

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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IT ENDS IN LIGHT.

"AND his banner over me was love."—Song of Solomon, 2:4.

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway or open street,

That he, and we, and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain;
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And one thing further make him know
That to believe these things are so,
This firm faith never to forego—

Despite of all which seems at strife
With blessing, all with curses rife—
That this is blessing, this is life.

—Trench.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER TWENTY-THREE—THE THIRD MESSAGE.

BY ELDER JAMES WHITE.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Rev. 14: 9-12.

This is the most solemn warning that the Bible contains. As the pen of inspiration has recorded this language for our instruction, it will be wise for us to listen and obey. It is certain that church history presents no testimony that this message has been heard in the past. And the fact that the first and second angels of this series apply to the present generation, most clearly establishes the point that this message does not belong to past ages. Said J. V. Himes, in 1847:

"But the fourteenth chapter [of Rev.] presents an astounding cry, yet to be made, as a warning to mankind in that hour of strong temptation. Verses 9-11.

A denunciation of wrath so dreadful cannot be found in the book of God, besides this. Does it not imply a strong temptation to require so terrific an admonition?"

It is proper that I should here notice three symbols employed in this message; namely, the beast, his image and his mark, and call attention to four other distinct points embraced by it. These are, the patience of the saints, the commandments of God, the faith of Jesus, and the penalty threatened.

1. The Beast. The familiar manner in which the Beast, the Image and the Mark, are introduced in this message, shows that they are symbols which are elsewhere explained in the prophetic word; for when a symbol is first introduced into prophecy, specifications and particulars are given sufficient to lead the humble seeker after truth to an understanding of it. We find no such particulars in this message respecting the symbols here introduced, and therefore look for them in other portions of the book of Revelation. In chapter 13: 1, and onward, we find a power introduced under the symbol and name of "a beast." The time and manner of its rise is given, its characteristics are pointed out, its work is described, the time of its duration is stated, and the termination of its career is foretold. That this is the beast mentioned in the third message is certain; for it is the only symbol in the book of Revelation which bears the unqualified title of "the beast." In verse 11 of chapter 13, another beast is introduced; but after being once named as another beast, it is ever after designated by the pronoun *he*. This other beast makes an image to the first beast, and causes all to receive the mark of that beast. No other image or mark as pertaining to any beast are anywhere introduced; hence these are the ones referred to in the third message. Therefore the symbols before us are all described in chapter 13.

We now inquire, What power is represented by the beast? To learn this, we go still further back, to chapter 12, where we find a power symbolized by a great red dragon, which is the one next preceding the beast of chapter 13. The seven heads and ten horns upon both of these symbols, show that they represent two phases of the same power. By universal consent of Protestant expositors, the great red dragon is considered a representative of Pagan Rome. The next phase presented by Rome after the Pagan form was the Papal. Rome Papal succeeded Rome Pagan. The dragon gave his seat, power, and great authority, to the beast. Hence the beast can represent none other but Papal Rome.

This is further shown by the identity that exists between this beast and the little horn of Dan. 7: 8, 19-26, which Protestant commentators all agree is a symbol of the Papacy. If the reader will compare carefully the verses referred to in Dan. 7, with Rev. 13: 1-10, he will see, (1) That both these powers are blasphemous powers, speaking great words and blasphemies against God. (2) That they both make war with the saints, and prevail against, or overcome, them. (3) That they both have a mouth speaking great things. (4) That they both succeed the Pagan form of the Roman empire. (5) That they both continue a time, times, and dividing of time, or 1260 years. (6) That both at the end of the specified period lose their dominion. Now here are points that

prove identity; for when we have in prophecy two symbols, as in this instance, representing powers that come upon the stage of action at the same time, occupy the same territory, maintain the same character, do the same work, exist the same length of time, and at the end of that time meet the same fate, those symbols represent the same identical power. Now all these particulars do apply alike to the little horn of Dan. 7, and the beast of Rev. 13, conclusively showing that they both represent the same power. No more need here be said to show that the beast is the Papacy. Those who wish to pursue the argument more at length, will find it presented in works published at the Review Office.

2. The image. This is the image of the beast we have just been considering. An image is a representation, similitude, copy or likeness, of any person or thing. As the beast is the Papal church, a church having civil power to carry out its decrees, and execute whatever penalty it might affix to the crime of heresy, an image of this beast must be an ecclesiastical organization, possessing the same essential features, and established upon the same basis. Do we anywhere see any room for, or any indications of, a movement of this kind? The power that forms the image is the second beast of Rev. 13, called another beast having two horns like a lamb. An inquiry respecting the image properly calls for a previous examination of this two-horned-beast symbol; but for this we have not space in this article. A few propositions only can here be laid down; and perhaps this is all that is in the present case essential, as they will be found abundantly proved in other works. (1) The two-horned beast is a symbol of the United States of America. (2) Its two horns represent the two leading principles of this government, Republicanism and Protestantism. (3) It occupies the right territory to answer to the prophecy; for as it is another beast, it must be located outside of the territory occupied by the first beast and its ten horns. (4) It was seen coming up at the right time, the time when the first beast went into captivity, in 1798. This nation was then beginning to attract the notice of the world as a rapidly-developing and rising power. (5) It bears the right form of government, which, according to the prophecy, must be republican, not monarchical. (6) It is performing the work assigned it in the prophecy. In short, it most admirably fits every part of the prophetic description.

The formation of the image is yet future; but if we are right in the application of the two-horned beast, we are to look for it in our own country, and within a very short time, as the career of all earthly governments is soon to close in the ushering in of the day of the Lord. Let us then notice how the way is prepared and preparing for this last great act of the two-horned beast. Under the mild influence of one of the lamb-like horns, the Protestant principle that all have liberty to worship God according to the dictates of their own consciences, which the government has thus far guaranteed to all its subjects, churches have multiplied in the land. But these churches have rejected light and truth, and as a body have met with a moral fall. A catalogue of twenty immoral features, with no good ones, is the photograph which Paul gives in 2 Tim. 3: 1-5, of the popular churches of these last days. But many of the people of God are yet to be found in con-

nection with these churches, and are yet to be called out. Rev. 18:4. And when this shall be accomplished, and the good have all left the nominal churches, when the saving influence of such is all withdrawn from their communion, then we shall have most fitting material for the formation of an image to the beast; for they will then be ready for any acts of persecution and oppression against the people of God, which Satan can induce those to enter upon who are led captive by him at will.

And where could we more naturally look for an image to the mother of harlots, than to the daughters? We may be sure that the child will develop into a perfect image of its mother. Then let these fallen churches, from whom the good have all departed, and the grace of God is withdrawn, be formed into an ecclesiastical organization, and let the government grant it power (which of course it will not have till the government does grant it) to enforce its dogmas under the pains and penalties of the civil law, and what do we have? An exact image to the first beast, a church clothed with power to enforce its doctrines upon dissenters with fire and sword. That the churches in the condition to which these are fast tending will be ready for such a work, history and analogy abundantly prove. And here would be an organization separate from the government, constituting no part of it, yet created by it, and forming a most perfect counterpart to the prophecy of the image of the beast.

And now we ask, Do we see any indications of a movement of this kind? We answer, Yes; as the following extracts out of many that might be given will show. Let it be remembered that first it is "said" to them that dwell on the earth, the people of the nation, that they should make an image to the beast. The question must first be agitated, and the movement be recommended, before the public mind will be prepared for decisive action in the matter.

Dr. Lyman Beecher, as quoted by Lorenzo Dow, said:

"There is a state of society to be formed by an extended combination of institutions, religious, civil and literary, which never exists without the co-operation of an educated ministry."

Rev. Charles Beecher, in his sermon at the dedication of the Second Presbyterian church, Fort Wayne, Indiana, February 22, 1846, said:

"Thus are the ministry of the evangelical Protestant denominations not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A world's convention! Evangelical alliance, and universal creed!"

In a speech delivered in New York, Mr. Havens said:

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great American Catholic Church, instead of a great Roman Catholic Church! and who shall teach men that they can be good Catholics without professing allegiance to a Pontiff on the other side of the Atlantic."

The *Northwestern Christian Advocate*, of December 10, 1862, of the President's message, says:

"The Chief Magistrate sees in the dogmas of the quiet past, nothing equal to the stormy present. He sees that history must be made. He sees, further, that the Union may be saved, if Christianity and statesmanship may join hands."

There are movements already inaugurated to form a great union of the popular churches. Rev. J. S. Smart (Methodist), in a published sermon on the "political duties of Christian men and ministers," says:

"I claim that we have, and ought to have, just as much concern in the government of this country as any other men. . . . We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause. Invincible if united! Let not her ranks be broken by party names."

In a speech delivered in New York city, on "The Coming Conflict," February, 1866, the speaker said:

"The time is coming when an attempt will be made to engraft a religion upon the laws of the country, and make adherence to a certain form of religion absolutely necessary for an applicant for office."

An association has just been formed for the purpose of securing the adoption of certain measures for the amending of the National Constitution, so that it shall speak out the religious views of the majority, and, especially to enforce Sunday-keeping under the popular name of "Christian Sabbath." It is called the "National Association," and its officers are a long array of Reverends, D. D.'s, Honorables, Esquires, &c. In their address they say:

"Men of high standing, in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief have concurred in the measure."

