Dan. viii, 11, 25; xi, 22; xii, 1. And this prince of the host, or Michael, did reveal himself to Daniel. See Dan. viii, 13-16; x, 10; xii, 1, 5, 6. Michael, or Christ, was here upon the earth to contend with the Devil concerning the body of Moses, and, it is reasonable to infer, to raise that body from the dead Jude 9. And many other facts might be adduced to show that Christ did reveal himself to some of his people in Old-Testament days, and prior to his appearing once to put away sin by the sacrifice of himself.

How, then, are we to understand the language of the Bible respecting his appearing the second time? It is evident, that if there be any difficulty here to solve, it does not all grow out of the interpretation of John xx, 17, proposed at the opening of this article. The difficulty, if there be one, pertains to all who believe the Bible. Yet there is really no difficulty only in the minds of those who desire to cavil.

The two appearings of Jesus, of which Paul speaks, are his two public manifestations to the world of mankind.

This is a reasonable explanation of the language, and with this interpretation of Paul's words, all difficulty in the case ceases to exist.

BRIEF THOUGHTS CONCERNING LIFE AND DEATH.

THE WORD SOUL AS FIRST APPLIED TO MAN INDICATES NOTHING PECULIAR TO HIM.

THE Hebrew word *nephesh*, is the proper term for soul in that language. God formed man of the dust of the ground, and when he had breathed into his nostrils the breath of life "man became a living soul," or *nephesh*. Gen. ii, 7. The word *nephesh*, however, represents nothing peculiar to man. The previous chapter uses the word several times with reference to the entire animal creation. Thus the first use of the word *nephesh* is with reference to the fishes. Gen. i, 20. "Let the waters bring forth abundantly the moving creature that hath life, Hebrew, *nephesh*, margin, soul. Such is the very first use of the word soul in the Bible. And they are not said merely to be "living souls," but to have souls. Surely, this is worthy of notice. If it were spoken of men, it would be cited as proof that they have a double nature, and that their inner nature is immortal. But it is spoken first of the fishes that they have souls. Certainly this cannot be misunderstood, as, in the case of men, it generally is. The translators have, no doubt, with strict propriety rendered the word *nephesh*, in this text, "life." Gen. i, 20. But if they were to render it thus in the account of Rachel's death, and say, "as her life was in departing," how forcible would it make the next declaration, "FOR SHE DIED." Gen. xxxv, 18. Again, were they to render it thus in 1 Kings xvii, 21, in the record of Elijah's prayer, "Let this child's life come into him again," it would show how exact and proper was Elijah's language when he delivered the child to his mother, "See, thy son liveth." But it would not give the idea that the soul is a distinct personality living in the man, and also living equally well, or even better, outside the man. It is worthy of notice that the word soul is used in the book of Revelation respecting the fishes. Rev. xvi, 13.

The word *nephesh*, or soul, in Gen. ii, 7, does not, therefore, represent something peculiar to man. In fact, it is there used, not for his life, as in the case of the fishes, but for himself, the whole man. The expression used is equivalent to saying the man became a living person. But this fact of life, as we shall presently see, does not make man immortal. God gave him life, but placed him on probation to see whether he should live forever, or be deprived of life and turn again to dust.

THE WORD SOUL IN GEN. I.

Moses uses the Hebrew word *nephesh*, or soul, four times in Gen. i. Thus in the following verses this word is used in the original, for the words in italics:

Gen. i, 20: "The moving creature that hath life." Margin, soul, Heb., *nephesh*.

21: "And God created great whales, and every living creature." Heb., *nephesh*.

24: "And God said, Let the earth bring forth the living creature." Heb., *nephesh*.

30: "And to every beast of the earth, and, every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life." Heb., *nephesh*.

The first two instances relate to the creatures in the water. The third instance relates to the beasts and the creeping things of the earth. The fourth relates to all the creatures that move upon the earth, and also includes in its number every fowl. Surely, the word

soul is not something peculiar to man, or something that necessarily indicates an immortal nature.

The word *soul*, or *nephesh*, does, therefore, pertain to everything that breathes, whether it fly in the air, or swim in the water, or move upon the earth. And man, the ruler of all these living souls, or moving creatures that have souls, is said to be himself a "living soul." Observe, it was not the breath of life that became a living soul, but the man made of dust that became a living soul when he received that breath in his nostrils.

DAVID'S FAMILY GOVERNMENT.

WHEN the rebellion of Adonijah against the government of his father David, is introduced in 1 Kings i, 5, the record immediately proceeds to state something respecting the training which this young man had had. Thus we read in verse 6:

"And his father had not displeased him at any time in saying, Why hast thou done so? and he was also a very goodly man; and his mother bare him after Absalom."

It is hoped that David did better in the case of some other of his sons than he is here recorded to have done in the case of Adonijah. What Solomon tells of his instruction from his father makes it certain that in his own case much pains was taken to lay the foundation of a virtuous character. See Prov. iv. But it was one of the many evil things connected with, and inseparable from, polygamy, that the proper training of children was by it rendered quite impossible.

Here is a young man whose father never at any time displeased him by asking him, "Why hast thou done so?" Had not David occasion to ask that question? Undoubtedly he had. "Foolishness is bound up in the heart of a child," as Solomon testifies. Prov. xxii, 15. And it is impossible that the conduct of young persons should be so wise that their parents should feel no solicitude to inquire with mingled tenderness and strictness concerning their ways.

David either lacked time, or failed to realize the importance of this work, or else had so high an opinion of his own son, that he left this work, in his case at least, entirely unattended to. Surely Solomon did not have to go far from his father's family to illustrate his own proverb that "A child left to himself bringeth his mother to shame." Prov. xxix, 15. David never displeased this young man even by asking a question concerning his conduct; much less had he ever rebuked him for any of his sins. And what was the result of this kind of family government? Did not Adonijah tenderly love so indulgent a father? Perhaps David thought to secure his love in this manner, but he made a most woeful mistake. When he became so much enfeebled with age that Adonijah thought him incapable of withstanding him, he prepared for a second rebellion like that of Absalom. He doubtless meditated the murder of his father David, and at least that of his brother Solomon, the destined heir to the throne. It was, therefore, every way a great mistake on the part of David that he suffered Adonijah to grow up without any exercise of parental correction and reproof. He did not secure his affection to himself; indeed he came near being murdered by him; and he certainly did not train him up for the Lord.

