

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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TERMS: See Last Page.

BEHOLD, HE COMETH.

Nor in poverty and shame,
As when first to earth He came,
When by human power and pride
Scorned, insulted, crucified;
Not with cymbals, fife, nor drum,
Will the conqu'ring Hero come;
Not with banners floating high,
Rent with shot, of gory dye;
Not with thund'ring cannon peal,
Not by armies clad in steel,

Will His regal feet be set
On the heights of Olivet;
But in clouds will Zion's King
Come, as on the lightning's wing.
Saints redeemed, the quick, the dead,
Shall attend their glorious Head;
Robed in light, the angel choir—
Spirits—ministers of fire—
Fire, hail, and wind, and storm,
Shall surround His dazzling form.

Ev'ry eye that form shall see;
They, who nailed him to the tree;
They, who dared—the self-accused—
Mock with gall his dying thirst.
Every knee to him shall bow;
Low shall bend each haughty brow,
Ev'ry guilty heart shall quake—
Heav'n, and earth, and seas, shall shake.
Have the hill-tops caught his light?
Watchman! tell us of the night.

—Prophetic Times.

OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER FOUR.—SIGNS OF THE TIMES.

BY ELDER JAMES WHITE.

"What shall be the sign of thy coming, and of the end of the world?"—DISCIPLES.

"When ye shall see all these things, know that it is near, even at the doors."—JESUS. Matt. 24: 3, 33.

POWERS OF THE HEAVENS SHAKEN.

THIS event we must regard as being future. It holds the same place in the events of this chapter, that the departing of the heavens as a scroll does in the events of the sixth seal of Rev. 6. Both follow the falling stars. Please compare Matt. 24: 29, 30, with Rev. 6: 12, 17. The Scriptures plainly teach that, prior to the resurrection of the just by the voice of the Son of God, the voice of God the Father will shake the heavens and the earth, when will be fulfilled the shaking of the powers of the heavens. This will probably take place at the pouring out of the seventh vial into the air. Rev. 16: 17. Then it is said, "And there came a great voice out of the temple of Heaven, from the throne, saying, It is done." This is not the voice of the Son of God as he descends to raise the dead. It comes from the throne of God in the temple of Heaven. "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven." Heb. 12: 26. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16.

We would not speak too positively of future events; but venture the opinion that the voice of the Father will shake the heavens and the earth before the sign of the Son of Man appears. The people of God will be safe. Islands may disappear, and mountains be thrown down; but the saints will remain unharmed. Earthquakes may break up the earth's surface, so that kings and nobles, rich and poor, bond and free, may hide "themselves in dens and in the rocks of the mountains," still God will be the hope of his people.

SIGN OF THE SON OF MAN.

This is not one of the signs which show that the Son of Man is near; but "the sign of the Son of Man in heaven." It is that

which signifies his position. When Christ ascended from the mount of Olivet, "a cloud received him" from the sight of the disciples. They still gazed at the cloud as it rolled upward, bearing the Saviour toward the Father's throne; but they could not see his person. When he comes "in like manner" as he was taken up to Heaven, the cloud will appear small in the distance; but as it draws near, it will apparently increase in size. It will signify to those who are looking for his return, that he is there, soon to burst forth from the cloud in matchless glory. This cloud will be the sign of the Son of Man in heaven.

THE TRIBES OF THE EARTH MOURN.

During the pouring out of the seven last plagues, and at the time of the shaking of the powers of the heavens, a large portion of the wicked will doubtless be destroyed. A portion still remain, to view scenes still more terrific, and to endure anguish more dreadful. The sign is seen in heaven. The once slighted, insulted, and crucified Saviour, now King of kings, and Lord of lords, is coming near the earth! His glory blazes everywhere! The saints hope and rejoice with trembling; but what an hour for the wicked! The tribes of the earth mourn. Amid the ruins of shivered creation they hold one general prayer-meeting. Kings and great men, rich men, chief captains and mighty men, free and bond, all, yes, all unite in the general wail. As the Son of Man in the glory of his Father, attended by all the holy angels, draws still nearer, consternation fills every breast. They hide in dens, and in the rocks of the mountains. Their only hope is to be concealed from the glory of that scene. They know it is too late to pray for mercy; that probation for the human family has ended forever. Here is a copy of that dreadful prayer: "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Rev. 6: 16, 17.

But rocks cannot shelter them from the burning glory manifested by the King of kings, attended by the whole heavenly host. The presence of but one angel before Joseph's sepulcher, caused the keepers to fall like dead men. Then when "the Son of Man shall come in the glory of the Father," "and all the holy angels with him," no sinner can endure the scene, and live. The exceeding brightness of that vast multitude of angels, brighter than a thousand suns at noonday, will pierce the sinner's lowest hiding-place, and will "make a speedy riddance of all them that dwell in the land." Zeph. 1: 18. Or, as Paul says, "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness [bright shining, Macknight's translation] of his coming." O Christian brother, we warn you to watch and be ready to receive your Saviour with joy. Backslider, arouse, and return to the Lord while he may be found. And, poor sinner, though you have never tasted of the pardoning love of Christ, you, too, may come and find pardon, and a shelter from approaching wrath.

JESUS NEXT APPEARS.

The Son of Man will be seen "coming in the clouds of heaven with power and great glory." But before his coming, a great work will be done for his people. Should he suddenly burst upon them now, they could not endure "the power and great glory" of the scene. This subject is well illustrated by the following words of the prophet: "Then shall we know, if we follow on to know the Lord, his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter and former rain unto the earth." Hosea 6: 3. The morning is a beautiful figure of the opening glory of the day of God. The day-star first appears, then the dawn of day. And as the light of day increases, our eyes are enabled to endure it, and view the sun shining in his strength. But, should the light of the sun

burst upon the world suddenly at midnight, no human eye could endure it.

So will the people of God be prepared to meet their coming King. They must first break away from the love and cares of this world, and consecrate all to the Lord. Then will they, in due time, share the outpouring of the Holy Spirit "as the rain, as the latter and the former rain upon the earth." The day-star will arise in their hearts. 2 Pet. 1: 19. Those who have taken heed to the sure word of prophecy through the dark, watching night, will then raise their heads in triumph. They are filled with faith, and with the Holy Spirit. Glory is poured upon them till they can gaze on Christ and angels. The trumpet sounds. The angels are dispatched to the graves' mouths. The voice of the Son of God awakes the sleeping saints of all ages. They come forth in immortal perfection; and as they leave the earth, the living saints are changed. The "elect from one end of heaven to the other," each with an angel bright and strong to lead the way, are all caught up to meet the Lord, who waits in mid-heaven to receive the purchase of his blood. As language would fail to describe what follows, dear reader, we leave you here to contemplate it, praying that we may be prepared to participate in the meeting scene.

PARABLE OF THE FIG-TREE.

Verses 32, 33. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [He, margin] is near, even at the doors." The parable of the fig-tree is probably the most forcible figure that could be used by our Lord to illustrate this subject. When the trees of the field begin to put forth their leaves, and the tender grass springs up, and the ground is being covered with its green, velvet carpet, we know that summer is nigh. It is a certainty with us that summer is coming when we see these signs in nature. We know that summer is nigh. "So likewise," or, with the same certainty, we may know that Christ's coming is at the doors when the signs in the sun, moon, and stars, are fulfilled.

Here, dear reader, our Lord has stated the object of these signs, which is, that we may know when his coming is at the doors. But we are told that the church is not to know anything of the period of Christ's second advent. Then, we inquire, why did our Lord give signs of the event? Are they given to deceive us? to lead the honest Christian to look for Christ's coming when, in fact, nothing is to be known of the time of the event? Certainly not. The fact that Christ foretells signs of his coming, and then states the object of those signs, that the church may know when the event is near, even at the doors, is sufficient proof that it is the design of Heaven that the church should understand the period of the second advent.

ALL THESE THINGS.

Our Lord says (Luke 21: 28), "And when these things BEGIN to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." The signs began to come to pass with the dark day of 1780. Then it could be said that redemption draweth nigh, and from that time the humble follower of Jesus might look up in expectation of witnessing his glorious appearing. But (verse 31) "when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The signs in the sun, moon, and stars, are all that were given to base faith upon. All the other events mentioned in connection with these, have their fulfillment after the faith of God's people is perfected, and the doom of all sinners is fixed; therefore they cannot be embraced in the phrase "all these things." The three signs having come to pass, we may now learn the parable of the fig-tree, and know that Christ's coming is near, even at the doors. The phrase, "all these things," does not embrace the mourn-

ing of the tribes of the earth, and the sign of the Son of Man. Neither does it embrace the shaking of the powers of the heavens; for that does not take place until the seventh vial is poured out. But the faith of God's people is perfected, and the doom of all sinners is forever fixed, before the pouring out of the first vial. The parable of the fig-tree was given to inspire faith in the minds of those who hear the reasons of Christ's soon coming. But to suppose that this parable is to be learned after it is said, "He that is unjust, let him be unjust still, . . . and he that is holy, let him be holy still;" after the thunder, lightning, great earthquake, and great hail, "each stone about the weight of a talent," is most absurd. No! The phrase, "all these things," in verse 33, embraces the three great signs in the sun, moon, and stars, given to strengthen the faith of God's people, while merciful warnings are being given to the world. Here, then, since the falling stars of 1833, the parable of the fig-tree has force, and we may know that Christ's coming is near, even at the doors, with all the certainty that we know that summer is nigh when the trees put forth their tender buds and leaves.