In their appeal they most earnestly request every lover of his country to join in forming auxiliary associations, circulate documents, attend conventions, sign the memorial to Congress, &c. &c.

In their plea for an amended Constitution, they ask the people to "consider that God is not once named in our National Constitution. There is nothing in it which requires an 'oath of God,' as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the postoffices open on Sunday, it is because we happen to have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom, and not law, that makes it so. Nothing in the Constitution gives Sunday quiet to the custom house, navy yard, the barracks, or any of the departments of government."

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms, of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority?"

This great majority is becoming daily more conscious not only of their rights, but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity, until it has, at least, become politically unpopular. They have asserted the rights of man, and the rights of the government, until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence?"

We offer these extracts simply to show the tendency of the popular agitation on this subject. It indicates what is in the hearts of leading ones in the popular churches, and what they are waiting to do, as soon as they shall have the power. It is corroborative evidence that the application we make of the two-horned beast, and the image, is correct.

(To be Continued.)

LEARNING will accumulate wonderfully if you add a little every day. Do not wait for a long period of leisure. Pick up the book and gain one new idea, if no more. Save that one and add another as soon as you can. Says the old Scotch adage: "Many a little makes a mickle."

THEY who doubt the truth of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

The Seventh-day Adventist Anniversaries.

PROF. J. ALLEN, delegate from the Seventh-day Baptists to our late General Conference, publishes through the *Sabbath Recorder*, a very candid and generous report of his visit on that occasion, from which we make the following extracts. The doings of the different meetings, with the various statistics, the reader has already had in the previously-published proceedings; but he will be interested in the account as given by one outside, of our own organization. Bro. A. says:

Having recently attended the Anniversaries of the Seventh-day Adventists, at Battle Creek, Mich., as delegate from the Seventh-day Baptist General Conference, while not forestalling my official report to the General Conference, yet I would like to make a few statements.

The General Conference, the Michigan State Conference, the Publishing Association, the Missionary Society, and the Health Reform Institute, held their Anniversaries, commencing March 15. The first held its eighth anniversary, the second and third their tenth, and the fourth its first.

The General Conference was organized by the appointment of James White, President; U. Smith, Secretary; G. H. Bell, Treasurer; James White, J. N. Andrews, and J. H. Waggoner, Executive Committee. The State Conferences of Iowa, Maine, Michigan, Minnesota, New York and Pennsylvania, Ohio, Vermont, Wisconsin and Illinois, also the Missions of New England, California, and Switzerland, were represented. The statistics were: Churches 179, ministers 87, licentiates 35, members 5,440, funds pledged \$21,822 46, paid in \$2,747 88, expended 3,020 78. Resolutions were adopted in reference to the various interests of the Conference, among which were those expressing sympathy for brethren in other lands, and those in America of foreign birth, and pledging the Conference to do all in its power to publish works in their respective languages; extending love and Christian salutation to the band of fifty converts in Switzerland; acknowledging their representative, James Ertzenberger, whom it was resolved by the Conference to set "apart to the work of the Christian ministry, that he may return to Switzerland to preach the commandments of God and the faith of Jesus." Resolutions were adopted in reference to "Spiritual Gifts," affirming their "perpetuity as manifested in the Testimonies." Ground was taken against the influx of unwelcome settlers in the neighborhood of the Publishing Office—insisting that the influences surrounding it should be of the best kind. Incipient measures were taken, looking towards the establishment of a Ministerial Institute, to aid in the work of preparation for the ministry.

On motion of Eld. J. N. Andrews, Prof. Allen, delegate from the Seventh-day Baptists, was unanimously received as a member of this body.

The following resolution was then read, and after interesting remarks from Eld. J. N. Andrews, Prof. Allen, Elds. Cottrell, Waggoner, Bates, and White, was unanimously adopted:

SEVENTH-DAY BAPTISTS.

Resolved, That we cordially welcome the representative of the Seventh-day Baptist denomination, a people whom we esteem for their adherence to the Sabbath of the Lord. That we express an earnest desire to maintain with them relations of Christian friendship, and, as far as the circumstances of our respective bodies permit, to co-operate with them in leading our fellow-men to the sacred observance of the fourth commandment.

Resolved, That we appoint Eld. James White as a delegate to the Seventh-day Baptist General Conference, with liberty, if he should be unable to attend, to appoint his alternate.

In the discussion arising on these resolutions, very liberal and generous sentiments were expressed. It was the sentiment that the two denominations were gradually approaching each other in feeling and aim; that the law of God was a common platform sufficiently broad on which to stand. And when the President of the Conference—Eld. White—proposed that "from

this good hour onward, let us not obtrude upon Seventh-day Baptists those doctrines wherein we differ from them; defend these points when attacked; let your light shine; but let us no longer be aggressors upon them; henceforth let there be peace between us;" these sentiments received a hearty response from the Conference.

The following is from the editorial in the last number [14] of the REVIEW AND HERALD:

"The visit of the Seventh-day Baptist delegate, Prof. J. Allen, of Alfred, N. Y., was a very pleasant feature of the meeting. We hail with joy this tangible evidence of friendly interchange of feeling between these two denominations, not only because they occupy common ground on the fourth commandment, which is a cardinal point with them both, but also because, in the grand contest which is approaching in reference to this primeval and heavenly institution, all its friends will need to stand together, with joined hands and sympathizing hearts. A more intimate acquaintance with each other will, we believe, correct misapprehensions, show less of difference than has been supposed, and reveal a common ground on which they can accomplish a great and good co-operative work."

It is earnestly to be desired, that these liberal and generous sentiments shall meet with a hearty response from the Seventh-day Baptist denomination. Two denominations, that have accepted the law of God in its completeness, without "one jot or one tittle" effaced or discarded, have a common ground broad enough and high enough for a great and glorious co-operative work. Can we not all, with hearty response, say, "Henceforth let there be peace between us." "As far as possible, let there be co-operation." * * * *

The Publishing Association held its annual meeting, which was full of interest. This is rightly considered the right arm of their power. They number converts by the hundred, through this instrumentality; who never saw one of their ministers. Its workings and results are very instructive to the Seventh-day Baptists, as showing what can be accomplished through efficient organizations. It has property to the amount of \$40,487 69. Of this, \$7,751 19 was added during the last ten months, chiefly from the income of its publishing interests. It is thought that, with efficient management, a thousand dollars a month might be realized the coming year. The Association owns a fine two-story building, with basement, built of brick, in the form of a Greek cross. The rooms are light, airy, and commodious. The building was supposed sufficient for the purposes of the Society when built; but already it is getting over-crowded, and arrangements for another building are under consideration. The business employs from thirty-five to forty men and women—the majority women—all Sabbath-keepers. The Secretary and Treasurer, upon whom much of the Office work devolves, are women. Experience has taught them that women are more faithful and reliable than men in these offices. They have a power press, running five days in a week. They have lately established a bindery; so that they now have a complete publishing establishment. The energy and boldness with which they do things, are admirable. For illustration, after our Tract Society had exhausted its resources in getting out a small stereotyped edition of Eld. Brown's work on the Sabbath, so expensive as to forbid its general circulation, and while our Board stood debating whether to venture on a cheaper edition or not, a copy of the work fell into the hands of the officers of this Association. They said, This is too valuable a light to be hid under a bushel; let us ask permission of the Tract Society of the Seventh-day Baptists to publish a joint edition for us and them, so cheap that it can have a general circulation. Permission was asked and granted. They published an edition of fifteen thousand copies, at an expense of between four and five cents per copy.

As I left, a book was placed in my hands, damp from the bindery, and upon which those having it in charge had worked extra time in order to supply me with the first volume, wherein Andrews' History of the Sabbath, Littlejohn's Seventh Part of Time, Wagoner's Nature and Obligation of the Sabbath, Morton's Vindication of the True Sabbath, Brown's Thoughts on the Sabbath, were bound up together, to

go forth on their mission. It is trusted that this book is symbolic of a not-far-distant union of the authors who are thus preaching together from the same volume, and of the two peoples of whom these are representative men. A more intimate acquaintance and union would be for the good of both, with little danger of evil to either. The Seventh-day Baptists have, most of them, come in possession of the Sabbath by a birthright inheritance, with a touch of the conservatism usually attendant on such inheritances, while the Seventh-day Adventists have come to the Sabbath through divine re-generation, or conversion to the truth, with a large share of that earnestness and zeal springing from convictions wrought out, accepted, and followed, amid opposition and sacrifice. A more intimate alliance of the two people with these correlative characteristics, for the purpose of promulgating the great truth which they have thus come in possession of, would doubtless be for good.

Punctuality in Attending and Taking Part in Religious Meetings.

(Continued.)

4. LIKEWISE, also, the singing should be appropriate and well-conducted. Are inappropriateness, tediousness, and lack of order and harmony censurable in prayers and testimonies? They are much more so, because more observable and repugnant, in singing. For instance, singing a long hymn out of season, or singing on matters that might be good in their place but that are not in harmony with the spirit of the meeting; these things have a deadening influence on a meeting. And if the meeting is not quite killed by them, add to them discord and jargon, and you are quite sure to kill the sparks of life remaining. It is so at least to persons of refinement and lovers of order. And if this is the case with fallen beings who are laboring to be restored to right and fitness in all things, how must it be with the angels present, who have listened to, and engaged in singing the songs of Heaven, whose first law is that of order, and where no discordant note is ever heard?