And so this goodly young man, so far as form and personal beauty were concerned, grew up in sin, in pride, in vain ambition, in envy, in evil, till he was in heart a murderer even of his own nearest kindred, and in particular of that father who had been so indulgent toward him. Let us learn wisdom from this record of David's mistakes.

1. When the fifth commandment bids children honor their parents, it proceeds upon the assumption, not only that parents have some right to direct the conduct of their children, but also that they have wisdom and experience greater than theirs. The fifth commandment in bidding children thus to look to their parents, throws upon parents a fearful responsibility.

2. God makes it the duty of parents to warn their children of the dangers to which they are exposed; also to instruct them in the principles of virtue; and to put them on their guard against temptation. It is moreover their duty to form their characters to virtue,

and to strengthen in them every virtuous principle. It is also an imperative duty that they help their children to set a watch against sin and Satan just where they discover their greatest weakness to exist.

3. Parents cannot do this work without the help of the Spirit of God. It will not remedy the evil of David's course, that parents exercise a harsh, overbearing, and tyrannical spirit toward their children. Many a promising child has thus been utterly ruined. There is such a thing as uniting tenderness and love with strict and faithful watchcare and discipline. Could parents realize their great responsibility, and the fearful account of the day of Judgment, how would they in agony of spirit seek God for grace to train up their children for him.

4. David never asked his unfortunate son Adonijah, "Why hast thou done so?" It was a terrible mistake on David's part, and one that involved his son in final ruin. Perhaps some readers of the REVIEW have thus acted in the case of their own sons or daughters. If your children toward whom you have thus acted are still young, thank God for that. You may, even yet, save them from final ruin. If they have arrived at comparative maturity, it may be too late for you to correct, in an effectual manner, the wrong you have committed in their cases.

It is time for parents to awake. It is a time of the utmost danger for the young. They should have the experience of their parents. The parents should have wisdom and experience with which to benefit their children. Parents should not create such a wall of reserve between themselves and their children. They must enter into the feelings of their children. They must make them their companions. They must make home desirable for them. In short, they must stand in such a relation toward their children that they shall be, above all others, their trusted friends and counsellors.

WATCHFULNESS.

We fight an invisible foe. He has craft, subtlety, malignity, and every quality that makes him potent for evil. Our strength to resist him comes alone from God. Without his direct help we stand no chance at all in such a conflict. That we may meet him successfully, we are bidden to watch unto prayer. We must do our part of the work if we would secure the Lord's help, which alone can give us the victory. We must watch for his assaults. We must pray for help to resist them. If we thus watch against evil, we shall see the utmost need of fervent prayer. We shall not indulge in one moment of carelessness, levity or vanity. Our words will be such that the Spirit of God shall not be grieved by them. Our very thoughts will be inspired by that Spirit. We must realize our danger and fly to God for help. We can never cease our watchfulness except at the imminent peril of defeat. God help us to realize our danger and stand upon our guard.

And we ought to feel not only that we should watch for our own sakes, but for the sake of others also. If we suffer Satan to overcome us, we not only wound our own souls, but we suffer him to gain an entrance into the camp of the Lord. Every one of us must watch not merely to save ourselves, but to give Satan no chance to enter the ranks of the loyal army by means of our unfaithfulness. If the Lord has given us a place in his army as soldiers of Christ, we are under solemn obligation not to be careless in the presence of so terrible a foe.

THE BALANCES OF DECEIT.

HOSEA xii, 7: "He is a merchant, the balances of deceit are in his hands; he loveth to oppress" (margin, to deceive). Here is the character of a dishonest trader drawn in few words. He is a merchant; therefore it is his business to live by traffic. He must compete with other merchants, or he will have no customers. To do this he must understand, and make use of, all the tricks of the trade. This is only, as he thinks, a necessary feature of the business. So he takes the balances of deceit in his hands. He deceives his customers in matters of dollars and cents; he deceives

his own soul in matters of infinite consequence. But he does not deceive the Lord. Every deed is weighed by the angel of God, not in balances that have been perverted to make them give a result such as the sinner would desire, but weighed in balances that will detect the least grain or particle of dishonesty. He did not think while deceiving others that every deed was to be examined by one that could not be deceived. He loved to oppress, i. e., to get dishonest gain by deceit. He did it by balances of deceit, i. e., by balances that made his customers think him honest when he was not, and that enabled him to think thus of himself. To do all this it is not necessary to have the balance by which one weighs, or the measure by which he reckons a false balance, or a deceitful measure.

Few persons could deceive their own souls if they dealt in this way. But they learn to deceive in the price, in the character, in the quality, of the article to be sold. And they think it all right because this is the way to carry on business. I am a business man, and these are business habits. They may, indeed, be such, and yet be dishonest deeds in the sight of Heaven. Hosea's picture is a picture of a self-deceived man. He has arranged his balances to deceive others till he is himself deceived by their apparent truthfulness. How the verdict of the Judgment will surprise him!

THE TRUE CAUSE FOR GLORYING.

JER. ix, 23, 24: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

Luke x, 20: "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven."

These passages point out the real cause for rejoicing on the part of the people of God. It is not found in the greatness of their wisdom, nor of their strength, nor of their riches. Neither is it found in their power to cast out the unclean spirits, and to perform miracles. But this is the cause of that glorying which will never be a snare to men; "Let him that glorieth, glory in this, that he understandeth and knoweth me." "Rather rejoice because your names are written in Heaven."