THIS GENERATION SHALL NOT PASS.

Verses 34, 35. "Verily I say unto you, This generation shall not pass away till all these things be fulfilled." Heaven and earth shall pass away, but my words shall not pass away." Many suppose that our Lord here speaks of the generation then living, who listened to his teachings. That such are in error on this point, the following facts clearly prove:

1. It is certainly true that what is embraced in the phrase, "all these things," was not fulfilled in that generation.

2. It could not be the generation living in the days of his flesh, for he said to them (Luke 11: 29), "There shall no sign be given it but the sign of Jonas, the prophet."

It is evident that our Lord refers to the generation who were to see the signs fulfilled, and who were to be instructed by the parable of the fig-tree. In this prophetic discourse, he leads the minds of his disciples down over the events of the Christian age, mentions the signs in the sun, moon, and stars, which were to appear in the last generation, and then declares that this generation shall not pass away till all these things be fulfilled.

In like manner, Paul carries his brethren forward to the resurrection, when he says, "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1 Cor. 15: 51, 52. Or, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 17. The things here mentioned by the apostle did not take place in his day. They have not yet taken place. Notwithstanding, he speaks of them as though they would take place in his day, and he have a part in them.

Also, in like manner is the mind carried backward in Ps. 95: 10. "Forty years long was I grieved with this generation." The generation here spoken of provoked the Lord in the wilderness, long before David lived. He goes back and speaks of it as though it were present. In this manner our Lord goes forward, and speaks of the last generation as though it were then present.

We do not believe that the phrase, "this generation," marks any definite number of years. Some suppose that our Lord designed to teach that some who were witnesses of the dark day in 1780 would live to witness the second coming of the Saviour. But it is our opinion that the Lord designed to teach that the people who should live at the time of the fulfillment of the last sign (the falling stars of 1833), and should hear the proclamation of the coming of Christ, based partly upon the fulfilled signs, should witness the scenes connected with his coming.

The proclamation of the coming and kingdom of Christ is given to the last generation. God did not send Noah to preach to the next

to the last generation before the flood, but to the last. The very generation which was destroyed by the waters of the flood saw Noah build the ark, and heard his warning voice. So God has raised up men to give the solemn warning to the world at the right time to give force to the warning. And the very generation of men that live after the three great signs are fulfilled, and who hear and reject the warning message from Heaven, will drink the cup of the unmingled wrath of God. For such, the seven last plagues are reserved. And those of this very generation who receive the message, suffer disappointments, and endure the trials of the waiting position, will witness the coming of Christ, and exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation." Isa. 25: 9.

With what emphasis our Lord gave utterance to this sentiment. It is a rebuke upon our unbelief. As we read it, God help us to believe it: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." "And as though this were not enough to lead us to unwavering faith, he adds these forcible words: "Heaven and earth shall pass away, but my words shall not pass away."

S. D. Adventists and Their Critics.

BY ELD. J. H. WAGGONER.

THE *World's Crisis* is published by the Advent Christian Publishing Association, in Boston, Mass. This Association is composed of one branch of the people called *Adventists*. Another branch, under the name of American Millennial Association, publishes the *Advent Herald*, also in Boston. The main differences of these bodies are these: the latter believes the soul is immortal, and that the Sabbath is changed to the first day of the week. The former denies the immortality of the soul, and teaches the abolition of the ten commandments; and, consequently, that there is no Sabbath in this dispensation. These remarks are only true of the bodies, and do not apply to every individual among them; for some articles have appeared in the *Herald* looking toward the abolition of the commandments, while some have also appeared in the *Crisis* teaching that the Sabbath is not abolished. But these are inconsiderable exceptions. Another body of Advent believers publishes the *ADVENT REVIEW* AND *HERALD OF THE SABBATH*, in Battle Creek, Michigan. This body agrees with the first of the above (the *Crisis*) in regard to the nature of man, but disagrees with both of them in this: the *REVIEW* teaches that the seventh day is the Sabbath of the Lord still, and ever binding on man.

The *ADVENT REVIEW* has pursued a course tending to preserve friendly relations with the bodies represented by the other papers mentioned; and so far as the *Advent Herald* is concerned, the effort has been successful. Although the supporters of that paper believe the *REVIEW* is in error both in regard to the Sabbath, and to the condition of man in death, and destruction of the wicked, nothing has ever passed between the papers, or the ministers of the respective bodies, to my knowledge, inconsistent with the most liberal courtesy, and fraternal feeling. But with the *Crisis* it is somewhat different. I regret to say that many things have appeared in its columns, at different times, manifesting a very bitter spirit, not at all in harmony with that meekness and kindness toward others which are essential elements of Christian character. These things consist in personalities, insinuations (which are always difficult to meet because they are evasive), and misrepresentations. The latest specimen of vituperation, not by any means the only one, is found in a report of travels and labors of Hiram Munger. With Mr. Munger, personally, we have always been on the most friendly terms. We make no attack on him; but we feel compelled to defend ourselves from a violent and unjust attack made by him, published in the *Crisis* of Oct. 1870. That you may better understand the nature and spirit of the attack to which I refer, I copy as follows:—

"Richmond. This is an old Advent church, which has been visited with two or three whirlwinds within a few years, which only confused and broke a few of the branches, while the trunk of the tree and the roots are in good soil. The second attack of the seventh-day people, or Ellen G. White's messengers, have just closed a five weeks' bombardment, stumping and bragging of their argument, Goliath-like. I understand a young David, after being threatened and stumped to fight, silenced their battery in a short time, and turned the mesmeric current. If ever there was a time to take off this hypocritical wart or fungus flesh from the Advent body, it is now. I know God does not bless it. It proves a corroding curse wherever it goes.

"The doctrine is pushed into communities Mahomet-like, and calmed down by a mesmeric anodyne, until the subjects are dead or dozy enough to submit to the rigid law of taxing, which, by the way, has awakened some from their stupor, and their eyes are fully open to the imposition and curse on a religious and Christian community. I am aware that in saying this I call down the bulls of this pretended

church upon me; but let them come. If these were my last words, I would warn my brethren and the world against this delusion. We as a people have supported it thus far, and are guilty by keeping silent, as a body, so long. So long as they claim the name of Adventist, they are a cancer to this body, and the worst forms of the cancer are out of sight. Whitewash and paint cover up the internal inflammation (so all say that have had the experience in it), just as the freemasons who have had their eyes opened to that trap of the devil, and have exposed it.

"It is time to rid ourselves of these influences, and be free. What if some are honest? So much the more need of trying to liberate them from this snare, by lifting our voices against it."

A few points in the above I notice:

1. The reader would suppose, from this report, that the Seventh-day Adventists had pretty nearly broken up the "old Advent church" in Richmond. This is not the case. It was divided, or rather torn in pieces, by internal dissensions, and by trials and jealousies among the preachers; so much so that when Eld. Wellcome left that place, its identity was nearly lost. A reliable individual in that neighborhood said to me, "When I. C. Wellcome preached his farewell discourse here there were just seven persons in the house, and I was one of them." This was in the "Reed Meeting House." When I went there and preached the Sabbath and Third Angel's Message, only two individuals anywise connected with the church embraced it. They who styled and considered themselves "the Advent church," would neither hear it nor admit me into their house to preach it.

2. The silly boast of "silencing their battery," is worth but little in the neighborhood where both sides were heard. But boasting is characteristic of many of that class, who, while they profess to be led only by "the law of Christ," have not yet learned that "boasting is excluded" by that law. Rom. 3. But these boasts we are used to hearing, and care nothing for them. They who wish to understand the realities of the case can try for themselves. We seek no controversies and shall never run from them.

3. We are styled a "hypocritical wart or fungus flesh," to be taken off from the advent body. Paul said of them that have a "form of godliness" and deny the power thereof, in the last days, they shall be "false accusers." The above words contain a false accusation, and we have every reason to believe it is willful, for we have given every evidence that it is possible for any people to give that we are honestly sincere, walking out on our conscientious convictions. We believe that Mr. Munger and his co-laborers who oppose the holy law of God are deeply in error; but we do not therefore denounce them as a body of hypocrites. By what authority is such a judgment rendered? On what evidence based? We feel very free to meet our accusers before the righteous Judge of all on such an unchristian and slanderous accusation as the above. Or if this remark is of local application, designed specially for the Seventh-day Adventists of Richmond, it is then peculiarly unfortunate, as the whole community will bear witness. Among them are those against whom a word of suspicion has never been raised, except by such reckless maligners as Hiram Munger. It certainly cannot raise the *Crisis* in the estimation of the people of Richmond that it should contain such inexcusable slanders of some of their best citizens. They who deal in such wholesale denunciations, should be able to present a higher standard of morality and Christianity in their own lives, which the no-law Adventists have not done, either in Richmond or in the country at large.

4. He says he knows God does not bless us. How does he know it? We know he does bless us. We stand on Bible ground. "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. We know it by an experience worth more to us than all the treasures of this world; one which happily sustains us in the midst of the scorn, reproach, and hatred we receive for our faith.