All persons have their favorite hymns and tunes agreeing with their peculiar tastes, casts of mind and experiences, and these may be sung to profit in their proper seasons. And they will add to the interest of the meeting, the same as the different prayers and testimonies. But some may err in not bearing in mind that their favorite hymns and tunes may not always be timely. To illustrate: A person of a solemn and conscientious turn of mind, who naturally inclines to be shut up to the pressure of moral obligation, would also be inclined to select solemn hymns and tunes, which are good in their place. But it is a true saying that too much of one thing is good for nothing; and there are points in a meeting where the spirits need to be cheered up. Then let cheerful and hopeful hymns and tunes be sung. On the other hand, for persons of naturally cheerful and hopeful minds to monopolize the singing by introducing only cheerful hymns, might on some occasions retard the close, deep, and solemn work of ascertaining and confessing our faults and duties, which is so necessary in putting away our wrongs, and perfecting holiness.

My present limits will not permit me to say all that might be said on how to properly conduct singing. I will content myself in pointing out three or four common errors, and giving hints on how they can be avoided. And one common error is to not get the right sounds or notes in learning a tune. Let several happen to make this mistake, some on one part of the tune, and others on another, and great discord will be produced in the singing. A second error is to not notice the length of the notes and pauses. A third error is to sing too slow, to drag behind the time, and this, perhaps, while others are keeping time. And a fourth error is to sing too fast, keeping ahead of the time and those who keep it. Now to avoid these and other errors,

1. All should, as far as possible, become acquainted with the rudiments of music.

2. All should take pains to learn the excellent tunes in the back part of our hymn book; and this can be

done by all those who have an ear for music, whether they understand the art of singing or not.

3. Each church should have one of their members lead the singing. By this suggestion we would not, of course, establish an iron rule, or intimate that it would be improper, on certain occasions for any member to give vent to feelings and heart-felt devotions by breaking out in spontaneous singing. But if one would generally lead, and those who are next best qualified would properly relate themselves to, and stand by, the leader, then those who have not as good natural or acquired talents for music might follow, governing themselves by the leader. And thus confusion might be avoided, and all might take part in singing the songs of Zion. And with our excellent hymn book, which unbelievers admire as well as ourselves, we have a strong inducement to engage in this important branch of divine worship.

4. The time should be well improved, for it is devoted to the Lord, and the manner in which we use it indicates the interest we have in his cause, whether our hearts are tuned for his worship, or not, and whether we realize his presence, and his just claims upon our time and services. We should consider it robbery, if a man working for us and getting wages, should squander a large portion of his time in idleness. Such an one would be looked upon by all as an unfaithful person. And how must the Lord look upon those who commit the same faults toward him? Shall we rob God?

By improving every moment, God is honored, a good impression is left on those coming into the meeting, as well as on the church, a spirit of labor is encouraged, and oftentimes testimonies are crowded out which would be detrimental to the interest of the meeting. When moments are unoccupied by some who should speak &c., being backward, any one who has the cause at heart is justified in filling up the time. And God will bless such an one; for he must not be dishonored by a manifestation of indifference and ingratitude, while we are partakers of his manifold and rich benefits.

D. T. BOURDEAU.

(To be continued.)

"Thou God Seest Me."

THE eyes of God are upon us. The divine record is: "The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15: 3. The darkness cannot hide the sins of the sinner from his view, nor secret places cover them from his sight. "All things are naked and open unto the eyes of Him with whom we have to do." "There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves." Job 34: 22. A faithful and impartial record is kept on high, of the manner in which we use our time and talents, and of the influence we exert upon our fellow-men.

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." And every one will be rewarded "according to his ways, and according to the fruit of his doings."

Now we may sow to the flesh, and of the flesh reap corruption, or we may sow to the Spirit, and of the Spirit reap life everlasting. Those who will continue in sin and rebellion against God, will continue to treasure up to themselves wrath "against the day of wrath and revelation of the righteous judgment of God."

While those who confess their sins, and forsake them, and turn with full purpose of heart unto God, and devoutly serve him, may find forgiveness, have their names written in the book of life, and finally enter the mansions of the blessed, the home of the saints purchased by the sufferings of the worthy Lamb of God. Reader, how stands the case with you? What prospect lies before you to-day? Are you in the broad road to death, or in the narrow way to life? O my precious Saviour,

"What thou abhorrest let me flee,
And only love what pleases thee."

A. S. HUTCHINS.

THE greatest, truest nobility is to be a servant of God. He is nobly descended who is from above.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 10, 1870.

URIAH SMITH, EDITOR.

Signs of the Times.

SO COMMON has this expression become, that men use it almost without thought, and let it pass as without meaning. But if it means anything, it means a great deal. A sign, in the sense here used, is that which foretokens or gives evidence of coming events. A sign of the times, is that which marks any particular time, as showing its relation to times past or future.

In order that we may have signs there must be a prediction of future events, the approach of which is to be from time to time foretold or indicated by other events. But these other events must also be foretold, or they could not be signs. For instance, we might have the most startling phenomena in nature; but they would be without significance respecting what is before us, unless it had been foretold that certain events were to occur, and that their approach should be marked by these abnormal exhibitions. But these signs, being thus foretold, become themselves predictions, and their accomplishment a fulfillment of prophecy.

The signs of the times, therefore, are simply those prophecies which are fulfilling in our own day, which show that the time has come, or is at hand, for the fulfillment of other predictions, which stand in the same chain of events. Signs of the times are themselves prophecies of what is before us, and they are the seal which God sets to what has been declared in the past. They are the solemn voice of God to us, as if he were himself now walking through the land reiterating the declarations of his prophets of old, and proclaiming the truthfulness of his word to all the inhabitants thereof.

Therefore one well-defined, clearly-established, sign of the times, is an event of immense importance. It ought to arrest the attention of all mankind, and be with them, the chief topic of interest. Neglect of this will be no less a subject of censure in this generation, than it was with the Jews, whom Christ rebuked for not discerning the signs of their day. Nor will such neglect result less fatally now than then. And is there such a sign existing in our day? Every student of prophecy knows that there is not merely one, but a whole array of them, not ambiguous, and indistinct, but clear, prominent, and startling. Yet the mass of mankind shut their eyes to these things; professed Christians ignore them; and all immediately set about the work of trying to account for, and explain away, any unusual occurrence, instead of considering what lessons of instruction they are to draw from it. They would fain persuade themselves that the moral darkness and gloom, which they are constrained to admit is everywhere spreading and deepening, is but the blackness of the transient cloud, which will soon give way to the clear blaze of millennial glory. And thus they blind their eyes to the view as it really is, and wait for that sudden destruction, which the apostle declared should come upon men just when they had yielded themselves to the fast embrace of this fatal delusion.

The signs of these times are events which are laid down in the prophetic word as tokens of the near approach of the great consummation, and the opening of eternal scenes. To forewarn mankind of the coming of this eventful day, the world was to exhibit remarkable phases, and witness remarkable scenes. These may be classified under four general heads:

1. Unusual occurrences and phases in the religious and moral world.
2. Remarkable advancement and discoveries in the literary and scientific world.
3. Unprecedented activity and threatening movements in the political world; and,
4. Strange and startling phenomena in the natural world.

That the state of things here indicated does exist in all these divisions, no one will deny, who is ordinarily well-read in reference to passing events. Wherever we may look, there is no lack of occurrences, calculated to excite wonder and elicit comment. Every literary vehicle is loaded with them, every mouth is full of them. Why all do not look upon them in the same light as the student of prophecy, is because they are either ignorant of the fact that these things are pointed out in prophecy as tokens of the coming end, or are unwilling to admit the application of the prophetic declarations to them. The former, however, is largely the prevailing cause; for when a person will candidly compare the words of prophecy with the present state of the world in all its divisions, he can but see such a faithful correspondence between them, as to be convinced that these are verily the things which the prophets have said should come to pass. No, the masses are not aware of what the prophets have spoken; and hence, although they are struck with wonder at the unusual occurrences and strange events of this time, they fail to see their significance, and realize their importance. But it is not sufficient merely to have attention aroused and wonder excited; for men may wonder at the remarkable works of God, and view with astonishment the stately march of fulfilling prophecy, and, knowing not its significance, may, with all their wonder and amazement, perish at last.

Further remarks are deferred to future numbers.

Course of Study for Ministers.

WE, the undersigned, committee, appointed March 26, 1870, by the "Minister's Lecture Association of S. D. Adventists," to suggest a yearly course of study for ministers, recommend the following course for the present year:

I. BIBLE SUBJECTS.

1. Thoughts on the Revelation.
2. History of the Sabbath.
3. Exposition of Matt. 24.
4. Work on the Atonement.
5. Works on the Sanctuary and 2300 days.
6. Resurrection of the Unjust.
7. Sermon on the two Covenants.
8. Commandment to restore and build Jerusalem.
9. Review of Aker's Chronology.
10. Which? Mortal or Immortal.