This kind of rejoicing will not expose us to the dangerous assaults of the devil. We may glory in the knowledge of God and not thereby become puffed up with vain conceit. We may rejoice that our names are written in the book of life, and still bear in mind the fact that unless we continue to overcome they will be eventually blotted out. The only safe rejoicing is that which conforms to David's rule; Ps. ii, 11: "Serve the Lord with fear, and rejoice with trembling."

OWOSSO CAMP-MEETING.

THE location of this meeting was central and accessible for that part of the Michigan and Indiana Conference, and the ground was good. There were thirteen good-sized family tents upon the ground, besides the two sixty-foot, circular tents, in which a very large number lodged.

The weather was good, excepting a very heavy rain one night, which furnished the best of proofs that common factory-cloth tents are not reliable in a storm.

The brethren at Battle Creek kindly let me have the use of a heavy duck, army tent, for this meeting. Under it all our books, clothing, and ourselves, were kept perfectly dry, while others, in common cloth tents, suffered from having everything badly wet.

Up to Sunday the attendance of the citizens of Owosso and vicinity was small. On Sunday the congregation of earnest listeners was large and very orderly. Mrs. W. spoke in the morning, the writer in the afternoon, and Bro. Andrews in the evening. A good and deep impression was made.

There was not all that good accomplished at this meeting that we hoped. Much might have been done if our people generally, and younger preachers, had

been in the work. Bro. Andrews was much worn with traveling, preaching, and writing nights; I was very hoarse; and Mrs. W. arose from a sick bed, and came all the way by faith, and although much better, could sit up but little. We did what we could; but for want of a readiness to receive the word pointing out our present position and duty, and active co-operation, sinners and backsliders went home from that meeting unconverted.

No doubt that much good will result from this meeting. The brethren will learn this, that simply the camp-meeting will not do the work for themselves and for theirs without an effort on their part to consecrate all to the Lord. These meetings are designed to be a great blessing to those who attend them. They are a special effort, requiring special consecration, the sure result of which in this case will be an especial blessing.

Our brethren at the Owosso camp-meeting were just from the harvest field, worn down with hard labor, and in this respect were poorly prepared to enter upon such a meeting. Many of them have so much of this world, so much love of it, and so many cares, they do not find time nor heart to consecrate themselves and what they have to God. What will become of them? Then many make this an occasion of feasting instead of fasting, which stupefies and makes many sick. If fasting is ever a Christian duty, it is at camp-meeting. Most of our tent companies set a table which is not equaled by one in ten of the hotels in our country. Good bread, a few vegetables, and one or two kinds of fruit or sauce, is sufficient for those in health.

More devotion is wanted. There must be more earnest pleading with God, and labor for backsliders and sinners in the tents.

God wonderfully blessed Mrs. W. at this meeting. When the time came for the family to leave home for the meeting, she was not able to go with them. I was then in Jackson. She urged all off to the meeting except Willie. She shut up the house, and went to Bro. Maynard's, where she could have care. After all were gone, she went before the Lord for duty, and the evidence seemed clear to start for Boston by way of the Owosso camp-meeting. Willie took his feeble mother in the carriage alone, and drove twenty miles to Ionia, where she took the cars for Owosso, while Willie and the little son of Bro. Olmstead drove sixty miles to the camp ground.

Mrs. W. was weary, but rested in the tent each night better than usual. She improved each day. She spoke three times with freedom, about an hour each time, on Friday, Sabbath, and Sunday. She came on to Detroit with us Monday, where she rested well at Bro. Carr's. We reached Rochester Tuesday night, and rested well at Bro. Lamson's. And we are now, Wednesday, twenty minutes of four P. M., as I write, within ten miles of Albany, and Mrs. W. seems strong, cheerful, and happy. We design to stop at Springfield to-night.

JAMES WHITE.

CAMP-MEETING AT CERESCO, MICH.

ACCORDING to appointment the brethren of Southern Michigan and Northern Indiana met in a beautiful grove on the land of Bro. Stiles, to hold the second camp-meeting for this season, in Michigan. The churches in this part of the State were quite generally represented, though from some, the representation was smaller than it should have been. There were nineteen tents upon the ground besides the two large tents, and on the Sabbath about five hundred brethren and sisters were present. Some were too late in reaching the ground, and too early in leaving it. These meetings are of great importance, and the interest would be greatly increased if brethren would come acting as though they could afford to devote to them the few days they continue, and so come at the commencement and stay till the close. There were eight preaching brethren present.

The meeting commenced well, and rose in interest to the end. The Spirit of the Lord was present, and although the brethren and sisters greatly regretted the absence of Bro. and Sr. White, they took hold in earnest to seek the help of God, and received, to a very encouraging extent, an answer to their prayers. The burden of the meeting seemed to be, the importance of

seeking God, and drawing nearer to him; and we think we can say in truth that some progress was made in this direction.

At times there was deep feeling in the congregation. Especially was this the case when, on the Sabbath, a call was made for those who wished to make a start in the service of God, to come forward for prayers. About eighty came forward, the greater part of them making a start for the first time.

On first-day a large multitude assembled, numbering fifteen hundred or more. And the Good Shepherd, who, in the days of his flesh, had compassion on the multitude, helped his servants to speak to this people the word of truth in clearness and power. To see so many listening with attention to the plain truths for this time, was a heart-cheering sight. A brief and comprehensive synopsis of our position was set before them. At the close of the afternoon service, tracts were freely distributed among the people; and from what they heard, and the reading placed in their hands, they will be without excuse if they do not give further attention to these important subjects.