5. We not only believe, but know, by observation and experience, that the truth we teach proves a great blessing to all who in heart embrace it; and the "corroding curse" is found in the opposition to it. How can it prove a curse to any man or community to believe that the ten commandments are binding, and to live accordingly? Let us reason together. We can readily understand how it may prove a curse to believe and teach that the ten commandments are abolished, and to live according to that belief. Such a belief we know by observation, as we might judge by reason, tends to laxity in regard to the great principles of morality taught by those commandments. Antinomianism, which we zealously and constantly oppose, but which is one of the cardinal points of no-law Adventism, as taught by the *Crisis*, has ever been regarded by the eminently pious of all ages, as the greatest perversion of Christianity—the bane of society. That it is evil, and only evil, we think we can prove by abundant Scripture testimony. To us it is evidence of blindness of mind, if not of hardness of heart, to stigmatize obedience to the law of God as a curse. "Sin is the transgression of the law," and sin is an accursed thing, and the foundation of all curses. We endeavor to keep the commandments of God, and to "teach men so." Matt. 5:17-19; Rev. 14:9-12. What is there evil in this? The Lord be judge between us!

6. He says we push our doctrines into commu-

nities "Mahomet-like." We would be pleased if he would point out the likeness. Will he please to do it, or retract the slander? The former he cannot do, for there is no likeness in the case; the latter we have no hope he will do until he gets converted to a spirit of Christian charity not found in his article. Mahomet went forth with the spirit of persecution, enforcing his doctrines by the sword. In this respect I invite you to institute a comparison between us and our opponents—the no-law Adventists. The *REVIEW* AND *HERALD* has now entered upon its 37th (half yearly) volume. And I affirm with confidence that during its entire publication not an article has appeared in its columns so unjust in statement, so denunciatory in style, so bitter in spirit, and evincing so strong a desire to ride down by authority, or in other words, to persecute into submission, as this article by Hiram Munger. And he is not the only one of that class that has manifested such a spirit toward us.

The charge is eminently unjust and untrue. We have depended upon evidence, upon argument alone, seconded by the Spirit of God, always, and in all places. We have avoided railing accusations, even in cases wherein we knew that the characters of our opponents were assailable, that our cause might rest only on its merits. We have never menaced nor threatened. "Being persecuted, we suffer it; being defamed we intreat." In this respect there is a marked contrast between our publications and such articles as this of Mr. Munger. That his words do show the spirit of Mahomet, of real persecution, is very plain. We appeal to the honest, the candid everywhere, that if Mr. Munger understood the language he used, he knew it was unjust and false as applied to us.

7. We are unitedly and determinedly, publicly and privately, committed in our opposition to the practice of mesmerism. Will Mr. Munger affirm the same of himself and all of his fellow-laborers?

8. "Submit to the rigid law of taxing." This is another charge entirely destitute of truth, and shows an ignorance of language, or recklessness in its use. We do teach obedience to the Scripture rule of giving—"as God hath prospered," which we denominate "Systematic Benevolence." The same in substance has been repeatedly urged upon the great denominations of the land, by their most devoted and energetic men. An eminent minister of Europe came to America purposely to lay the same ("Systematic Benevolence") before the great convention of Protestants which was expected to assemble in 1870. And we know that "first-day Adventist" ministers have expressed the wish that they could get their people to adopt the same plan! A tax is an impost levied by authority and in nowise partakes of the nature of a free-will offering. That all our offerings are free, is proved in that all our members exercise their own choice in the amount to be laid aside for the support of the gospel. We recommend a plan which is uniform in its operation, that, as the Scripture enjoins, "one be not eased and another burdened." Is this wrong? We leave it with the Author of the injunction on which the plan is based. We act with his fear before our eyes. Those who hate the cause we advocate are envious that our brethren generally have such confidence in the Scriptures that they adopt and follow the divine plan of giving "as God hath prospered" them. But in so acting they must receive the blessing of Heaven and give the best possible evidence that the charge of hypocrisy is false.

But on this point, it is due that I remark further. There is an insinuation in the words of the writer, calculated to do great injustice. It is often set forth by that class that we adopt this plan because of our love of money. We love justice, equality, and the cause of God. This charge of money-loving and money-getting, so often made by our opponents, is about as just as the charge of speculation laid against Messrs. Miller and Himes in 1843.

While writing this, there fell into my hands a copy of the *Morning Star*, the organ of the F. W. Baptists, containing the twenty-second annual report of the Corresponding Secretary of the Systematic Benevolence Society. From this report, I quote as follows:

"We are gratified also in being able to record the formation of a Systematic Benevolence Society at New Haven, Conn., last January, at a meeting of persons of various evangelical denominations. An Executive Committee was appointed to present the subject of Systematic Benevolence to the ministers and churches, and to do other necessary work. This society, so far from being denominational, has for its field the whole American church, and not merely one benevolent cause, but all. Its object, as stated in its circular, is to persuade, as far as possible, every minister and Christian in our land to adopt in his practice the principle of systematic and proportionate giving, i. e., a stated proportion of his income to aid in the world's evangelization, both at home and abroad. * * *

"The circular argues that the unsystematic, irregular, and impulsive giving, on which our benevolent operations are now so largely dependent, is utterly inadequate for the vast work which the church has to do. A very large increase of benevolent contributions is manifestly needed. A higher style of Christian giving must be adopted. If the members of our churches could be induced to fix upon one-tenth of their income to be devoted to objects of Christian benevolence, we should have, it is estimated, an immediate increase of not less than four-fold in the amount contributed to the support and spread of the gospel."

The report mentions the names of Dr. Barnes and other eminent men who have given their in-

fluence to this object, and it is worthy of notice that the circular of the society organized at New Haven by the various denominations, recommends the same plan and the same proportionate sum that is recommended, and quite generally adopted, by Seventh-day Adventists. More attention has been given to this subject in Europe than in America, and the report speaks of its practical working there.

"As an illustration of the practical working of this system of laying aside a tenth, we quote the present year's contribution of the mission churches in Turkey, which is reported as amounting to \$15,000 in gold, making an average of over \$5 per member. Comparing the wages of laborers in Turkey, (12 to 15 cts. per day,) with wages in this country, this average amount of \$5 per member would correspond to an average contribution of over \$50 from each one of our American church members.

"Our feeble churches little understand the strength they would find imparted to them, if each member could be persuaded conscientiously to lay aside a tenth of his income as an offering to God. Instead of the piteous and almost heart-rending calls for aid which are sent to Home Mission Boards, many of them, like the very poor church where Hohannes first preached that memorable sermon, would be surprised to find themselves suddenly able not only to sustain their own churches, but also to aid in the establishment of churches in new fields."

Why is it that the no-law Adventists have never raised the cry of warning nor uttered their protest through the *Crisis* against this work in "the various denominations?" Are they so wedded to influence and names that they overlook in large bodies that which they persistently condemn in a small one? Or are their envy and prejudices so strongly excited against us that they fear in our taking a right position we shall be blessed and prospered? On no part of our practice have we been assailed more than on this; and whatever motive they may choose to assign for their action, the facts are to their own discredit, and ready to meet them which ever way they turn.

9. He says, "We as a people have supported it thus far, and are guilty by keeping silence so long." I quote as it appeared in the *Crisis*. The article is a fair specimen of the support our faith has received from them. Though I have no right to go back of the record, I will suggest that, perhaps Mr. Munger may have written "suffered it," and "supported" may have got in by blindness of MS., or the printer's oversight. It matters little which form of speech is used. The language throughout is evidently as strong and bitter as he could possibly make it. In connection with the above I quote another sentence as follows: "It is time to rid ourselves of these influences, and be free." Now in all kindness and good nature I ask, What are you going to do about it? We have never attached ourselves to your body, nor attempted, nor desired to do so. We have asked no favors at your hands save this: that you will do us justice and not misrepresent us. Again I ask, What are you going to do about it? This question will be better appreciated if I quote once more from the article.

10. "So long as they claim the name of Adventists, they are a cancer to this body." Surely, "this body" must be in a bad condition! A "cancer," a body of "fungus flesh," a "hypocritical wart," which it is troubled to get rid of. Our offending, according to this, is two-fold. 1. We earnestly preach just what we believe the Bible teaches. 2. We call ourselves Adventists. And our kind-hearted friends of the "Crisis party" have too long suffered us to do so!!! Is it then so, that we are to be permitted to do so no longer? How shall this terrible evil of our being true to God and our own consciences be remedied? We have a very strong, yes a growing, inclination to continue preaching just as we have aforetime. But Mr. Munger proposes that we be suffered to do so no longer. Who is "Mahomet-like" now? Is there not a fulfillment of prophecy in this? Please read Rev. 12:17. Is it not becoming more and more evident that we are in the last days?

But again, we must not be suffered to injure them by calling ourselves Adventists. Just how they propose to prevent it we are not informed; and we strongly suspect the effort will fail. We have a very strong reason to offer for calling ourselves Adventists. It is this: We are Adventists! We claim the name as especially belonging to us. The Seventh-day Adventists were the first to adopt the name of "Adventists," as a denominational designation. It was adopted by the "no-law" body some time afterward, and not without strong opposition among themselves. It is a singular freak of Christian modesty in them to now come forward and dispute our right to the name. If they wish to bear a name altogether differing from ours, they are welcome to carry out the plan that some of them have entertained; they may drop the title of Adventists. But we shall not.