II. GENERAL READING.

In addition to the daily study of the Bible, we recommend the following special course of reading:

1. Mosheim's Ecclesiastical History.
2. Rollin's Ancient History.
3. Dobney on Future Punishment.
4. D'Aubigne's History of the Reformation.

We recommend Dobney as a model for style of candid and impartial argument.

III. EDUCATIONAL WORKS.

In addition to the above, it will be necessary for many to study the elements of English Grammar. And here we would recommend the "Elementary Grammar on the synthetic method, by J. M. B. Sill, Welch's Analysis, and Quackenbos' Course of Composition and Rhetoric; especially that portion of this latter work which treats of punctuation, the proper use of capital letters, and such information as will enable one to correctly prepare manuscript for the press. Under this head we also recommend careful practice in penmanship. All will be expected to bear examination on these points.

We trust that all the ministers will, with us, make this a subject of prayer, and endeavor to realize their responsibility in the sight of God, to show themselves approved unto God, workmen that need not be ashamed, remembering that they must soon give account of their stewardship.

JAMES WHITE,
J. N. ANDREWS,
J. H. WAGGONER,
G. H. BELL,
U. SMITH,

Committee.

NOTHING can atone for a want of modesty and innocence, without which beauty is ungraceful, and quality contemptible.

Character.

OUR character is but ourselves as viewed in the light of our real qualities of heart and mind. We make ourselves what we are. We shall find that we are held accountable by God not only for what we do, but also for what we are. We are good or evil in his sight, and the fault of being evil, if we are such, is wholly our own. It is true that the grace of God alone can raise us out of the ruin that our fallen nature involves us in. But this grace is freely given to all who ask it, and faithfully co-operate with it.

By the aid of God's grace our evil passions may all be subdued, and we may form characters that shall stand the test of the day of Judgment. But what a work this is! Little do we realize that we are in God's workshop; that our fiery trials are designed by him to soften our evil natures, that he may hammer them into such form as he chooses to give them. God means to save us if possible, but he will do only his part of the work. Ours must be faithfully performed or we shall come short of the kingdom of God.

Our character is formed by ourselves. The man of humility is such because that with the help of God's grace he has humbled himself again and again, times almost without number. The meek man is such because that with the help of God's grace he has many times endured the buffetings of Satan, and the shame and the reproach and the vexation that the wicked have heaped upon him. The patient man is such from a right use of afflictions. The temperate man is such from the constant use of self-denial. The virtuous man is such because his words, his thoughts, and his acts, are governed by virtue and purity.

We form our characters little by little like the growth of an icicle. Drop by drop this forms. One drop of dirty water will make itself appear in the formation of the icicle. One evil thought, one wicked word, will enter into, and help form, our character. Would you be pure in God's sight? Then let his fear govern all your acts, all your words, and all your thoughts. Set God before you in every thing. The stamp of immortality will only be placed on the pure in heart.

J. N. A.

A Question.

BRO. ANDREWS, Dear Sir: I have read your article in REVIEW Vol. 35, Nos. 8 and 9, headed, "Our use of the visions of Sr. White." I wish to ask you one question in regard to your last proposition with reference to the reception of members into our churches. You say on this subject, "We desire to know two things: first, that they believe the Bible doctrine of spiritual gifts; second, that they will candidly acquaint themselves with the visions of Sr. White, which have ever held so prominent a place in this work."

The question I wish to ask, is, whether, after candidly acquainting themselves with the visions, (or writings) of Sr. White, they become thoroughly convinced that they are not given by the Spirit of God, should they, or should they not, have a right to speak out their convictions in any of our social meetings?

W. RANDALL.

Oakland Co. Mich.,

ANSWER. We do not consider it brotherly or Christ-like for any one to pursue the course above indicated, that is, to oppose the visions in our social meetings, because it is well known that we, as a people, indorse them; and therefore to oppose them in a social meeting is to disregard the feelings of the church, and introduce discord and confusion in a season of worship, where all should be harmony and love. If an individual cannot worship in peace with a people, in accordance with their established faith, he can leave them in peace and go to a people with whom he can agree, if indeed he can agree with any.

But the above letter should not, perhaps, be passed without a notice of its intention, and a statement of facts. The evident object is to commit us to a position which may appear to be arbitrary and oppressive. Such a position we have never taken. The writer of this letter was elected deacon of the church in Oakland, and being of a positive mind, assumed a controlling place in the church, openly rebuking those

who ventured to speak in favor of the Testimonies, though the elder and many of the members believed them. And not only were the believers in the common faith of the church kept in silence on this subject, and their consciences bound, but through the influence of Deacon R., a person whom he had assisted in expelling for unchristian conduct, was permitted to come into the social meetings and deliver tirades against the Testimonies. Such an arbitrary course we seldom find pursued by any professing regard for Christian fellowship. It would appear better for him to go and make confessions to his injured brethren, and try to undo the sad work of distraction which he has done in the church of Oakland, than to endeavor to show that the same oppressive spirit exists with the believers of the truth. We have no disposition to be arbitrary, but we do hope to see the time when contrary spirits will become converted, or separate themselves from those with whom they refuse to walk in peace.

J. H. WAGGONER.

The Iowa Camp-Meeting.

I DESIRE to say a word to our brethren in regard to our camp-meeting to be held near Marion about the ninth of June. We have learned by happy experience, during the last few years, to prize our annual gatherings. Their value cannot be estimated in dollars and cents. Eternity alone can reveal it. But we do know that souls have been converted, and the hope and confidence of our people in the precious truth much strengthened by them.

As a means of grace, they can scarcely be overestimated. Here our brethren meet from all parts of the State. Many happy acquaintances are formed, and a spirit of union, of oneness, is encouraged. Here we have the privilege of meeting the true servants of God, who by their experience are best fitted to instruct us in the way of salvation. And here, above all, our Lord meets with us.

Some, we are aware, will lose these and other benefits, for fear they shall lose some trifling earthly good. They will not discern the importance of spiritual blessings, we fear, till forever too late. We are glad there has been such a general interest to attend during the past, even at a great personal sacrifice upon the part of many of our brethren, especially in the northern part of the State, who have come, year after year, upwards of one hundred miles. This year, for obvious considerations, our meeting is appointed further north. Will our brethren living in the southern part of the State manifest as much interest? Will our new churches learn to manifest the same spirit of sacrifice?

We desire that this shall be the largest and best meeting ever held in the State. It is to be held in a new place, where, during the past few years, influences have been at work to cause the community at large to conclude that Seventh-day Adventism was on the decline. Others holding some views in common with us, but opposed in spirit and in object, have caused the people to be in doubt as to who were the real representatives of the doctrines we hold as a people. It is a populous community. We expect a large attendance from the outside. We want the largest attendance of our own people ever seen in the State. For obvious reasons this should be so, for our own good and for others' good. Come, then, brethren, with a spirit to work. It is a favorable season of the year. Our camp-meeting committee are determined on their part to have all preliminary arrangements made necessary to the success of the meeting, so that all shall feel welcome.

The church at Marion, owing to the fact that several have of late moved away, is very small, and will not be able to bear heavy burdens. This will make it more necessary for our brethren who are able, and who live within a reasonable distance, to come prepared to open their tents and care for those who could not come prepared. A camp-meeting of course is not the place for very feeble persons, or those who have very small children, and as a general rule, at such meetings it is expected those who attend will be prepared to care for themselves. Yet there are very many who cannot do this, that we desire to attend.

Scattered brethren throughout the State should make a special effort to be present. We hope brethren from other States will come also. And all who desire to be benefited by the meeting, and to learn the present truth more perfectly, whether they can care for themselves or not, are cordially invited. We want a liberal, generous spirit to characterize this meeting. We want all to feel welcome. As this is the first camp-meeting of the year, let us make it a cheering one to the servants of God.

We expect meetings to commence, Thursday evening, June 9, and continue through Tuesday. We hope every tent will be up promptly at the commencement, and all will come prepared to remain till the close. If we take hold of it with the right spirit, we shall have an excellent meeting. For one, I intend to be present to bear burdens. And I cordially invite my brethren to come on with the same spirit. Provisions and feed can be obtained on the ground.

Let our friends everywhere invite all to attend who have any interest to examine our views. They shall be welcome. Let us make this such a meeting, brethren, as will send a thrill of joy throughout the State. If we do our part, the Lord will attend to his.

GEO. I. BUTLER.

"Materialism."

THE following communication from Eld. Wardner, S. D. Baptist, was received a few weeks since. Not understanding fully the present state of the question between him and Bro. Cottrell, we forwarded it to Bro. C. He returns it with the subjoined response, both of which we lay before the reader, that we may not even seem to decline a full hearing to either party.—ED. REVIEW.

REPLY TO ELDER COTTRELL.

Editor of the *Advent Review and Sabbath Herald*,

Dear Brother:—Within a few days I have ascertained that my sermon on *Materialism*, and a review by Eld. Cottrell has been published in your paper. But the discussion between us, published in the *Sabbath Recorder* is left out, contrary to my proposition. He began that discussion by accusing me of "entirely misrepresenting, and hideously caricaturing the teachings of Adventists;" and I was desirous that your readers might see to what extent he proved it. If he felt any assurance that he had sustained his charges, he would no doubt have been more anxious than myself.