On first-day afternoon twenty-one were baptized. Over five hundred dollars were pledged for various enterprises, and to meet the expenses of this meeting, four hundred and seven of which were paid in on the ground. The brethren voted to retain this ground for another year, and the present camp-meeting committee were re-elected for the next annual meeting. On first-day evening, after a most powerful and searching discourse by Bro. Andrews on the whole duty of man, the vanity of earth, and the certainty that every work will be brought into judgment, another opportunity was given for those who wished to come to Christ to manifest it. The Spirit of the Lord was at work powerfully upon the congregation. One after another responded to the call. Brethren and sisters brought in their friends, until between thirty and forty, in addition to those previously mentioned, came forward, confessing with penitence and weeping their determination to give up the world, and henceforward live for Christ. And some who had been long in the profession of the truth found it necessary to confess with shame and brokenness of heart, to these new converts, that they had not lived before them as they should, nor set such an example as would be calculated to lead them to the truth. One after another pressed in with confession and testimony; and it was not until after ten o'clock that it was found possible to close the meeting. It was one of the most solemn and impressive scenes we have ever witnessed.

The burden of the meeting rested principally upon Bro. Andrews, who discharged with earnestness and solemnity the responsibilities resting upon him.

The brethren go to their homes with their faith in the cause of God increased, and their determinations strengthened to put away their wrongs, rouse from their lukewarmness, get into the right position before God and the world, and then prove faithful to the end.

G. S.

REPORT FROM THE MISSOURI TENT.

THE weather is now favorable for tent-meetings. We have missed only one night since we commenced, when we had a rainstorm. Hamilton is a quiet village, situated on the Quincy and St. Joseph R. R., with about one thousand inhabitants. There is a good farming country around, which is mostly settled. We have a beautiful situation for the tent, right by the main street, opposite the M. E. church. There are about ten preachers in the place; some have small congregations, and some none. Besides this, several preachers from other places have appointments here. Religion is very low. They are about gone to sleep. We have had a pretty good attendance so far; from one hundred and fifty, to three hundred. Sunday evening our tent was full, but other meetings very thin. We introduced last evening, the subject of the law of God. The interest seems to be increasing. No opposition manifested yet. We have had good liberty in presenting the truth so far. Pray for us, that good may be done in the name of Jesus.

JOHN MATTESON,
Hamilton, Mo., Aug. 4, 1869. R. J. LAWRENCE.

LATER.—Under date of Aug. 17, Bro. Matteson again writes:

We are still preaching in the tent at Hamilton. This is the fourth week since we came here. We did not think this a very good opening when we first commenced. Yet, under the circumstances, we thought it duty to give this place a trial. We have had a good hearing, but there seems to be very little disposition to obey, the minds of the people are so taken up with the world. Last first-day evening we had about three hundred in the tent, while in the M. E. church there were only eighteen, and at other places no meeting. There are ten preachers in the place. Their only argument against us is, to let us alone. We took a vote, and between thirty and forty voted in favor of the Sabbath, but only two, as yet, have decided to obey.

There are other places where there seem to be good openings, but we have decided to remain here a week or two longer, at least, that we may not lose what little we have already gained. Our tent was badly torn in a storm the other night, and we have a good deal of patching to keep the old thing together. Things do not look encouraging; crops poor, means scarce, little sale of books, yet the Lord is good; we enjoy his favor, and feel willing to labor through evil and good report.

Pray for us, that the Lord may direct and bless, and we be prepared to meet him in peace.

MEETINGS IN WISCONSIN.

SINCE my last report I have spent two Sabbaths at Trempealeau, Trempealeau Co., where I labored last summer. I found all the little flock holding on to the promises. One family had moved away, leaving but eight Sabbath-keepers. I organized them into a church, and organized a s. b. to the amount of \$75.40 a year. They are still hoping for some of their neighbors to go with them.

I came from there to Victory, in Vernon Co., where I have now been four weeks, laboring against a strong opposition some of the time. Elder Walker, the Methodist preacher in charge, tried to prove to the people that the creation Sabbath was the first day of time, man's first day, the resurrection day, and the true seventh day from Creation; and that therefore Sunday is the Sabbath of the fourth commandment. The Lord gave me great liberty in exposing his sophistry, so that one of his leading members told me he did not believe the Elder's position.

Next Sunday is appointed to attend to the ordinance of baptism. There are now ten candidates. How many more will yet obey I cannot tell. I shall continue yet two weeks. I have made arrangements to attend to the call in the town of Burns, Lacrosse Co., immediately after the camp-meeting.

Dear brethren and sisters, pray for me, that the Lord may give me wisdom to do this work faithfully.

I. SANBORN.

Victory, Aug. 18, 1869.

IN THE BODY, OR OUT?—2 COR. XII, 1-4.

PAUL says that he knew a man who was caught up to the third Heaven, to Paradise. Probably he refers to himself. He says he does not know whether he was caught up in the body or out of the body. From this it is argued that Paul here teaches that his soul, or spirit, could be in Paradise without his body's being there too; hence, of course, the soul, or spirit, can live without the body. To me this is a very weak argument indeed. A sufficient answer to this is found in Col. ii, 5, and 1 Cor. v, 3: "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ." "For I verily as absent in body, but present in spirit, have judged already as though I were present, concerning him that hath so done this deed."

In these two instances Paul uses full as strong language about his spirit being in one place and his body in another, as he does in 2 Cor. xii. Yet no one would be so foolish as to contend that Paul's soul, or spirit, actually departed from his body, leaving it lifeless, and went off to Corinth, or Colosse, and met with the church there! Plainly, his meaning is, that his

thoughts, or his mind was with them there while he himself was really absent, personally. So in 2 Cor. xii. He could not tell whether he went to Paradise with the body or without the body, that is, whether he was caught up there bodily, or whether he was simply carried there in his mind and saw it in vision. Hence, he says, verse 1, "I will come to visions and revelations of the Lord." D. M. CANRIGHT.

THE CLOSING MESSAGES.—NO. 3.

As we have seen, the seventh chapter of Daniel brings the advent of Christ very near at hand. The great anti-christian power, there spoken of as the little horn arising among the ten, has had his time and done his work—has passed through every stage of his career and decline, so that nothing remains of the prophecy to be fulfilled, but his destruction, which takes place at the second advent of Christ, and the beginning of the everlasting kingdom under the whole heaven, or over the whole earth. Is it not time to look for the announcement of the closing messages of the gospel?