Reader, thus far I have noticed the different points in the article to show the spirit manifested by the no-law Adventists toward us. But to notice these points is not the object of my writing, only so far as these all tend toward the main point; viz., to inquire who are entitled to the name of Adventists. Our idea of the true Adventist is this: one who believes, on Bible evidence, that the Lord is coming soon, and is earnestly preparing for that work. Many among the no-law Adventists have very little idea of the subject of the Lord's coming. Many of their preachers seldom

preach on the evidences of the Advent. With them one passes for an Adventist if he denies the immortality of the soul, and opposes the Sabbath! The views preached by their ministers as a body, are so various, so diverse, so contradictory, that it is impossible to frame anything like a system out of the conglomerate mass. Their National Conference at Rochester, attempted to systematize their faith, but without success. They teach that the time of the advent may be known, and it cannot be known. The signs of the Lord's coming have been fulfilled, and they have not been fulfilled. The one thousand years of Rev. 20 are in the past, and they are in the future. The wicked dead will be raised, and they will not be raised. The righteous dead will be raised mortal; and they will be raised immortal. The beast of Revelation is Napoleon III., and it is the Catholic power; and this is but a sample of the confusion among them. On the termination of the prophetic periods, they have had a new theory for every few years, each one as true as the Bible, as fixed as the multiplication table, and certain to prove the truth of their position—till it is exploded! Claiming that the watchmen shall see eye to eye, and each one running with a message peculiarly his own. These three things; viz., the confusion, and want of union among them, both in doctrine and spirit; antinomianism, or opposition to the ten commandments; and setting so many times for the Lord's coming, have brought more reproach upon the cause and name of Adventism, than all other causes combined.

(To be Continued.)

Shining Christians.

CHRIST'S injunction is: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Undoubtedly there is some measure of light in every true child of God. In every one who is a true believer in Jesus, there is light in proportion to his faith. The spark may be very feeble, just on the point of extinction perhaps; it is hidden under a pile of worldliness, or narrowness, or spiritual indolence; but it still glimmers. Rake open the coals, remove the ashes, and you can find that feeble spark. But this certainly is not the kind of Christian character that Christ had in view in uttering this injunction. Men will not take pains to see whether you are a Christian, or not. They will not search for the feeble spark to see whether it burns, or has gone out. And, in a measure, they are right. Christ says to his followers, "Let your light so shine that men may see your good works." You must fan the flame of your faith, love, and devotion, till it blazes up so brightly that men cannot fail to see that your religion is worth something; "that men may see your good works; and glorify your Father which is in Heaven."

There are several ways in which this light, while it does exist, may be so obscured that men cannot see it.

1. *A lack of Christian courtesy* sometimes obscures the light. In dealing with men, our manners are by no means unimportant. Indeed, they have a very great effect oftentimes. Religion ought to sweeten and soften the whole man. A Christian ought to be a polite man; not necessarily with the airs and graces of mere fashionable society, but certainly with genuine heart-politeness. And yet it is to be feared that sometimes the light of Christian love is hidden under the bushel of a stern, forbidding, harsh exterior; and so men are not attracted to religion, but rather repelled from it.

2. *Worldliness* hides very completely this Christian light. So many of those who profess themselves Christ's, seem so absorbed in the things of this earth, in its "buying, and selling, and getting gain," that men in general cannot always tell the difference between a Christian and one who makes no claims to the name. So many who profess to have this light shining within them, seem to be just as much occupied with earthly concerns, earth's ambitions, cares, jealousies, joys, sorrows, achievements, as is any one else; and so their light does not shine out for men to see their good works. Only by careful scrutiny can it be determined that the light does shine.

3. *Parsimony* obscures the light. I have reference here to this failing as it concerns Christian beneficence. Men reason in this way: "Here is one who professes to be a child of God, 'bought with a price,' a servant of God; a steward administering those things with which he has been put in trust; and yet see how slow he is to recognize the claims of a perishing world upon him; see how little he gives to the support and diffusion of the gospel." This is a right method of reasoning; this is sound logic. There are far too many who call it forth. And they are most certainly obscuring the light.

4. *Indolence* is another way in which Christian light is obscured. And it is far too common. Many a man is known as a Christian, simply because his name is on the church-roll, and he is seen from time to time at the communion-table. He is not known as a Christian because of any work that he does. He is not seen in the prayer-meeting, or the Sabbath-school. His principle seems to be to get all he can, but to do correspondingly little in the line of religious activity. He woefully obscures the light of Christian example. Men certainly see no "good works" of his performing, and hence are not led to glorify the Father in Heaven.

5. Another thing that obscures Christian light—and it is a fundamental thing—is a low tone of

piety. You may have a strong, bright flame, but so shut in that it cannot beam forth. Remove the obstructions, and the light shines. But when you have only a feeble flame you cannot have much radiance. Just here is the trouble in the case of most Christians, the flame of piety is not strong enough, and so of course, there is not much shining.

We look at such a life as that of Henry Martyn, and see that it was its devotion, its deep spirituality that made it so effective. The light burned with such intensity that the candle soon sunk into the socket, entirely consumed. But what a glorious radiance beamed from it! Its shining is not done yet. Just in the proportion that a high tone of piety makes the light shine, just in that proportion does a low tone obscure it. Hence the need of complete consecration, of entire devotion, that the light may shine brilliantly, and men "may see our good works, and glorify our Father which is in Heaven."

Would that there were more, not simply of Christians, such as shall be saved "yet so as by fire," but of SHINING CHRISTIANS. Shall you and I let our light shine?—O. A. K., in *Am. Messenger*.

A Destructive Year.

THE *Detroit Post* in enumerating the events of the past year says: Another event, which, from its very importance, requires no elaborate treatment, is the meeting of the Ecumenical Council and the decree of infallibility which it promulgated in July. It is one of those transactions in history which cannot be limited to any annual statement, but which spread far and wide, before their limits can be described or defined. It is enough to say, that since the pope was voted to be the infallible ruler of the world, and the viceroy of the Almighty, he has lost every foot of his temporal possessions; the concordats which bound his interests to the civil governments of Austria and France have been severed; and the Pontifical Sovereignty now rests, as it ought, upon the spiritual and moral government of the Head of the Church.

Having thus reviewed the events which nobody has forgotten, let us briefly glance at those of less prominence, and which perhaps characterize the year quite as much as those we have been considering, because, humanly speaking, they have been completed, and may be laid away in the archives of memory as of no further use except to the historian and antiquary.

Man and nature have combined to mark it as a year of great destruction. The inharmonies of both have contrived to set the whole earth reeling with clash and conflict. Mexico and California have been upheaved by earthquakes. China, and Thibet, and Italy, have been tossed about like waves of the sea by the convulsions beneath, and many lives were destroyed in both of those countries during the month of October alone. The storms upon the Indian Ocean have been of such unusual violence as to severely injure the "Eastern trade" of England. The wrecks that have strewn the British coast testify to an extraordinary year of disaster in those stormy seas. The Gulf of Mexico was ravaged only two months ago with two terrible storms which destroyed scores of vessels and hundreds of human lives. Twice have Cuba and adjacent islands been prostrated with hurricanes destroying more than a thousand lives and many million dollars' worth of property. In addition to the ordinary fires, which we presume do not differ in number or in the extent of the loss, from those which occurred in other years, there were fierce conflagrations, destroying a third of the city of Constantinople, consuming vast tracts of forest in Canada and New York, and seizing upon human victims as sacrifices to the god whom the Persians worship.

On sea and land the recklessness and ignorance of men or their weakness in presence of Nature when aroused and angry, have furnished the average number, we presume, of railroad casualties, of shipwrecks, and explosions. But there were four maritime disasters demanding special remembrance; the loss of the United States naval steamer *Onesida* in Japanese waters, sunk by the British steamer *Bombay*, in January; that of the City of Boston, wrecked early in the year; of the British iron-clad *Captain*, which went down off Cape Finisterre on the 7th of September, with five hundred persons on board of her, who were all lost; and of the *Cambria*, wrecked off the coast of Ireland on the 19th of October. In these four vessels more than one thousand people perished.

When we add to the destruction wrought by nature the loss which human nature has inflicted, in Cuba, in South America, and in the pleasant land of France, it is hardly extravagant to say that the property thus swept out of existence will scarcely be replaced by the labor of the world for the next ten years. The Chinese have massacred the Christians in China, and the Christians have massacred the Chinese in California.

Dr. Smollett's Guinea.

DR. SMOLLETT, the celebrated physician and writer, was once solicited by a wretched-looking beggar to give him a shilling. By mistake, the doctor handed him a guinea. The beggar turned away, but soon discovered the error. He hobbled back, and returned the guinea. Dr. Smollett was pleased with the man's honesty, that he gave him another guinea, saying as he did so, "What a lodging honesty has taken up with! I

would rather be that man than a dishonest king."

It pleases God to see us honest. If you always live in the fear of God, a blessing will attend you. We must not think that, because nobody is near, we can do wrong and not be wicked. Said a little boy who had gone with his father to steal corn, after they had looked all around,—"Father, you did not look up." The father did not steal any corn that day.

God help you always to look up, and do always only those things which are pleasing in his sight.—E. A. A.

The Judgment Hastens.