Let me here state, that I did not aim at Seventh-day Adventists, more than others, in representing that some taught that the soul was the *breath*, nor did I suppose that all Adventists held to it. But that it is true of some cannot be gainsaid. I once held a written discussion with one, who deliberately took that position, and quoted Gen. 2: 7, and other passages to prove it; and when driven from this, fell back upon the position that Adam was a soul before the breath of life was breathed into him. And what I said in my discourse upon these two heads was mostly the arguments used in that discussion. An Advent minister took the same position in public debate, less than a year ago, as I am told. A ministering brother wrote me last fall, as follows: "I observe that Eld. Cottrell charges you with misrepresenting them. I have never been acquainted with, or even seen any of them, that I know of, except Eld. Buxton and his wife, but know very well that he preached both publicly and privately, that the soul was *nothing but the breath*. His wife advanced the same idea to my wife. I verily thought from what I learned from them that it was one of their denominational tenets." In the standard publications of Adventists, I find such statements as the following: The Greek word *pneuma*, derived from *pneo*, to blow, has been chosen by inspiration to represent the Hebrew word *ruah*. It means wind, air, breath, and a something or principle contained in them which imparts and sustains life. A breathing, breath, inspiration, spirit, *i. e.*, the human soul." Mr. Loughborough comments on 1 Kings 17: 21, thus, "Elijah prayed that the soul might enter the body; it was that which would impart life to the body. Of course the same

soul leaving the body would cause it to die. But we inquire, What caused the death of the child? His sickness was so sore that there was no breath left in him, verse 17, then the soul here spoken of is the breath of life." Another author says: "The *nesme* contains the *ruah*, and both are the spirit or breath of God, and both are in the nostrils of man." (This represents the Spirit of God to be nothing but atmospheric air.) "Thus the breath that contains the spirit by which all creatures live, is a common principle inhaled and exhaled by the nose." Yet in the face of all these witnessings, Eld. C. declares, that he has never met the man in his travels, who taught thus, nor found the book that he has published. Well, his limited knowledge does not limit other people's knowledge.

In my Scripture quotations which he complains of, I was showing the inconsistency of those who contend that the breath is the soul proper, as any one could see who was not disposed to be captious. His fluttering over it so much, indicates that he was hit by it, notwithstanding all his disclaimers.

He complained also because I said Adventists teach that "spirit, intelligence, feeling, are products of physical organization." This, he says, "We deny." Yet in the *S. R.* Oct. 21, he says, "When God gives life to organized dust, thus setting the machinery in motion, intelligence results." What is this but teaching that intelligence is a product of animated physical organization? And how can the following statements of Adventists be interpreted differently?—"No Scripture or philosophy has ever yet been shown to prove the mind anything more than an attribute of the living, organized dust." (*Age of Gospel Light*, p. 16.) "Man is entirely dependent upon his organization for all his thoughts, feelings, sensations, and for all the developments of his soul or life." (*Organization for all his Mental and Moral Powers*, by Thomas Reed, pp. 13, 14.) "Man resembles the animals in these particulars: both are material; both are mortal; both have souls; both have spirits; and both alike are entirely dependent upon their organizations for all their mental phenomena." (*Dialogue on Future Punishment*, by W. G. Moncrieff, pp. 24, 28.) "We believe that thought is an effect produced by material organization." (*B. vs. T.*, p. 66.) "Man's superiority is derived from his superior organization." (*Id.*, p. 86.) Yet in the face of these testimonies Bro. C. denies that Adventists ever teach that thought is the result of organization. As well assert that no statements of Adventists can be believed. But I have too much confidence yet in their general integrity, to think they will thus openly belie their honest sentiments. I am glad, however, to see that Bro. C. is ashamed of such doctrine.

In perfect harmony with such teaching, and demonstrating the truth of my charge, Bro. J. H. Waggoner says, "The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as the Word: 'In the beginning was the Word, and the Word was with God, and the Word was God,' &c. 'The Scriptures teach that this exalted One was the identical person that died on the cross.' 'How can this be?' For an answer, we turn to John 1: 14: 'And the Word was made flesh and dwelt among us.' This is plain language and no parable. So in Heb. 10: 5: 'He was prepared a body'! Not, as many construe it, a body was prepared for him. The angel also announced to Mary that her Son Jesus should be called the Son of God (Luke 1: 35). Not that the Son of the Highest should dwell in and inhabit that which should be born of her, but her son was the holy, pre-existent One, thus by the agency of the Holy Spirit, made flesh." Mr. Loughborough says, "We have already shown that Christ had a body composed of substance, flesh and bones; and he is said to be the image of God. Well, says one, we admit his divine nature is in the image of God. If by his divine nature, you mean the part that existed in glory with the Father before the world was, we reply, that which was in the beginning with God (the Word) was made flesh, not came into flesh, or as some state, clothed with a human nature, but made flesh." Now if this is not materialism, then Webster has given a wrong definition of the word.

According to the above teaching, all the divine intelligence, feeling, power, &c., which Christ manifested,

emanate from his flesh alone; that comprising all the divinity there was in him. And since the Bible says that "in all things it behooved him to be made like unto his brethren," how can his brethren have thoughts which are not emanations from their flesh? If Christ had any divine character, it was the product of his flesh! If so, must not the same hold true of his brethren? Bro. C. says that thought is the result of living "organized dust," and do not a man's thoughts determine his character?

What did Christ mean when he said, "My soul is exceedingly sorrowful, even unto death? Did he mean his "flesh," or its product? An Adventist stated in a public lecture, in an adjoining town, a couple of months ago, that his "soul was five feet eight inches high, and weighed about 160 lbs."

Bro. C. denies that the Advent theory makes thought the product of physical organization, as leaves, blossoms, fruit, &c., are of a tree or plant. Then let him explain how Christ could think divine thoughts which were not the product of his physical organization, if that was all the divinity there was about him. And if he was made in all things like unto his brethren, how can they have thoughts that are not the product of their physical organizations?

If the exposition given by Mr. Waggoner and Mr. Loughborough be correct concerning the divine incarnation, then it follows, either that Christ, the Word, was not God, as stated, or else there were more than one God, or else the only living and true God, "who only hath immortality," died, and there was no God in the universe, but a dead one for three days and nights! Then how was he raised to life again? Bro. C. says he sees no difficulty in believing "that God raised him from the dead." Will he then please explain how God could raise God from the dead, if there were no other than the one transmuted into flesh and was dead? And then tell how he "who only hath immortality," could become mortal and die, and at the same time be the fountain of immortality and the giver of it to man? If I am to embrace his views upon these points, as he seems confident that I will, I wish to act understandingly.

Again, says Bro. C., "We are conscious that man is capable of choosing, and God in revelation has called upon him to choose. Therefore he is not a tree." Who said he was? But will Bro. C. tell me what it is of man that chooses, and is responsible and rewardable? Is it his "organized dust," or his intelligence, the "result" of this machinery set in motion? He says, "When God gives life to organized dust, thus setting the machinery in motion, intelligence results." (S. R., Oct. 21.) When God gives life to organized dust in the form of a tree, thus setting the machinery in motion, leaves, blossoms, and fruit, are the result. He asserts that "organized dust," set in motion by life, produces intelligence, and then turns right round and denies that intelligence is the result of organization animated! How can one either understand or misunderstand such a tissue of contradictions?

Again, he claims that the mind is regenerated or changed in this life, and the body at the resurrection; while at the same time he says: "When God gives life to organized dust, thus setting the machinery in motion, intelligence is the result." If intelligence is the result of this physical machine set in motion, so must be the moral character. Hence his doctrine is, that the product of this depraved machine is first changed, and then, as the result, the machine itself! Like making figs grow on thistles, and then, as the result, turn the thistles into fig trees! Making good fruit grow on corrupt trees, and then, through the fruit, change the trees into good ones, reversing the law of cause and effect, in opposition to the plain statement of Christ.

Bro. C. seems very anxious to prejudice the minds of your readers against me, by classing me with "infidels, scoffers, and sneerers," because I labored by the *reductio ad absurdum* process of reasoning to show the absurdity and consequent untenableness of his teachings. Does he mean to class himself with "infidels, scoffers, and sneerers," whenever he resorts to that method of argumentation, as he is very prone to do? If I have not argued fairly, let him show it or own up,

and not attempt to meet argument with such taunts, because he has neither logic nor proof to sustain him.

Yours for truth,
N. WARDNER.
West Hallowell, Ill., March 23, 1870.

RESPONSE FROM BRO. COTTRELL.

ELD. N. WARDNER,

Dear Brother:—Your rejoinder is before me; but it is not what I desired—a vindication of your faith. I was tired of disputing with you about what we believe, and asked you to take a position on the merits of the question of our difference; but you commit yourself to no definite position, but seem anxious to vindicate yourself before the readers of the REVIEW, and so continue the same unpleasant and unprofitable dispute. Wishing to treat you with all fairness, we consent to listen to you again, and make a respectful reply.