The signs also which our Saviour gave as the sure precursors of his second coming, and the end of the world, have appeared in the visible heavens above us. The sun has been darkened without an eclipse, the moon also withdrew her light, and the stars of heaven have since fallen, as a fig-tree casts her untimely fruit, when shaken of a mighty wind. "Now," says the Saviour, "learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

To the generation now living upon the earth, these predictions have become facts of history. The Saviour assures us in the most impressive manner, that this generation shall see the Son of Man coming in the clouds of heaven with power and great glory. Is not this the generation to hear the solemn warning—the messages prepared for the close of probation? And if these warnings are now being given, are they not being given in truth and verity?

The first of these proclamations is a message of definite time: "The hour of His Judgment is come." This, it is natural to suppose, must be founded on prophetic time, and come at the close of a given period. Prior to 1844, it was thought by those who interested themselves most in the study of the prophecies, that light was developed on the prophecies, and especially on the prophetic numbers. The fulfillment of shorter periods was demonstrated, the key to these periods was clearly exhibited, and it was claimed, hence, that the great period of 2300 days, at the close of which the sanctuary should be cleansed, would end about 1844. With this as a basis, the cry was raised, "Fear God, and give glory to him, for the hour of his Judgment is come." Now this was either a false alarm, or it was the true fulfillment of the first message of Rev. xiv.

The evidences on the prophetic periods were so great that the strongest opponents of Wm. Miller admitted that he was right on time, but wrong in the event. It was not the personal advent of Jesus that was to be expected, said they, but the millennium, the spiritual coming and reign of Christ. This was Prof. Bush's position. Since the disappointment, all have heard of Mr. Miller's great mistake, but who has ever heard of the mistake of Prof. Bush? What explains this partiality, but the prejudice existing against the personal advent of Christ? But, unless we have now been more than twenty years in the temporal millennium, Prof. Bush was equally mistaken with Mr. Miller. If we have, who wishes to live to see the remainder of this millennium? R. F. COTTELL.

A HIDDEN light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out. There cannot be a Christian whose light in some aspects does not shine.

"BE YE THANKFUL."

To be thankful is to be mindful of benefits. To be thankful towards God is, to remember the blessings and favors which he has bestowed upon us, with a deep sense of the great obligations we are under to God; obligations for blessings of this life and blessings of eternal life; blessings from earth, and blessings from Heaven; blessings, which our heavenly Father's love, combined with the tender compassion of our blessed Redeemer, has secured for us; blessings which all the gold of earth could not secure, but they are bought with a great price, the blood of the Lamb. His tears, his groans, his sufferings, and death—oh! how much it cost Jesus to secure eternal blessings for the lost children of Adam. Shall we be unmindful of it? Shall our feelings of gratitude be untouched by such infinite, such melting love? Shall we be numbered at last among those who are "unthankful, unholy?" And that after we have been instructed so faithfully, so patiently, in the great things of the kingdom of Heaven? It seems to me that a very thick mantle of shame and contempt would cover us in the great and awful day. It seems to me that among all men we would be most frantic to find a covering under rocks and mountains, to hide our blushing face from the searching looks of Jesus. Alas! for the burning, blushing shame that will cover many an unprepared and backslidden Sabbath-keeper, when the Lord shall appear.

True thankfulness leads to humility, zeal, and obedience. What can I do, in return, for Him who has done so much for me? How can I best honor and remember him, who has so faithfully and constantly remembered me? The Highest "is kind unto the unthankful and to the evil." He was kind to me when I was unthankful and evil. He loved me before I loved him. How can I best improve my little remaining time, so as to express the greatest possible degree of thankfulness to him "who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies?"

"And be ye thankful." Col. iii, 15. What a blessed exhortation! Who will remember it! "Be thankful unto the Lord, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." Ps. c. Here are some good reasons for being thankful: The goodness and mercy of the Lord are still in lively exercise, and even to this last, most wicked generation, his truth has appeared. With clearness and beauty, the light still shineth in darkness. But how slow the comprehension of God's children amid the terrible darkness of the last days. Who will be thankful for light and truth, by faithful practice?

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?" "Giving thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ."

Here are reasons for thanksgiving. Soon we shall obtain eternal victory over death. How this blessed expectation ought daily to awaken new emotions of thankfulness to God in our hearts, and stimulate to new deeds of love.

Finally, we should thank God for all things, which do in any way contribute to our salvation. Must I also thank God for chastisements, and rebukes, and sharp things, and a rough experience, the memory of which still causes my heart to tremble? Yes, indeed! Inasmuch as the grace of God has been manifested in all this to bring me nearer to Christ, inasmuch I will be exceedingly thankful. Yes; thank God for the hard school which prepared Joseph for the throne of Egypt, Moses to be the leader of Israel, Jesus the captain of our salvation. Thank God for the rugged school of experience. Here I discover the narrow path which leads to life. Here I behold the footprints of Jesus. Here will I place my trembling foot, determined to follow the faithful. Dear Saviour, give me, and every weak follower of Jesus, grace to abound more in genuine thanksgiving through the remainder of our journey.

JOHN MATTHESON.

A FEW THOUGHTS ON HEB. X, 25.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

Manifestly, the day here referred to is the same time mentioned in the last verse of the preceding chapter; viz., the day of the second coming of Christ. To those, then, who see the signs fast fulfilling of his speedy coming, who see unmistakable evidences rapidly unfolding of the certain approach of the great day of the Lord, the injunctions contained in this text, are of the utmost importance.

"Not forsaking the assembling of ourselves together, as the manner of some is." Shall we not understand the apostle to here instruct those who "look for" and "love" the appearing of Christ, to meet together for the worship of God, as often as they can? Most certainly this will be the delight of all such as have a proper sense of the perilous times in which we live; of those whom inspiration addresses as "children of the light, and children of the day."