MULTITUDES of honest Christian people are in error concerning the nearness, the nature, and the duration, of the day of Judgment. It is generally placed far in the unknown future, and regarded as a mere judicial proceeding, similar to that of an earthly tribunal, begun and ended in a day. And the blind guides teach their willing hearers and readers that the world is destined, by a gradual improvement, under gracious spiritual influences and higher forms of civilization, to glide into the kingdom of Christ; and that the earth, by the constant increase and diffusion of gospel light, converting the nations to Christianity, is to be filled with the knowledge of the Lord as the waters cover the sea. And the blindly-guided love to be deluded by such soothing strains, forgetting the Master's warning of the midnight approach and the startling summons; and they will not believe that the nations are ripening for doom, and that treasures of wrath are accumulating against the dreadful day; nor can they understand that Antichrist and infidelity must perish in storms of mingled fire and blood, and all tyrannous thrones of men go down in an earthquake such as never yet rocked the globe, before the full establishment of Immanuel's universal and everlasting reign. And shall we continue to charm the popular ear with songs of millennial joys, when the Judge is even now at the door? Shall we still congratulate the Church on her prospective gentle transition into the Canaan of perfect peace and righteousness, while there are seas of blood and continents of flame between her and the promised land? Shall we talk of long ages of tranquillity and triumph on this miserable earth, where Satan reigns supreme and sin riots in unlimited license, while the dire prelude of vengeance is thundering over the nations, and the signal-trump of Armageddon is summoning them to the last conflict? Awake, awake, ye heralds of my God, and let the warning thrill the drowsy world—"Fear God, and give glory to him, for the hour of his judgment is come!" The omens are everywhere—natural omens, and political omens, and ecclesiastical omens—omens commercial, and omens mechanical, and omens scientific and literary—omens in the heavens above, and on the earth beneath—in the air, and on the sea; the Moslem trembles for his approaching doom; and the hoary Mystagogue of the seven hills reels blindly toward the brink of the unsounded gulf; and men's hearts are failing them for fear, and for looking after those things which are coming on the earth; and falling thrones, and dissolving empires, and revolution threatening all rule, and Anarchy with crimsoned hands and clotted hair shrieking through the visioned future, and all are heralding Him "who shall judge the quick and the dead at his appearing and his kingdom."—J. CROSS, D. D., in *Banner of the Church*.

The Last Day to the Christian.

WHEN the last day of this dispensation shall arrive, the last tear that you will shed over sin will then be wiped away. You are now blessed in your mourning upon earth; then and at that day you will be comforted forever; for God will wipe away all tears from all eyes, and there shall be no more weeping, or crying, or sorrow. At that day the last doubt shall have gone from your minds like a passing cloud from the sky; the last suspicion of the love of Him whom having not seen, ye love, will be dissipated forever; the glass through which you now see darkly will be broken; and those mysterious dispensations that you cannot understand; that cross, the load and pressure of which you are unable to bear, you will then and there discover to have been messengers from God, reasoning of righteousness, and temperance, and judgment; and that there was as great a needs be that you should have gone through that baptism of sorrow, as there was that Christ should have died upon the cross, or that you should have been washed in his precious blood. You will then discover that your bitterest cup was your most precious one; that your darkest and dreariest night was that in which you grew most; and that the roughest road, and the heaviest storm, and the most crooked way, which seemed to you to be leading you off from the promised Canaan, was the nearest route to the everlasting rest that remaineth for the people of God. You will find, what you feel now, that the bud had a bitter taste; but you will then discover, as you have not yet, that sweet indeed is the flower. At that last day, the last sacrament of the Lord's Supper will be ministered. You will need no Bible there; for all space is radiant with its texts, and texts ten thousand times more precious still. You will need no sacrament of the Lord's Supper then; for you did it in remembrance of One who was not present bodily on earth, and in expectation of the advent of One who is not yet come into the earth. But then there will be no

remembrance of Him, for He is present; there will be no more expectation of Him, for He is come. The sun is risen, the morning star is not wanted; the substance is present, the shadow is not needed; the temple has had its last cope-stone and corner-stone laid upon it, the scaffold must now be taken down and put away forever. In that day the last promise will be fulfilled, the last prophecy will be realized; what is now prospect to your hearts will then be possession—and what a possession! A possession exceeding all prospect, transcending all expectation; till you say, as she of Sheba said of Solomon's grandeur, "Half the glory and excellence of that blessed land was not told us by prophet, by apostle, or by evangelist." The streams are sweet; but how sweet will be the fountain! The bread of our Father's house as it is distributed in crumbs is now precious, but how precious will be bread eaten in his own presence; where "they shall hunger no more, nor thirst any more, neither shall the sun light upon them, nor shall there be any heat!"

The last toil, and struggle, and labor, of which you have now the bitter and tearful experience, will have passed away. The march of duty will be finished, the journey of life will be done, your days and nights of weariness will be ended, you shall enter into rest. "You rest from your labors, and your works do follow you." When one thinks of all the tribulations, the sorrows, the trials, the distresses, the sicknesses, the pestilences, the plagues, the famines, the battles, amid which, as amid the waves of a stormy sea, thousands every day are struggling for a precarious existence, we cannot but hail the prospect, and pray for the joyous advent of that day, when the hopes of the humblest believer shall be realized, and this tangled web shall be unravelled, and these perplexing struggles, and toils, and trials shall be ended; and we shall hear the words—richer, sweeter, deeper, than the sweetest strains that ever angels sung—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And when that day comes, those we parted with on earth, to see no more amid its busy scenes, its trials, and its troubles, to sympathize with us as we suffered, or to strengthen us in the battle of life, shall emerge again from the shadow of the grave. Countenances long hid shall have all the darkness rolled away; voices long silent shall be heard again; broken circles completed; once happy groups more happy than they ever were before. For at that day, when all things old shall pass away and all things new shall begin,

"There shall be no more farewells to the dying,
Or mournings for the dead;
The heart of Rachel, for her children crying,
Will then be comforted."—Dr. Cumming.

Jesus Weeping.

W. G. SCHAUFFLER draws the following interesting reflections on the tenderness which Jesus manifested over human suffering:—

"Jesus wept over the woes of a single city; and do you think that he never wept over the woes of a world? He wept in public, where he certainly would have restrained his feelings as much as possible; and do you not think he wept in secret? Could we lift the sacred veil of his solitary hours, of his seasons of retirement while an obscure workman at Nazareth; of his forty days' fasting and prayer in the wilderness; of his vigils on the mountain top and in the desert,—what prayers! what intercessions! what tears! what tender and heavenly sympathies with the sorrows and woes of humanity, would come to light! His affections were not limited to Judea; he did not love those merely who loved him. He wept at the grave of Lazarus, and over the distress of Martha and Mary; and why not over the great congregation of the dead of a hundred and thirty generations past, and over all the broken hearts of widows and orphans from the beginning of the world? Why not over the distresses of all the sick, the delirium of the deranged, the agonies of the dying? Do you not see why he went about with restless assiduity to console, to comfort, to bind up broken hearts, raising the dead, curing and cleansing and restoring men to the enjoyment of health, sight, hearing, and reason? How could he do otherwise, with a heart like his? He would have done so, though no man would have believed in him on that account, or returned to him a grateful word or look."

Shut Thy Door.

I FEEL all that I know and all that I teach will do nothing for my soul if I spend my time, as some people do, in business or company. My soul starves to death in the best company, and God is often lost in prayers and ordinances. "Enter into thy closet," said he, and "shut thy door." Some words in Scripture are very emphatical. "Shut thy door" means much: it means, shut out not only nonsense, but business; not only the company abroad, but the company at home; it means, let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or he will speak to thee in thunder.—*Cecil*.

JOHN BUNYAN was once asked a question about Heaven which he could not answer, because the matter was not revealed in the Scriptures, and he thereupon advised the inquirer to live a holy life, and go and see.

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

Prophecy and the War.

MANY professed expositors of the prophecies, are racking their inventive powers over recent events in Europe, to make many declarations of the prophecies, the application of which has heretofore been considered settled, apply to the present Franco-Prussian conflict. This conflict, it is true, is a startling one; the revolution that has been accomplished is tremendous, both in the suddenness of its execution, and the extent of its effects; and it is natural that the inquiry should be raised as to what place it occupies in the prophetic chain, and what bearing it has on the fulfillment of the word of God. But we should not allow ourselves to be so carried away with the excitement of these scenes as to rashly unsettle all past expositions, in order to find prophecies adequate, in our estimation, to the magnitude of the present crisis.

There are many prophecies which have been thoroughly studied in less exciting times than these; and an application of them has been carefully and judiciously made in the light of history. These applications have all along, at least till more recent years, been considered as correct and final. But some at present seem to be governed but slightly by these established landmarks; a tendency is manifested by them to concentrate everything upon the present; a striking event transpiring before their own eyes, startles them out of all exegetical propriety; and they immediately tear up all the past, and overwhelm the present actors in the drama of history, with declarations of prophecy, which have heretofore been considered as applying to other actors and other scenes. A well-connected chain of fulfilled prophecy in the past, seems to them of no account, if by any means they can make capital out of the material, for a present sensation.

As the reader may readily guess, Napoleon III. comes in for a large share of these false applications. He is about the worst abused man in this respect, that has ever lived, the most thoroughly expounded of any one now on the stage of action. It makes the head whirl to think what, according to these expositors, the poor fellow is, and staggers the imagination to try to comprehend what he is not. He is the Man of Sin, the Antichrist, the destined monarch of the world, the prince of the covenant, the little horn of Dan. 7, the little horn of Dan. 8, the beast whose number is 666, the head of the beast that was wounded to death, the "vile person" of Dan. 11: 21, the subject of the last 25 verses of Dan. 11 entire, and how much more, we have not been able to sufficiently control our patience to inquire.