In your sermon you represented Adventists as holding that the "soul is nothing but the breath," and as claiming that this is proved from Gen. 2:7. I denied; but in my first article I admitted that soul in the Bible might sometimes have that meaning. You tell us of somebody that took that position, and you have heard of some one else that preached the same. Some one may have taught so; but, not at all questioning your truthfulness, or that of your informer, it would be greatly preferable to have the precise words of those Adventists in black and white. Furnish them with the names of the authors, and they shall appear in the REVIEW. I have taken lessons in hearsay, and it is not quite satisfactory. You know the people called Campbellites are great sticklers for baptism. Before I ever saw any of them, I heard that they taught that all that was necessary to salvation was to be baptized; but when I heard them, they distinctly declared, that without faith and repentance to precede it, and a Christian walk and character to follow it, baptism was entirely useless.

You have diligently searched the books of Adventists, and what have you found? That in some particular passage soul means the breath of life. But who says that the soul is nothing but the breath? You gave in the Recorder a quotation professedly from Eld. Loughborough. I called your attention to the fact that not a word of it was his own language. You had taken it from two paragraphs, one quoted by Bro. L., from "Bible vs. Tradition," and the other from Greenfield's Lexicon. You had divided the two and mismatched the halves, and then gave the mixture as what "Mr. Loughborough says." Notwithstanding I corrected your error, which I charitably thought was an oversight, you still come up with the same mongrel quotation, as much the language of Noah Webster as of any one man, prefaced as follows: "In the standard publications of Adventists, I find such statements as the following." Now how does this look? Greenfield, after defining *pneuma* to mean "wind, air in motion, a breathing, breath, respiration, spirit," wished to say that he understood by spirit, "the human soul," such an imaginary soul, I suppose, as Eld. Wardner believes in, and Eld. Loughborough does not suppress it, but lets him speak it out. This you seize and emphasize to prove that Adventists believe that the soul is nothing but the breath. See "Hope of the Gospel," p. 49.

I do not deny the evident connection existing between thoughts and brains, as you seem to, when I say that thoughts are not the "results of our physical organizations, just as leaves, blossoms, and fruit, are the products of a tree or plant." Dust has not the power of thought, and when it is perfectly organized in the shape of a man, it is no better in this respect. But God gives to organized dust, life and power of thought. Oh! yes, says Bro. Wardner, "God gives life to organized dust in the form of a tree," as if there were no difference between animal and vegetable life, and then runs off upon his brilliant ideas about horticulture, growing figs on thistles, &c. In this, brother, it seems to me your thoughts are altogether too vegetable. Botany is doubtless a beautiful science; but some things may be affirmed of the animal kingdom that are not true of the vegetable.

You, dear brother, have had some experience in

traversing the subject of the Sabbath; and doubtless have heard men object to the declaration of the Son of God that "The Sabbath was made for man," by telling you that the world is round, that it turns on its axis, so that the day does not begin in all places at the same moment; and therefore it cannot be true that the Sabbath was made for the universal human race, but only for the Jews; and for them only when they kept within the bounds of Palestine, forbidding them to circumnavigate the globe, as people do now, to find an argument against the Sabbath. Having no Scripture or any better argument with which to oppose the explicit declaration of the Son of God, they resort to *reductio ad absurdum* to prove that he must have been mistaken.

Now your case is precisely similar. It is not R. F. Cottrell that says that man was made of the dust of the ground. These are the words of divine revelation.

This puts me in mind of an incident: I had a chart with simply the ten commandments upon it, hanging up in a meeting-house. One of the proprietors of the house took it down, carried it to the vestibule, and rudely threw it upon a pile of wood. A good brother of our faith went to him and very kindly whispered, "Did you know what that was? Why, brother H., that was the law of God." Now, brother Wardner, it is simply the word of God that you have tried with your "*reductio ad absurdum* process of reasoning," and found wanting.

And, in your deductions, you come to extreme conclusions. If we say that soul means the breath of life in some particular passage, you come to the conclusion that we hold the soul to be nothing but the breath. And if one says, as did Job, "The spirit of God is in my nostrils," (chap. 27: 3,) you are ready to reply, "this represents the Spirit of God to be nothing but atmospheric air." Be favorable to the venerable patriarch. By spirit of God in this place, he doubtless meant, as explained in the margin, "The breath which God gave him," Gen. 2: 7. Do not be so uncharitable as to say that he held that the term Spirit of God had no other meaning, and was nothing else. As the good man has fallen asleep, I feel it duty to speak thus much in his behalf.

You quote from Bro. Waggoner and Loughborough on the subject of the Word being made flesh, to which you object, not from anything which the Scriptures teach, but by your *reductio ad absurdum* process. But the words are not theirs; they quote them from the New Testament—it is just what the sacred writers say. You then draw this conclusion: "Now if this is not materialism, then Webster has given a wrong definition of the word." This brings to mind what once took place in my native town. A man was brought for trial before a church of which he was a member, on a charge of believing the doctrine of the annihilation of the wicked. He was requested to state what he did believe. He said he would answer their request by reading three passages of Scripture. He then read three of those strong texts for destruction, with which, you know, the Scriptures abound, and said he believed what they affirmed. A committee retired to consult upon it, and returned with a verdict that it "amounted to annihilation," and he was accordingly expelled. In like manner, Bro. Wardner has decided that the Scripture declaration that "the Word was made flesh," &c., amounts to materialism, provided Webster is right.

I do not yet see any absurdity in the Bible propositions, that "Christ died," and that "God raised him from the dead." I have been accustomed to hear those accounted orthodox speak of "God the Father" and "God the Son," and I do not object to the phraseology; for the Bible sustains them in it. And I do not accuse them of having another God besides the Father, when they worship him to whom the Father has said, "Thy throne, O God, is forever and ever," and of whom he has said, "Let all the angels of God worship him." The Father has decreed "that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him." John 5: 23. It was he whom both Paul and Peter call "the God and Father of our Lord Jesus Christ," that

"brought again from the dead the Lord Jesus." I believe all this, and see no absurdity in it.

Come, brother, believe! It is the easiest thing imaginable, when you learn how. Believe that the divine Son of God was made for a little while lower than the deathless angels for the suffering of death; that he did not desert suffering humanity in the hour of trial, but "poured out his soul unto death," and suffered in his flesh the penalty which was due to us for our transgressions; and it will remove such a cloud of human inferences, deductions, and assumptions, and let in such a flood of divine light, as will astonish you and cause you to wonder where you have been all your life.

You ask me, "what it is of man that chooses and is responsible and rewardable." I answer, It is the man. According to our authorities, it ruins a man to dissect him. "If he [God] set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust." Job 34: 14, 15. When man comes to his reward, he comes from the grave. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

The difficulty which you find for us—"making good fruit grow on corrupt trees"—may be owing to the assumption on your part that that which is material is necessarily corrupt. If so, I would remind you that when God formed man of the dust, he pronounced him "very good," therefore materiality is not necessarily corrupt. But you admit, with us, that man is fallen and depraved. Now when you will tell us how a depraved immaterial "machine" can change its thoughts, and thus change itself, and how a corrupt immaterial tree can be made to bear good fruit, you will help us out of our difficulty.

In conclusion I will say that when Bro. Wardner will take an affirmative position on the nature of the human soul, I am ready to correspond with him on the subject, and have our correspondence published in both our papers. Till then, with the best wishes for your prosperity in spirit, soul and body, I kindly and respectfully bid you, Farewell.

R. F. COTTRELL.

Too Busy to Go to Meetings Now.

At this season of the year when our farms or our business require so much attention, how necessary that we should heed the admonition of our Saviour, "Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak," lest, while willing in spirit to do the work of the Lord, we are tempted through the weakness of the flesh to yield to the subtle wiles of Satan, and devote our every care, anxiety and energy, to the one object of worldly gain.

Let this desire once obtain ascendancy in our hearts, and Satan has an easy victory. He would whisper to us that we have labored, done all we could all the fall and winter, made all the sacrifice that duty to ourselves and family justify, and now we must lay our armor off and attend exclusively to our worldly interests.

Oh! let us watch and pray, that we avoid this great temptation. There can be no laying aside the Christian's armor till the last battle be won, the final victory attained; no cessation of the fight till Emanuel, under whose banner we have enlisted, shall be crowned King of kings and Lord of lords.

The time is near at hand. Do we believe it? Then let us redouble our zeal, our faith, our watchfulness, that we fail not of the reward at last. "For God is not unrighteous to forget your work and labor of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end, that ye be not slothful, but followers of them who through faith and patience inherit the promises."

Have we, in gratitude for countless mercies and the joyous light of truth, been diligent in the past? Then though we have only performed a duty, yet the blessed promise of remembrance is ours; but because of the

wondrous love and mercy of God, shall we pause here? give up the race, with the glorious prize in full view? No! Yet if we would gain the crown, we must every one show the same diligence to the end.

There are opportunities, necessities, to labor now. The Lord has no other special season. His time of mercy is now. There are meetings in the summer at which our presence is needed, to which we should go in prayerful hope and confidence, having on the whole armor of God—go forth in love, loving the Lord our God with all our heart, soul and mind, and our neighbor as ourself. We must do this in very deed, not simply mean to, hope to, think to, but *do it*, now and always.