Will they remain at home, Sabbath after Sabbath, and month after month, when they might meet often with the people of God, with those of like precious faith? I cannot think they would. I fear such have forgotten the exhortation, "Therefore, let us not sleep, as do others; but let us watch and be sober." Otherwise, it seems to me the language of their hearts would be, "Let us go into the house of the Lord."

Where now are some of those with whom we formerly "took sweet counsel together, and walked unto the house of God in company?" Will they arouse from stupidity, and break away from worldly cares, and come up to the help of the Lord against the mighty? Or will the great day of the Lord burst upon them, and find them sleeping on?

"Exhorting one another." This is just what a servant of the Lord long ago informed us would be done in this period of time by those who feared him. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought on his name." Mal. iii, 16.

On record stands a most gracious promise to such. Nothing can compare with it. It is of priceless worth. "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Verse 17.

"And so much the more, as ye see the day approaching." As we see that day hastening upon us, shall not our activity and zeal be increased? Shall not piety and holy devotion burn upon the altar of our hearts more brightly and steadily than ever before?

A day of grand and awful realities, a day of eternal consequences, is at the door. A day of joy and gladness to the saints of God. The long-looked-for day of their final deliverance from death and the grave, and from the power of sin and Satan, comes at last. Immortality and eternal life await the righteous then. And they shall be forever with their Lord. "And they shall be mine, saith the Lord of hosts." Blessed promise!

But that day will bring no joy to the sinner. No bright rays of hope encircle him. His day of probation is past, forever past. With him "the harvest is past, the summer is ended," and he is not saved. The second death is before him, and he must feel its awful terrors, while he receives the "wages of sin."

Dear reader, you and I will be in one of these classes in that most solemn and eventful day, to which the word of God so often calls our attention, and bids us prepare to meet it. A brief period remains in which our future course will decide our ultimate reward. Where shall it be? with sinners or with the saints? The language of my heart is, "Gather not my soul with sinners, nor my life with bloody men."

"Our cautioned souls prepare
For that tremendous day,
And fill us now with watchful care,
And stir us up to pray."

A. S. HUTCHINS.

A FASHIONABLE CHOIR.

[A CORRESPONDENT sends us the following cutting sarcasm on fashionable singing in church, copied from a musical publication. It contains a good deal of truth, as every one familiar with the subject must admit.]

The cock-loft ten feet behind, and ten feet above, the worshipers; then the balustrade to hide the praisers; then the praisers themselves, who come tripping, to their places with exuberant satisfaction and demonstrative delight; then their salutations and greetings, which in any other part of the church would be intolerably irreverent, then the titter—a disease which is incurable in choirs, as it is inseparable from them; then solemn singing with a background of merry smiles, hilarious nudging and characteristic winks, accompanied by appropriate whispers, during prayer or reading of the Holy Bible; then a literary entertainment, or an exchange of penciled notes on all the great questions which interest the human mind—except religion; then to the transformation of the choir loft into a sleeping car, of which the chorister is conductor, who wakes up his passengers when it is time to go to praising again.

THE TOWN CLERK OF EPHESUS.

COTTON MATHER often used to say there was a gentleman mentioned in Acts 19, to whom he was indebted for some of the best advice he ever received. This person was the town-clerk of Ephesus, whose counsel was to do nothing rashly.

So, when any matter of consequence came before Mather for decision, he was accustomed to say: "Let us first consult the town-clerk of Ephesus."

How much trouble and sorrow would be avoided if more people were to consult this gentleman! how many more things would be done right the first time, and not have to be done over again; how much more of joy, and safety, and rest, in the assurance that we deliberated well, weighed consequences, waited the leadings of the Lord, and followed the openings of his providence!

The hardest lesson of many a life is that of waiting. It is easy enough to hurry when all the world is hurrying, to make quick resolves and rash promises, but to pause while the swift current is sweeping by—to think, and wait, and pray, and listen for the low counsel of that guiding Spirit which whispers to every Christian heart, "He that believeth shall make haste"—is no easy task.

Some people are ever inclined to run before they are sent; and if the Lord left them to themselves, they would soon finish their course in ruin. But in mercy he restrains our ways; he shuts us up and hedges us about, and entangles our feet till we are compelled to stop, and, like prisoned birds that flutter and beat against their cage-bars till in weariness they fall down and submit, we at length learn to be quiet, and know moderation, and be slow in speech, calm in thought, and temperate in action. How many a heart can say with Rosetti:

"I would have gone, God bade me stay;
I would have worked, he bade me rest,
He broke my will from day to day;
He read my yearnings unexpressed,
And said them nay."

—The Christian.

If half the pains were taken by some people to perform the labors allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

Obituary Notices.

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

DIED, at the residence of his son-in-law, Benjamin Woodard, in Gaines, Kent Co., Mich., June 10, 1869, of dropsy, my beloved companion, William Corey, aged 68 years, 8 months, and 14 days. He suffered much during his sickness of about two months, but his entire trust was in the Lord, and he bore his sufferings patiently, without a murmur. We mourn, but not as those who have no hope.

LUCINDA COREY.

DIED, in Royalton, Vt., June, 1869, Sr. Selah Campbell, aged 75 years. Some years since, Sr. C. embraced the Sabbath of the Bible, in Washington, this State. She was a member of the Braintree church. It is believed that she sleeps in Jesus.

A. S. HUTCHINS.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 31, 1869.

Pledges made at the Ceresco camp-meeting for the Foreign Mission Fund, or for camp-meeting expenses, can be paid at the REVIEW Office, and will be credited through the paper.

On account of the Ceresco Camp-meeting, which nearly all the Office hands attended, the REVIEW is one day late this week.

We are under great obligation to Mr. Sargent and Mr. Muir, Superintendent and Assistant Superintendent of the Michigan Central Railroad, for special railroad facilities in connection with our recent camp-meeting at Ceresco. It is a pleasure and a privilege to commend this road, as one of the best appointed in the country, characterized, under its present management, by speed, safety, comfort, and accommodation.

W. C. G.

Brevity.