These positions, and perhaps more, are asserted in a little publication now before us, entitled "The Alarm Bell;" a document more calculated to excite alarm as to the sanity of the author, than in reference to the events which he predicts as soon to transpire.

Is Napoleon a head of the beast? Is such an application possible? The ten horns of the Roman beast of the seventh of Daniel represent the ten kingdoms that arose out of the old Roman empire. France was one of them. The same empire is represented by symbols, in Revelation, which have seven heads and ten horns, the horns in this case representing precisely the same kingdoms as the horns in the first. France is one of these horns. One of the heads of the beast as presented in Revelation, was wounded to death. Is that also France? In other words, is France at the same time both a horn and a head? When a head of John's beast was wounded to death, was a horn of Daniel's beast knocked off? Did either John or Daniel see any of their symbols made into a chowder as if run into by a lightning express train, at the rate of sixty miles an hour? Patience with such expositions ceases to be a virtue.

Again: Those who make France a head of the beast, have the wounding of that head fulfilled in the fall of the first Napoleon; and the healing accomplished in the coronation of Napoleon III. But lo! Napoleon III. has fallen; and now they have an excellent opportunity for another application—so excellent they cannot resist the temptation; so here goes: The fall of Napoleon III. is a "second fulfillment" of the deadly wound! For such an application they openly contend, and do not even blush. But has the prophecy any-

where spoken of a second wounding, making a "second fulfillment" necessary? Not an intimation of the kind. Thus prophecy is manufactured, when it is lacking, suppressed when there is too much, and stretched and perverted in any other manner necessary, to suit the phantasms of their own brains.

Of the absurdity of making the little horn of Dan. 7, identical with that of Dan. 8, of applying the last twenty-five verses of Dan. 11, to one man, making the king of France the prince of the covenant, and a dozen other things in this medley, we need not speak to any intelligent reader. With respect to the seven heads of the beast, they have always been supposed to denote the seven forms of government that successively appeared in the Roman empire, the seventh and last being the papal, which was wounded to death in 1798. No valid objection has yet been urged against this application; we can offer it without seeming to have lost our senses; then why not let it stand?

But has the present war, then, no significance as viewed in the light of prophecy? Undoubtedly it has; but we think this is secondary rather than primary, remote rather than direct; that is, that its significance pertains to other powers more than to the ones immediately engaged in the conflict. The prostration of France has the effect to fulfill prophecy, or prepare the way for its fulfillment, in two important particulars: 1. It has taken out the last prop of the pope's secular power, and caused the entire consumption of his temporal dominion. 2. It has prepared the way for the overthrow of the Turkish empire. For France is an essential member in the coalition formed to maintain the integrity of that empire; and the revolution which has rendered France unable to interfere in eastern affairs, has had such an effect on other nations, that they are unable to do anything without her co-operation. This state of things could not have been brought about in any other way so rapidly and effectually, as by the overthrow of France. But the loss of the pope's power, and the destruction of the Turkish empire, are marked events to occur at the very close of this dispensation. The present war is leading directly to these results. Has it not therefore significance enough, although its actors may not be personally brought to view on the inspired page? Does it help the matter to bury them beneath a heterogeneous mass of perverted prophecies?

The Political Corruption of Our Nation.

THERE is no surer precursor of ruin, than corruption. It is like the hectic flush on the cheek of the doomed consumptive. When moral principle is lost by the rulers of a people, when those in high places of responsibility and power, cease to regard justice, righteousness, and truth, the stability of that nation is gone. Anarchy and ruin will speedily make it their prey. All history attests this; and our own government may not expect to follow in the steps of past nations as they sunk into vice and corruption, without sharing their fate.

According to the present aspect of affairs, we could not expect this nation much longer to remain peaceful and united, did not prophecy indicate that it will continue as a unit till the end. But this does not prove that the government can long continue; it only proves that the end is very near.

The disgusting objects that occasionally come to the surface on the agitated sea of political strife, only reveal the corruption that exists in the foul depths below. The papers severely comment upon these abuses, and are supposed to be exaggerating; but the half is not told. Astonishing disclosures have been made since the resignation of Secretary Cox; on which the *Nation* says:—

"The newspapers are generally believed to exaggerate most of the abuses they denounce; but we say, deliberately that no denunciation of the condition of the civil service of the United States which has ever appeared in print has come up, as a picture of selfishness, greed, fraud, corruption, falsehood, and cruelty, to the accounts which are given privately by those who have seen the real workings of the machine."

In connection with this, look at the following picture of the state of things in N. Y. City. A late New York daily says:—

"The Rev. D. C. Crawford, D. D., preached last evening at the West Eighteenth street Methodist church on 'Political Reform,' from 1 Sam. 9: 6, 'And he said unto him; Behold now there is in this city a man of God, and he is an honorable man.'"

"This city is governed by a cabal called the 'Ring,' which is in turn controlled by all the thieves, murderers, rum-sellers, rum-drinkers, blacklegs, and keepers of houses of infamy, within the city limits. They say to this Ring, 'Put in nomination for office such men as we want, or we

won't vote for them.' The Ring obeys the commands of this ruffian rabble—this detestable 'riff-raff'—and what is the result upon that most important branch of the government, the judiciary? It has become corrupt, and the ermine has fallen on the shoulders of men before whom it is impossible to secure the conviction of the most notorious criminal."

And these exhibitions of corruption are not the freaks of some individual political monster, but the organized workings of the different parties. For instance, it has come to be the practice of political managers, to make an assessment upon all those holding office under the party, of a certain rate per cent upon their salaries, in order to raise money to promote the interests of the party, and keep it in power. And this assessment is made, not on the legitimate amount of their salary, only, but on the amount, also, which it is calculated they will steal! Think of that! This fact comes to light in the correspondence given below. A person whose salary was \$6,000, was called upon for \$1,000 for party purposes, it being an assessment of 2 per cent upon \$50,000; that is, upon the \$6,000 legitimate salary, and \$44,000 stealings! Thus they proclaim themselves an organized company of thieves, as verily as the lowest combination of villains, who make it their business to purloin goods from the shops of our cities. If history furnishes a parallel to such practices in any nation claiming a position in the social scale above semi-barbarism, we should be glad to learn it.

"In the *Nation* for November, 17th, there is published what that paper very properly declares to be, one of the most singular bits of correspondence ever laid before a civilized public. It has long been usual for the party in power to procure funds to defray election expenses by assessment on the salaries of those in office. But the correspondence from which we give the extracts below presents the agents of the Republican party as levying this assessment, not only on the lawful salary of the incumbent, but on the supposed amount of his stealings. Thus, the salary of Gen. Francis Barlow, of New York, was \$6,000. This was all that an honest man could make out of the place, though others have made out of it as much as \$50,000; and in political circles, this was understood to be the value of the office. Last year, before the time of election, the General received the usual printed circular calling for money towards the party expenses, the blank space for the amount being filled with the words, '\$1,000 for yourself and subordinates.' The General, in his reply, says:—

"I presume this amount was fixed upon, under the impression that this office was very lucrative to me and my deputies. My income from the office can by no possibility exceed \$6,000. The general rate of assessment on salaries I understand to be two per cent, and I enclose my check for \$120, being at that rate. Whether in or out of office, I am desirous of contributing whatever I can afford to the necessary and proper expenses of the party, and I regret that I can now only afford to give this amount."

"As to my deputies, they must each contribute such amounts as they feel able to do. I cannot impose it upon them as a duty, and I cannot undertake to collect anything from them. I have submitted the communication to my subordinates, and you will no doubt hear from them. Yours, etc., FRANCIS C. BARLOW.

United States Marshal.
"This check for \$120, was returned to General Barlow, with the statement that the assessments made on government officials were not made on a basis of two per cent on their salaries, but on the ascertained income of their respective offices. General Barlow, in his reply, says:—

"You speak of the 'ascertained value of my office,' as distinguished from its salary, which is only \$6,000. I do not know from where you ascertained its income; but I do know that whoever has received more from it than \$6,000 per annum has not received it honestly. I should be sorry to believe that dishonest gains of public officers were so recognized and accepted as matters of course, that they are made the basis of expected contributions," and adds, 'The check for \$120 is at the service of the committee if they feel that they can accept it.' This last letter was returned to the writer without observation, and the check never called for."

All honor to Francis C. Barlow, the man who stood up against such political rottenness, and refused to barter his honor for his office! But what a state of things does this reveal! Does not the prophet's description apply here: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores?" And what is the threatening against such a state of things? A country desolate, cities burned with fire, and for the evil doers, the fate of Sodom and Gomorrah.

A COBBLER at Leyden, who used to attend the public disputations held at the academy, was once asked if he understood Latin. "No," replied the mechanic, "but I know who is wrong in the argument." "How?" asked his friend. "Why, by seeing who is angry first."

Thoughts on the Book of Daniel.

CHAPTER XI. (CONTINUED).

VERSE 7. But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail, &c. and shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north. 9. So the king of the south shall come into his kingdom, and shall return into his own land.