Let us test it. Are we willing to make sacrifice of temporal gain? are we willing to spend and be spent in the endeavor to help bring our neighbors into the glorious light of truth? What though it takes time needed for the advancement of our worldly business! What though it cost us money! We desire to enter into the joy of our Lord. Can we hope to do so without sacrifice? "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke 14: 33.

I can heartily adopt the language of Bro. R. F. Cottrell, in *Review* Vol. xxxv, p. 141. "The number is increasing of those who are ready to receive the truth. Are we ready to bear it to them? Let us gird ourselves for the work. Let the work of the Lord be the first business of our lives. Those who fight the fight of faith shall overcome. Those who run the race with patience shall win the prize. An exceeding responsibility is laid upon us. Shall we feel it and act? Shall we work with a zeal commensurate with our privileges, or shall we be dismissed from the service, and be given over to the love of the present world?"

Some say, "It is useless expenditure of time and money to go to these meetings! I can't do any good!" You can do your whole duty, in the fear of the Lord, and leave the result to him; and he will bless you in the endeavor. You can testify to your love of God, tell simply what the truth has done for you, prove by your presence your interest in the cause, help the weak, the skeptical, in private conversation, giving to all who ask, the reason of the hope that is in you.

Do you say you cannot do this? Then the more reason, the more pressing need that you should attend meetings praying God to give you the attentive ear and the retentive brain, that you may be enabled to do it.

Others try to excuse themselves with the words, "I have no gift in talking, can't make myself clear as some others!" you can speak of the love of Jesus, and of the peace you have found in believing. Let the solemn earnestness of your brief testimony, the purity of your life, make up for your lack of logic or language; but do not stay away. Go, go, in prayerful humility, but abounding in hope and faith. God requires not the proceeds of the ten talents from those to whom but one is intrusted; but mark, the unprofitable servant who bringeth no return from the one talent, shall be cast into outer darkness; there shall be weeping and gnashing of teeth.

The ministers need your presence, your sympathy, your help, your testimony. One talent or ten, little or much, you and your help are needed; you, personally, brother! sister! They need all the help and aid you can give them. When you remain away, their hearts are saddened, their energies dampened, and they feel their burdens increased. Your absence is proof to them of lack of real interest and sympathy in their toils and weariness. This has a most discouraging effect. Instead of helping to uphold, you take strength from them, and add to their burdens. How will you answer this at the soon coming day of God?

In these last days, may the Lord give us hearts of prayer and faith to cling to, and settle down upon, the blessed promises of God. When tempted by the wiles of Satan to idleness in the vineyard of the Lord, to prefer our worldly interest to the sacred cause of truth, let us "watch and pray," that we enter not into temptation." The spirit indeed is willing, but the flesh is weak."

CHAS. B. REYNOLDS.

Of the 150,000,000 inhabitants of British India, not a quarter of a million are Protestants, and not a million are Christians.

Sin.

"Sin is the transgression of the law." 1 John 3: 4. The law is a rule by which right is known. A law which comprehends every righteous principle, would be a perfect law, and could be correctly termed righteousness. Such is the character of the ten commandment law: "All Thy commandments are righteousness." Ps. 119: 172; 19: 7; Isa. 51: 7; 42: 21; Deut. 6: 25.

Such a law would be a transcript of God's mind, hence unchangeable in its form, and eternal in its duration. Such are the commandments: "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8; 89: 34.

Hence sin is to depart from the right way, and become unlike God. There can be no excuse for sin, no reason why man should sin; for sin is stepping from right, into wrong. It is anomalous, a violation of all law, and if a good and sufficient excuse can be rendered, then it is not sin; for a good and sufficient reason justifies the act; and if the act is justified, it is in harmony with the law, hence cannot be sin. Therefore, to confess sin, and drag along a reason why the act was committed, is a dishonor and stigma upon the law and its Author; for it is virtually saying, that in view of the circumstances the act was justifiable; hence the law was wrong; and as the law made no provision for the act, we sit in judgment on the law and its Author. Excuses for sin will be sought for in proportion as the enormity of sin is seen and felt, and the hideousness of it is estimated according to the importance attached to the law; and as the law is honored so is its Author.

To find ourselves sinners and be not condemned, because we were honest, is an awful mixing of light and darkness, and compromising God with sin. It shows a judgment and conscience which are unsafe to follow. Sin is sin, whether it be realized or not. "If a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity." Lev. 5: 17. When the sin came to the knowledge of the transgressor, then an offering was brought and confession made. Lev. 4: 14, 15.

There is a sort of moral dyspepsia in the world, arising from a diseased conscientiousness, ever desiring to be right, but continually found in the wrong, ever seeking to palliate the sin with a plea of honesty. By carefully reading the fifty-first Psalm, some light may be obtained how to look upon sin, and what kind of a confession and prayer will be found acceptable to God. God calls for true-hearted, whole-souled, Christians. Who will be one? S. N. HASKELL.

Obituary Notices.

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

He has gone, but the promise is that he shall come again from the land of the enemy. While attending meetings in Battle Creek, I received, April 4, a telegram from home, stating that my child was very sick. I left on the night train for home, feeling confident he would not live. I arrived at home the 7th, and found my baby very sick with the canker-rash. It had settled on his lungs, and there was no help for him. We tried to relieve him from his pain and suffering, but could not until death came and tore him from our embrace and we were obliged to lay him away in the cold grave to rest until the last trumpet shall sound, and this mortal put on immortality, and the saying be brought to pass that is written, Death is swallowed up in victory. How consoling the promise of God is in this time of affliction, "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy." In the language of the poet we can say:

"We have laid him away in deep sadness,
Yet not without hope in our breast;
For again he will join us with gladness,
And enter the heavenly rest.
We shall greet him at home, we shall greet him,
Where nothing can ever divide,
Where sickness or death cannot harm him,
Nor tear him again from our side."

J. B. GOODRICH.

Hartland, Me., April 25, 1870.

DIED, of scrofula, at Deerfield, Minn., March 14, 1870, Wilson B. Kelsey, son of C. and A. R. Kelsey, aged 8 years, 2 months, and 5 days. He bore his sickness with much patience, and, we trust, rests in hope. Funeral services by F. W. Morse.

CALVIN KELSEY.

The Review and Herald.

Battle Creek, Mich., Third-day, May 10, 1870.

We learn from our exchanges that the Young Men's Christian Association of Brooklyn, not long since offered a gold medal, valued at \$100, to the lady who could show most proficiency in the practice of archery. A Miss Cook, over eleven other competitors, secured the medal which was accordingly presented to her. It bore the following inscription: "Presented to Miss Jennie Cook by the Young Men's Christian Association of Brooklyn, E. D., for her superiority and skill with bow and arrow. Brooklyn, E. D., April 19, 1870."

These Young Men's Christian Associations are numerous all through the country. They are termed "the right arm of the church." But, judging from the above paragraph, what kind of Christianity are they trying to promote? What end are they laboring to secure? What has Christianity to do with shooting with bows and arrows? What has it especially to call out young ladies to acquire this useful and womanly accomplishment? We have heard of a class of persons in New York, who have become so enamored of the ancient classics, that they have adopted the ancient heathen worship, and regularly engage, with their consecrated priest of Jupiter, robed and mitred, in offering sacrifices to that heathen divinity. So if this movement was for the purpose of giving a practical illustration of the old Amazons of Grecian fable, it would not seem so strange, provided it was inaugurated by a society within whose province such a movement would legitimately come. But when this is put forward by the Young Men's Christian Association, an Association composed professedly of Christians, and expressly designed to defend, cherish, and promote, the principles of a pure Christianity—here is where the puzzle comes in: What kind of Christianity is it?

So wonderful are the present achievements of science that a message has been sent across the Atlantic by a battery composed of a common gun cap, containing a narrow strip of zinc soldered to a copper wire, and charged with a drop of water from the ocean. A tear would have answered as well as the ocean drop. And this tiny battery was able to generate sufficient force to send its impulse from continent to continent, and write its story in another hemisphere.

We have received No. 5, Vol. i, of the *American Sunday School Worker*, published by J. W. McIntyre, St. Louis, Mo. Its writers represent all sections and denominations. It appears, so far as we can judge from this number, to be an excellent magazine for parents and teachers, inculcating principles which will be of use in the management of schools and the training of the young. The *Youth's Instructor* considers it among the best of its exchanges.

To Correspondents.

M. P. MARTIN: The Septuagint, Syriac, and Samaritan versions read Gen. 2:2. "And on the sixth day God ended his work." This, says Dr. Clarke is the genuine reading. The word rendered rested, properly signifies to cease. See Bush's notes on Gen. 2. The Creator performed no part of his work on the seventh day.

P. C. TRUMAN: The 14th of Zechariah has been the subject of a great deal of study, and no little random speculation. We have never seen an exposition which was able to make a satisfactory application of all the particulars. Some of its declarations seem to bring to view prominent events which can be quite definitely located, while others are not so clear. We may, however, safely settle down on this conclusion, that there is nothing here which, properly understood, can be construed to conflict with the plain declarations found in other parts of the Bible respecting the events of the future.

Church Festivals.

For the benefit of the correspondent who made the inquiry in REVIEW of April 19, 1870, respecting a "Church Festival" held in Sigourney, Iowa, we give the following response:

Sigourney, Iowa, May 1, 1870.