It seems to be very difficult to learn that brevity is one of the most acceptable features of everything in the form of prayer, exhortation or sermon. And it also appears that this lesson is difficult just in proportion to the lack of something valuable in that which is spoken. Oftentimes two or three sentences contain all that a person has to offer that is of interest. Yet when this has been uttered, it is very frequently the case that a repetition of this has to be continued till what was good and acceptable becomes wearisome and painful. This is especially applicable on the occasion of our large gatherings, when so many desire to take part that every moment of time is very precious, and none to be spared for needless repetition. It is said that a word to the wise is sufficient.

Obtain Suitable Tents for the Camp-meetings.

We must learn by experience. It would be well to learn by the experience of others, that we may not pay too dearly for our instruction. We have just had an experience in our Michigan Camp-meetings which we would be glad to have our brethren elsewhere profit by. We have had our tents tested by severe rain. The army tents, made of 10-oz. duck, have stood the heavy rain admirably. But the common cotton cloth tents have amounted to almost nothing as protection from the rain. We therefore earnestly advise our friends to procure the army tent, and not to depend at all upon the common cotton cloth. The REVIEW has already given the terms of the Rochester tent maker. The army tents used by the Battle Creek church were made by Mr. Geo. F. Foster, No. 217 South Water St., Chicago, who will furnish his price list to any who wish it. A tent 16x18 ft., 8-oz. duck, costs about \$55, without poles and stakes. One 18x22, 10-oz. duck, costs about \$86. Poles and stakes for each tent cost about \$5 extra, but they can be made on the ground, thus avoiding expense of transportation.

These tents furnish complete protection, even against heavy rains.

New and Important Work.

"Sermons on the Sabbath and Law: embracing an outline of the Biblical and Secular History of the Sabbath for Six Thousand Years. By J. N. Andrews."

This work of 164 pages, in neat pamphlet form, containing ten sermons, is now ready. As to the value of the work, it is enough to say that it is one of Bro. Andrews' best efforts. It is the best thing we have on the Sabbath, the two covenants, and the law, to circulate anywhere and every where. Price, 20 cents; postage 2 cents.

Also, we have sermon seven, on the two covenants, in tract form, 36 pages. Those who will read this little work with care will readily see that it is emphatically a tract for the times. On no point have our

opponents taken greater advantage than on the two covenants. This tract fairly meets the case. Its value at this time cannot be estimated. Price, \$2.50 per hundred; by mail \$3.00 per hundred; single copy, postpaid, 5 cents.

JAMES WHITE.

NOTE.—In a small portion of our last week's edition, the above notice was inserted, with a different price attached. Upon further consideration it was decided that the price of the book was too low, and it is now given as above.

Note from Bro. Canright.

OUR tent is now pitched at Richland; but under very discouraging circumstances indeed. After a few days of fair weather, the rain has again set in, making the streets and roads very bad. As soon as I came here I was taken down sick with a fever, sore throat and lungs, &c., so that I have not been able to help much, if any. Sunday morning I spoke with much effort. In the evening I tried to speak; but after a half hour's effort, my voice became so hoarse that I had to sit down. I shall now have to stop labor entirely till I get rested and well. I hope this may not be long, however. Meanwhile Bro. Butler will go on with the lectures alone, as the weather will admit. From one hundred and fifty to three hundred have attended so far. We came here because it was the nearest opening from Sigourney we could find, and also because it is near other churches.

Things now seem better at Sigourney than we had anticipated. The brethren have nicely fitted up a room, in which to hold meetings for the present. Last Sabbath there were, including Sabbath-school children, about one hundred out. Nearly every one took some part. They seem to be coming into the work well. We have many warm friends there whom we hope for yet. Pray for us, brethren.

D. M. CANRIGHT.

Richland, Iowa, Aug. 16.

N. Y. and Pa. Conference.

THE brethren in N. Y. and Pa. will please observe that the conference is to be held this year in connection with the camp-meeting which convenes at Kirkville, on Wednesday, September 15. As our time will be very limited for the transaction of business, we request that all the quarterly reports be prepared at once, and sent to the Secretary, E. B. Saunders, North Parma, N. Y. Or, if you only lack the last quarter, have that ready to hand him at the Conference. Will every one have his accounts in readiness for immediate settlement?

R. F. COTTRELL,
J. N. ANDREWS.

Meetings in Michigan.

SINCE our last report, July 31, we enjoyed a good season with the churches at the Allegan Co. Monthly Meeting, held at Otsego, Sabbath, August 7. On Sunday, the 8th, visited and prayed with most of the brethren and sisters in the place in their families.

Sabbath and Sunday, 14 and 15, we held four interesting meetings and celebrated the ordinances with the newly-organized church in Leighton, Allegan Co. These churches, and also the churches in Allegan and Monterey, are making arrangements to be at the coming camp-meeting at Ceresco. How important that all who are interested should go there praying for a refreshing from the presence of the Lord.

JOSEPH BATES.

Monterey, Aug. 18, 1869.

The Cause We Love.

IN no way is it so greatly injured as by our own unfaithfulness. In no way can we so richly prosper it, as by so living that we bring no reproach upon it.

We can never adorn our profession as Christians, if we yield to fretfulness in our daily life; to a spirit of over-anxiety for the future, betraying want of trust in a loving and a merciful Father; or to feelings of bitterness and revenge, because of the injustice of fellow-beings. Difficult they may be to overcome. But have we not one Friend, all-wise and powerful, ever ready to help us? Shall we yield ourselves to Him, or to our own unhallowed feelings?

C. P. A. W.

An Interesting Experience.