This branch out of the same root with Berenice, was her brother, Ptolemy Kuergetes. He had no sooner succeeded his father, Ptolemy Philadelphus, in the kingdom of Egypt, than, burning to avenge the death of his sister, Berenice, he raised an immense army and invaded the territory of the king of the north, that is, of Seleucus Callinicus, who, with his mother, Laodice, reigned in Syria. And he prevailed against them, even to the conquering of Syria, Cilicia, the upper parts beyond the Euphrates, and almost all Asia. But hearing that a sedition was raised in Egypt, requiring his return home, he plundered the kingdom of Seleucus, took forty thousand talents of silver and precious vessels, and two thousand five hundred images of the gods. Among these were the images which Cambyses had formerly taken from Egypt and carried into Persia. The Egyptians being wholly given to idolatry, bestowed upon Ptolemy the title of Kuergetes, or the Benefactor, as a compliment for his having thus, after many years, restored their captive gods.

This, according to Bp. Newton, is Jerome's account, extracted from ancient historians; but there are authors still extant, he says, who confirm several of the same particulars. Appian informs us that Laodice, having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge those murderers, invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterward by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north. Polybius affirms that Ptolemy made himself master of all the country from mount Taurus as far as to India, without war or battle; but he ascribes it by mistake to the father instead of the son. Justin asserts that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. The king of the south thus came into the dominion of the king of the north, and returned to his own land, as the prophet had foretold. And he also continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse; and Ptolemy Euergetes survived him for four or five years.

Verse 10. But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.

The first part of this verse speaks of sons, in the plural; the last part, of one, in the singular. The sons of Seleucus Callinicus, were Seleucus Ceraunus and Antiochus Magnus. These both entered with zeal upon the work of vindicating and avenging the cause of their father and their country. The elder of these, Seleucus, first took the throne. He assembled a great multitude to recover his father's dominions; but being a weak and pusillanimous prince, both in body and estate, destitute of money and unable to keep his army in obedience, he was poisoned by two of his generals after an inglorious reign of two or three years. His more capable brother, Magnus, was thereupon proclaimed king, who, taking charge of the army, retook Seleucia, and recovered Syria, making himself master of some places by treaty, and of others by force of arms. A truce followed, wherein both sides treated for peace, yet prepared for war; after which Antiochus returned and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself. Here is the "one" who should certainly overthrow and pass through.

Verse 11. And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

Ptolemy Philopater succeeded his father, Euergetes, in the kingdom of Egypt, being advanced to the crown not long after Antiochus Magnus had succeeded his brother in the throne of Syria.

He was a most luxurious and vicious prince, but was at length roused at the prospect of an invasion of Egypt by Antiochus. He was indeed "moved with choler" for the losses he had sustained, and the danger which threatened him; and he came forth out of Egypt with a numerous army to check the progress of the Syrian king. The king of the north was also to set forth a great multitude. The army of Antiochus, according to Polybius, amounted on this occasion to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. In the battle, Antiochus was defeated, and his army, according to the prophecy, was given into the hands of the king of the south. Ten thousand foot and three thousand horse were slain; and over four thousand men were taken prisoners; while of Ptolemy's army, there were slain only seven hundred horse, and about twice that number of infantry.

Verse 12. And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands; but he shall not be strengthened by it.

Ptolemy lacked the prudence to make a good use of his victory. Had he followed up his success, he would probably have become master of the whole kingdom of Antiochus; but contenting himself with a few menaces and a few threats, he made peace that he might be able to give himself up to the uninterrupted and uncontrolled indulgence of his brutal passions. Thus, having conquered his enemies, he was overcome by his vices, and, forgetful of the great name which he might have established, he spent his time in feasting and lewdness.

His heart was lifted up by his success, but he was far from being strengthened by it; for the inglorious use he made of it, caused his own subjects to rebel against him. But the lifting up of his heart was more especially manifested in his transactions with the Jews. Coming to Jerusalem, he there offered sacrifices, and was very desirous of entering into the most holy place of the temple, contrary to the law and religion of that place; but being, though with great difficulty, restrained, he left the place, burning with anger against the whole nation of the Jews, and immediately commenced against them a terrible and relentless persecution. In Alexandria, where Jews had resided since the days of Alexander, and enjoyed the privileges of the most favored citizens, forty thousand, according to Eusebius, sixty, according to Jerome, were slain in this persecution. The rebellion of the Egyptians, and this massacre of the Jews, certainly was not calculated to strengthen him in his kingdom, but was sufficient rather to almost totally ruin it.

Verse 13. For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.

The events predicted in this verse, were to occur "after certain years." The peace concluded between Ptolemy Philopator and Antiochus, lasted fourteen years. Meanwhile Ptolemy died from intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child then four or five years old. Antiochus, during the same time, having suppressed rebellion in his kingdom, and reduced and settled the eastern parts in their obedience, was at leisure for any enterprise, when young Epiphanes came to the throne of Egypt; and thinking this too good an opportunity for enlarging his dominion to be let slip, he raised an immense army, "greater than the former" (for he had collected many forces and acquired great riches in his eastern expedition), and set out against Egypt, expecting to have an easy victory over the infant king. How he succeeded, we shall presently see; for here new complications enter into the affairs of these kingdoms, and new actors are introduced upon the stage of history.

To Correspondents.

D. BRIGGS: We understand that Jesus, in John 11:25, 26, carries the mind forward to the time of the resurrection. He said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." When shall he live? At the resurrection at the last day. This is the time, and not before. And he continues: "And whosoever liveth and believeth in me shall never die." Liveth, when? Why, at the time he had first spoken of, when believers who now are dead live again, at the resurrection. That is, whosoever is alive at the time when the resurrection of the righteous takes place, and is then found believing in Christ, he shall never die, but, as the Scriptures elsewhere inform us, shall be translated, without seeing death, into the kingdom of God. Thus this lan-

guage of Christ, instead of being a dark saying, becomes a most comforting and cheering promise.

The Giver Is the Gainer.

"REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. If all believed this assertion, there would be less desire to receive, and more would covet to be givers. Yet it is doubtless true, whether it is believed or not. The apostle Paul calls attention to this saying of our Lord, which had otherwise remained unrecorded; and his life and labors were such as to convince all that he, for one, believed it true. His own hands had ministered to his own necessity and the necessity of those who were with him. He had set an example so that others might willingly labor to support the weak. And in harmony with this great truth concerning giving and receiving, he says to the Philippians, "Not because I desire a gift; but I desire fruit that may abound to your account." Phil. 4:17.

Here the same principle is required. The fruit of giving abounds to the account of the giver. He is the gainer.

All have the privilege of sharing in this fruit. The blessing is not confined to those who can give largely. The pureness of the motive is weighed, rather than the gift. The large gift given to be seen of men and admired by them, has its reward in human honor and applause. "Verily, they have their reward." They gain the object sought; but it is worthless. But the mites given by the poor, with an eye single to the glory of God, amount to more than all such; yes, and more than all that is given with good motives from those that have an abundance, and consequently feel not a sacrifice.

And it should not be forgotten by ministers that the priests who received tithes from the people had the privilege of giving a tithe of the tithes thus received to the Lord. Those who receive means consecrated to God have the privilege of doing something that may abound to their account. If they fail to embrace this privilege, they are the losers; since they permit the blessing which might be theirs to rest upon others. If they receive much, they certainly cannot afford to lose this privilege; but if they receive but little, by withholding, they sell it very cheaply. Can they afford to sell out cheaper than Esau did? R. F. COTTRELL.

The Model or Creation Week.

THIS week is composed of six days of labor and one day of rest; but it is significant in that it was marked by the example of the Almighty, who made our world in six days and rested the seventh day. We call this week the model week, because God made it thus, immediately after his rest from his works on the seventh day, by sanctifying, or setting apart to a holy use, the seventh day; "because that in it he had rested from all his work which God created and made." Gen. 2:2, 3. By this act of sanctifying the seventh day, Jehovah marked off our week, which corresponds with, and is moulded after, the creation week. This correspondence between our week and the first week of time is also made prominent by the fourth commandment, which enjoins the sanctification of God's rest-day, the seventh day, and grants us the days on which God wrought, in which to do our own work. The reason for thus laboring on the first six days of the week and resting on the seventh, is expressed as follows in the Sabbath law: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [or rest-day] and hallowed it." Ex. 20:11.

Man was made in the image of his Creator to imitate him in his imitable perfections; and in performing our work the days on which God labored, and resting the day on which he rested, we commemorate his work and rest, and gratefully acknowledge him as our Creator and the author of all our blessings.

A rest implies a work performed; and the seventh-day Sabbath is a fit memorial of God's rest from his works. It is a sign between God and his people that they may remember him and know that he is the Lord. Ex. 31:1; Eze. 20:12, 20.

In the Bible there is always a fitness between a memorial, and the event it commemorates. Thus the Israelites ate the passover in haste with unleavened bread to represent the manner in which they left Egypt. And we Christians in partaking of the Lord's supper with wine, properly bring to mind the broken body and spilt blood of our dear Saviour; and in being "buried with him by baptism," we show forth his burial and resurrection. So in resting from our works on the seventh day, which God blessed and sanctified, and from which he has never removed his blessing, we memorialize God's resting from his works on that day.

Again, we celebrate our birth on the day on which we were born; and the seventh day is the birthday of our world, the day that saw the works of God complete.

But notwithstanding this natural correspondence that should exist between the creation week and our week, efforts are made to disconnect God's example from our duty with reference to the Sabbath, by asserting that the days of creation were not literal days, but immense periods of time, or millions of years. We think that the

following reasons are sufficient to refute this position:

1. The days of creation are composed of the evening and the morning, day and night, the same as our days. That the terms evening and morning are equivalent to a day, is evident from the fact that in the Hebrew of the text: "unto two thousand and three hundred days, then shall the sanctuary be cleansed," Dan. 8:14, we have: "unto two thousand three hundred evening morning," etc. See margin.