U. SMITH, Ed. of Review and Herald,
Battle Creek, Mich.

Dear Brother: You make inquiry in REVIEW AND HERALD of April 18, as to the correctness of an item clipped from the *Sigourney (Iowa) News*, on the subject of "Church Festivals." We assure you that the statements made in said article are substantially true, and related here by a member of said M. E. church.

Yours in the cause of truth, L. McCox.

Report from Bro. Cornell.

Last Sabbath and first-day were profitable days to the cause here in Boston. The subjects of Baptism and Organization were considered. Eleven were baptized and steps were taken toward organization. Bro. J. B. Witherell was chosen leader, and Bro. Geo. H. Murphy, Clerk.

The concourse assembled at the water near Old Harbor, composed of both Catholics and Protestants, listened with marked attention to remarks on the prerequisites and design of Christian baptism. A policeman was present, and as good order was maintained as we have generally in the country.

Yesterday was our last day in Berea hall, but prayer meetings are appointed in both Chelsea and Boston and will be kept up till our public meetings are resumed. I must have a short period of rest before the tent campaign.

The remains of our dear Bro. John A. Johnson were received in good order, and we were all much pleased with the interest manifested by the friends at Battle Creek, in sending him back to his friends in so becoming a manner. Also we are glad of the tender Christian regard, manifested in taking in, and caring for, a sick stranger.

The funeral was held on Sunday at the Broadway Baptist church, but there was not that sympathy manifested on the part of the church we should have been glad to see, four of the first mourners being members. Our people manifested due respect for the deceased, and becoming Christian sympathy for the mourning friends, many of them of their own accord occupying the mourner's seats, and following with them to the burial.

Dear Johnny sleeps in "Garden Cemetery," awaiting the last trump's call for the sleeping millions to "awake and sing."

M. E. CORNELL.

South Boston, May 2, 1870.

"If a man," says Beecher, "will be frugal toward his passions, he can afford to be generous toward his higher nature;" that is, if a man does not waste his property in rum, tobacco, speers, lawsuits, vanity and show off, he can store his house with books and papers, and his mind with their contents.

Appointments.

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

Camp-Meeting Appointments.

General Camp-meetings of S. D. Adventists are to be held in the west as follows:—
Marion, Iowa, June 9—14.
Nora, Ill., " 16—21.
Dodge Center, Minn., " 23—28.
Kilbourn City, Wisconsin, June 30, to July 5.
These meetings are designed to be occasions of a general rally of the Sabbath-keepers in their respective States. See more particular notice in previous Reviews.

Illinois and Wisconsin State Conference.

The next annual session of the Illinois and Wisconsin State Conference of S. D. Adventists, will be held in connection with the Illinois Camp-meeting near Nora, on the Illinois Central R. R., to commence Thursday, June 16, 1870. We hope every church in the Conference will be represented by delegates. They should come prepared to make the reports called for by the Constitution, viz., a written report of their standing, their losses and additions

during the year; also the yearly amount of their s. s. funds. They should be able to give the amount of money paid by their churches during the year to ministers and the treasurer. Let each church appoint its delegates in season. Each church is entitled to one delegate. If they have thirty-five members, two; and one delegate for every additional fifteen members.

ILL. AND WIS. STATE CONF. COM.

Wisconsin Camp-Meeting.

PROVIDENCE permitting, there will be a camp-meeting held at Kilbourn City, on the line of the Milwaukee and La Crosse R. R., one mile from the depot, on the farm of Stephen Hungerford, to commence Thursday, June 30, 1870, and continue five days. Bro. and Sr. White and other speakers will be present. We hope there will be a general attendance of the friends of the cause throughout the Conference. We also extend a cordial invitation to those in other States. Come, brethren and sisters, and bring with you as many as you can of your neighbors who may be interested. We expect this will be the best meeting ever held in Wisconsin. Come with your tents and provisions to take care of yourselves. There will be one or more of the large 60 feet tents on the ground. Feed and provisions can be had on the ground.

WIS. AND ILL. CAMP-MEETING COM.

THERE will a Quarterly Meeting of the Chesaning, St. Charles, and Tittabawassee churches, at Chesaning, Sabbath, May 14, 1870. We give a cordial invitation to the Owosso church, also to all others who can, to attend. Cannot some preacher attend?

J. O. THOMPSON, Clerk.

WE have received the two following appointments for Monthly Meetings in Maine. The friends there will understand whether they conflict with each other, or not, and if they do, correct in next REVIEW.

THE next Monthly Meeting for Southern Maine will be held at Richmond, in the Reed meeting-house, Sabbath and first-day, May 21 and 22. Meeting Friday evening previous at 5 o'clock.

L. L. HOWARD.

THE next Monthly Meeting of the Southern District of Maine, will be held with the church in Woodstock, May 28 and 29. Bro. Goodrich will attend, no providence preventing, to stop as long as the interest demands.

By order of the Committee. GEO. W. BARKER.

THE next Quarterly Meeting of the church of Mackford, Wis., will be the first Sabbath in June. It is hoped that all the scattered brethren will attend or report by letter, as this quarter ends the Conference year.

Come prepared to pay all arrearages, and rearrange s. s.

G. W. SHELTON.

THE next Quarterly Meeting of the church of Albany, Wis., will be May 21 and 22, 1870. A general invitation is extended to all. Eld. T. M. Steward is expected. We wish all our brethren and sisters to be prompt at these meetings, and come prepared to settle up their s. s. indebtedness, all of it.

G. L. HOLIDAY.

Business Department.

Not Slothful in Business. Rom. 12:11.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the Review and 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. Catherine Holden 26-21, J. A. Crouch 36-21, Jennie Cornstone 36-21, Wm. F. Croun 36-1, D. F. Threllett 36-21, C. Lamberton 36-1, H. Waggoner 36-21, A. C. O'Reilly 36-21, Geo. H. Murphy 36-21, Carrie A. Crouch 36-21, Wm. H. Webb 36-21, J. Chase 36-20, Milo Downer 36-21, David P. Sanborn 36-21, Emeline Wallace 36-21, Mrs. S. Yaker 36-1, Wm. Pagutan 36-21, R. P. Gilmer 36-21.
\$2.00 each. B. G. Robb 37-18, M. Salisbury 38-1, C. B. Eels 37-20, J. Schwartz 36-24, J. L. Miller 37-18, J. S. Smith 38-1, Morris Phinney 37-9, Andrew Bassett 37-9, A. A. Olmstead 37-9, Smith Sharp 37-8, G. J. Sharp 37-15, Maria L. Brown 37-21, E. V. Clark 37-17, H. P. Wakefield 37-1, Robert Peebles 37-20, Mrs. N. Dennison 38-1, Geo. Brown 37-1, T. Newman 38-20, A. M. Molcomb 36-16, Samuel Rash 37-21.
Miscellaneous. Peter Stevens 50c 36-20, S. S. Jones \$3.00 37-6, E. D. Green 1.30 36-1, R. L. Ainsworth 75c 36-21, Mrs. E. H. Part 25c 36-10, Mrs. J. H. Aldrich 1.61 36-16, A. R. Bennett 1.50 37-10.

Books Sent by Mail.

S. T. Chavoblain \$1.60, J. Chamberlain 67c, M. H. Chamberlain 66c, J. K. Chamberlain 10c, J. P. Chamberlain 58c, A. Bassett 25c, A. Avery 1.00, M. A. Conrad 50c, J. Matteson 1.50, George McDowell 35c, Mrs. G. Rhodes 17c, A. B. Williams 17c, Amos Babcock 17c, Mary J. Shattuck 50c, Mary Losey 70c, S. S. Jones 1.00, L. Wheeler 25c, H. S. Gurney 25c, M. S. Willson 1.12, Henry M. Ibborne 35c, Mrs. E. D. Green 4.70, B. C. Sweet 25c, A. D. Beers 75c, Mrs. C. Lindsay 1.37, James Parshall 25c, Rebecca Aldrich 14c, C. Lamberton 15c, Geo. Benton 35c, Silas G. Goss 50c, S. Emery 3.25, Fanny Glascock 68c, D. W. Johnson 25c, Mrs. N. Dennison 1.00, Wm. H. Ellis 1.50, Joseph Bates 3.94.

Michigan Conference Fund.

Church at Salem Center \$10.00.

General Conference Missionary Fund.

Mary Armitage \$5.00, M. S. and R. G. Merriam 1.00, Fanny Glascock 14.32, Church at Salem Center 10.00.

Received on Book and Tract Fund.

Alice Avery \$5.00, Martha D. Amador 5.00, John Roberts 50c, Mrs. Catherine Lindsay 68c, T. Newman 50c.

Cash Received on Account.

Mrs. Mary J. Shattuck 50c, J. H. Morrison \$7.00.

Michigan Tent and Owosso Camp-meeting Expenses. F. H. and S. J. Houghtaling \$3.00, J. L. Miller 5.00.

Michigan Tent and Ceresco Camp-meeting Expenses.

A. D. Beers \$2.00.

Books Sent by Express.

A. H. Clymer, Minley, Hancock Co., Ohio, \$12.04.