A BROTHER from Wisconsin, who sends a liberal donation to this Office for benevolent purposes, thus states his own experience in the subject of giving:

"I will state a little of our experience in lending to the Lord. Three years ago we were very poor; yet out of our poverty we denied ourselves, and gave a sum almost equal to the widow's mite. The Lord blessed us, and paid us tenfold. We gave again the very last ten dollars we had while needing many things. The Lord repaid it twentyfold. We commenced keeping the Sabbath while so poor that we greatly feared it would be a great loss to us. The Lord added thirtyfold. We gave again, and the Lord added a hundredfold. And now came our trial. It is easy to give ten cents out of a dollar; easy also to give one dollar out of ten, or ten out of a hundred. But O poor, weak human nature! I never can tell you how hard it is to give two hundred dollars out of two thousand. Dear friends, I tell you the Lord will repay those who give in his cause."

MR. COFFIN, in his recent book, "Our New Way Round the World," thus writes of the effects of the moon on a man within the tropics. He is in India: "The moon is at its full, pouring its rays from the zenith straight down upon us, with a power that is almost as unbearable as that of the sun at midday. There is no heat in its rays, but they have great effect upon the brain. The blood rushes to the head, and there is a sense of fullness and pressure which, although not attended by acute pain, is exceedingly unpleasant. We find it necessary to keep our umbrellas spread at midnight as well as midday. It is dangerous to sleep in the moonlight in the tropics. In this country we can see new beauty in those words of the Psalmist, expressive of God's care for those who love him: 'The sun shall not smite thee by day, nor the moon by night.'"

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

JOHN LINDSAY: Joseph Smith is not taking the REVIEW at Wells-ville, N. Y.

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. A K Crosby 35-8, A J Richmond 35-1, W Wetherbee 35-7, Moses Jamison 34-15, Z T Andrews 34-12, S B Sutherland 35-1, H E Beebe 34-16, F N Bartholomew 35-8, W McAllister 34-5, W J Church 35-8, M W Rathbun 35-1, A C O'Reilly 34-21, R Brown 35-12, H G Buck 35-1, J A Strong 31-1, W B Castle 34-22, John Adams 34-23, J Althouse 34-1, Sarah Webber 36-10, Loretta Canright 34-17, A F Fowler 35-9, O C Bodley 34-7, Mary Kinney 34-11, Mrs H C Turner 36-10, Cornelius Bice 36-10, Andrew Spence 36-10, N A Lord 35-9.

\$2.00 each. G W Chamberlain 35-1, L L Loomis 33-1, J P Hoffman 34-12, L Darling 36-12, Geo Poulsen 36-8, Jas Pierce 35-21, N S Royce 36-8, Mary Beach 35-1, A Spencer 35-16, J Walton 36-1, S Smith 36-21, M Smith 36-7, P F Perciot 36-1, Eliza Griffith 36-1, C B Deyarmond 35-9, R D Guild 36-10, S G Stowe 36-10, J D Pieron 35-13, E Styles 33-14, M H Leonard 35-1, A Carpenter 36-11, D H Lamson 36-1, L T Henry 37-1, Mrs E D Scott 36-1, Mary Robinson 36-10, Mary Losey 36-1, W D Russell 36-10, J Young 36-1, J Brezee 39-1, A L Burwell 36-1, E Weed 36-1, C Wright 34-9, S Salisbury 36-1, J F Troxell 36-8, O P Rice 34-9, J Dompier 36-1, Ben Auten 35-1, H A Mead 35-21.

Miscellaneous. James Wilson \$4.00 36-1, W T Davice 3.00 35-1, M D Birmingham 3.00 36-9, Mrs Ann Burgess 2.25 34-1, A H Jones 3.50 34-1, T Wilson 1.75 33-20, Mariah Harper 1.50 34-10, J W Walton 5.00 34-18, W Gifford 3.00 35-1, L Ward 3.00 35-13, C Jones 5.00 36-1, G G Green 4.00 36-15, C Seaward 75c 36-13, E Sparks 75c 33-20.

Cash Received on Account.

J L Lewis \$10.00, F N Bartholomew 1.25.

Michigan Conference Fund.

Church at St Charles \$12.50, church at Colon 9.00.

Books Sent by Mail.

H C Whitney \$3.25, R Griggs 1.00, L Darling 25c, J F Olive 50c, W I Church 2.00, C R Webber 22c, P Markille 40c, C Seaward 22c, Elias Cobb 3.50, J W Laroach 1.12, W Camp 20c, E P Butler 50c, S G Stowe 1.00, N A Lord 25c.

Foreign Missionary Fund.

John Langdon 50c, Maryette Langdon 50c, C Deyarmond 1.00, John Walton 50c, John Strong 50c, Rebecca Aldrich 25c, L Claffin 5c, D W Bartholomew 5.00, W H Hafer 5.00, F Randall 5.00, O P White 1.00, G K Owen 5.00, T Newman 2.00, F Towle 5.00, D H Lamson 5.00, E Lamson 5.00, W Jones 5.00, Charles Seaward 4.00, Mrs H M Zeaur 1.00, Elvira Sevey 25c, Albert Avery 1.00, J H Givley 5.00, L Wilkinson 5.00, E H Root 5.00, Hattie Root 5.00, E G Doud 5.00, M P Stiles 1.00, Alva True 5.00, A friend 1.00, W Minisee 1.00, A W Maynard 5.00, P A Maynard 5.00, S N Boynton 50c, M J Walton 1.00, E Van 2.00, E B Givley 5.00c, A Wilkinson 50c, E Bliss 1.00, L Bliss 1.00, M Gieson 50c, S A De Cow 50c, S J Hunt 50c, C Hardy 50c, E M Gorton Harrison 2.00, N Greenlee 50c, J Sawyer 5.00, K A Bates 1.00, D C St John 1.00, H J Godmark 3.00, A A Marks 50c, John Francisco 5.00, Jas Harvey 20.00, Elias Styles 1.00, M O Trembly 1.00, Wm Martin 5.00, H Miller 5.00, O Green 5.00, Martha Baker 5.00.

Received on Book and Tract Fund.

A J Richmond \$1.50, E P Giles and wife 5.00, Henry Moore 2.00, D R Leighton 10.00, N A Lord 50c.

Received on New Michigan Tent.

N A Lord \$3.00.