2. They are the same as those that are ruled by the sun, moon and stars. After the sun, moon and stars were made light-bearers, i. e., from the fourth day and onward, they served "to divide the light from darkness," day from night, etc.; and light and darkness, day and night, existed before the fourth day, and meant the same before as after that day, if words are expressive of ideas. Compare verses 5, 17, 18, etc. Therefore if the days of creation were immense periods of time, millions of years, the earth must have revolved millions of times slower in those days than it does at the present time; and the plants, herbs and trees, the fishes, and the birds of the air, must have had long days and nights in those remarkable times.

3. They are spoken of in the historical part of the Bible without the use of parables or figures. One very important feature of history which is to be handed down to posterity, is that it be written in plain language, and free from expressions which would lead the reader astray; and when God causes a history to be written, he will, of course, characterize it with this essential qualification. Consequently, when Moses, actuated by the Spirit of God, calls those periods in which Jehovah wrought, days, he simply means days, and nothing else.

4. The fourth commandment calls them days. Now it is much more important that law be written in plain language, than it is that history should be so written. Ambiguity in the law of God leading to its violation, would make God the author of sin, and would make him unjust when he punishes the transgressor.

5. They are nowhere in the Scriptures explained to mean anything else but days. Hence if they are immense periods of time the Bible is not a sufficient rule of faith.

6. Their connection with the seventh day proves them to be literal. We are told what God did on the first six days, and then, without any break in the narration, it is said that God rested on the seventh day. To illustrate: you have seven bushels of corn, and decide to sell six of them, but to retain the seventh. Is not the seventh a bushel as well as the first six? You have seven dollars, and dedicate the seventh to the Lord; may you therefore give him but one mill? But,

7. If they are not literal, neither is the seventh day literal; for the same term which is used to denote the length of the periods in which God wrought, is also used to denote the length of the period in which he rested. If, therefore, the six days of creation were immense periods of time, or millions of years, as Adam was created on the sixth day he must have lived a part of an immense period of time, one whole immense period of time, the seventh day, and hundreds of years besides. How much would this make? One million of years, at least. But the record says: "And all the days that Adam lived were nine hundred and thirty years; and he died." Gen. 5:5.

But there are some who, to evade the force of God's example in resting from his works on the seventh day, claim that God's rest is not past; that it covers the whole period of redemption, in which God is now resting. In reply we would say that God's rest was in the past when the seventh day was blessed and sanctified. "God blessed the seventh day and sanctified it, because that in it he had rested." Gen. 2:3. But if the first seventh day is not past, the observance of the Sabbath in the past has been premature, and based upon an untruth; for it was enjoined to commemorate a rest that was complete.

Equally inconsistent is the position of those who, seeing the force of the terms bless and sanctify as applied to the seventh day, claim that God blessed and sanctified the seventh day in the wilderness of sin and not in Eden, and that therefore God's example may have been binding only on the Jews. They have no divine authority to substantiate this position. The Bible nowhere affirms that God blessed the seventh day in the wilderness of Sin. It is there spoken of as an existing institution. The Israelites having, on their own accord, and without any new order from the Lord or from Moses about the Sabbath, prepared to keep the seventh day, Moses approves them by saying, "This is that which the Lord hath said, To-morrow is the rest of the holy [sanctified, French Trans.] Sabbath unto the Lord." And the Lord had a law on the Sabbath before this. See Ex. 16:28, etc. Hence the seventh day had been previously sanctified, and we trace back its sanctification through the patriarchal custom of reckoning time by weeks and sevens of days. Gen. 7:10, 12; 29:27, 28, etc., to God's act of sanctifying it as soon as he had rested from his works on the seventh day. The facts of God's blessing and sanctifying the seventh day are given in a plain and connected account of the creation, and as immediately following God's rest on the seventh day. Therefore those who place God's act of sanctifying the seventh day in the wilderness of Sin, must, to be consistent, adopt the position that the creation and Jehovah's rest also took place in the wilder-

ness of Sin, thus leaving no room for the account of those who are reported to have lived on earth before that time, unless it be claimed that they occupied some other planet! No, the same necessity to remember the Creator by keeping the Sabbath day existed before the Jews were known; and God had provided for this necessity by sanctifying the day of his rest at creation.

We cannot follow the example of Jehovah in the creation week by sanctifying the first day of the week. In doing this we rest on the day in which God commenced his work, and labor the day that he employed in resting; and form a week that does not correspond with the model week, and this too without any authority from Scripture. For God has never told us to keep the first day of the week; he has never blessed and sanctified that day or called it the Sabbath or Lord's day; and that day never was kept holy in New Testament times. It occurs but eight times in the New Testament. It is mentioned six times by four evangelists (Matthew and Luke each once, Matt. 28:1; Luke 24:1; and Mark and John each twice, Mark 16:2, 9; John 20:1, 19) with reference to the resurrection of Christ to show that he was raised on the first day; and it was necessary for the evangelists to mark the day of his resurrection as well as that of his death (which was the day before the Sabbath, Mark 15:42; Luke 23:54; John 20:31), to prove the Saviour's prophecy true, that he should rise the third day. Matt. 16:21; 20:19; 1 Cor. 15:4. The Sabbath was then kept by Christ's followers, Luke 23:56, and the first day was regarded as a business day by the disciples, who at the close of the resurrection day did not all believe that he was risen from the dead, and were at home eating a common meal. Luke 24:1, 13; Mark 16:9-14; 14:15; Acts 1:13; John 20:19, 26.

The seventh text that mentions the first day, Acts 20:7, etc., simply speaks of a farewell meeting held at Troas during the night of that day, corresponding with our Saturday night; and the light part of that day was spent by Paul and his companions in traveling on a long journey to Jerusalem. But it was the manner of Paul, who delighted in the law of God of which the Sabbath is a part, to preach on the Sabbath day to the Gentiles as well as to the Jews; and it is recorded that on one occasion he preached that day at the request of the Gentiles, when the Jews were turning against him. Acts 17:2; 16:13; 13:14, 42, 44; Rom. 7:22. The fact that the disciples met at Troas to break bread (and this is the only record in the New Testament of a religious meeting being held on the first day) does not prove that they kept that day. It sometimes happens that for a want of time on the Sabbath, we celebrate the Lord's supper at the close of the Sabbath or Saturday night. Is this evidence that we keep Sunday?

The eighth and last text that mentions the first day, 1 Cor. 16:1-3, sets forth a system of finance to be attended to by Christians by themselves, or at home, Greek, on the first day of the week, which Seventh-day Adventists are wont to do; and the church at Corinth to whom these instructions were especially addressed, were raised by Paul, who, while among them, labored at tent-making, and preached "every Sabbath day." Acts 18:1-11.

Dear reader, this is all that is said in the New Testament about the first day. Can you keep it at the neglect of God's holy rest day? Dare you call the seventh day a Jewish Sabbath, when God himself made it by resting upon it and blessing and sanctifying it in Eden? God did not rest because he was weary; but to be refreshed in contemplating the perfection and excellence of his works, and to set an example for man to follow. Isa. 40:28; Ex. 31:17; 20:11; Mark 2:27. Is not the example of God more worthy of imitation than that of man? Can it be despised by any of his creatures? It was worthy of the imitation of our first parents, who were far superior to us in their physical, mental, and moral organizations. Are we more excellent than they? If they needed the Sabbath, much more do we. And when this earth shall be restored to more than its Eden glory, the immortal saints shall keep the Sabbath in honor of the great God. Isa. 66:22, 23. May we now cheerfully keep it, calling it "a delight, the holy of the Lord, honorable." Isa. 58:12, 13.

D. T. BOURDEAU.

The Broad Platform.

"THE commandments of God and the faith of Jesus." With a foundation so broad, so all-enduring, our lives should be as shining lights. More is required of us than of those who do not profess to live in accordance with present truth. We have no right to live narrowly, and selfishly; no right to give place to an impatient, fault-finding spirit, clouding with discord the air of home and depriving ourselves of the blessed presence of the holy angels.

We have no right to join in the circulation of rumors that may blight the lives of others; no right to feed upon the short-comings of our brethren and sisters until we bring upon ourselves spiritual starvation.

It is our privilege and our reasonable duty to add to our faith, virtue, then add the knowledge, temperance, patience, godliness, brotherly kindness, and charity, lest we be "unfruitful in the knowledge of our Lord Jesus Christ."

C. P. A. W.

New Bedford, Mass.

I'M A PILGRIM.

I'm a pilgrim: and my journey were a desert lone and drear;
But the hope that cheers my pathway, that my Saviour's very near,
Ever helps me to press forward, with an eye upon the prize,
In the sweet home country shining, where my Father's mansions rise.

I'm a pilgrim and a stranger, in this world I have no home;
But the blessed promise written, that my Saviour soon will come,
Fills my aching heart with gladness and each trial disappears
As I think upon my heavenly home, in yonder blissful spheres.

I'm a pilgrim; night and morning bear me farther on my way.
To the time when Jesus will appear, that bright eternal day;
Then I'll cast all else behind me, while these thoughts my heart engage.
My Saviour soon is coming, and short is my pilgrimage.

I'm a pilgrim; but just yonder, do my yearning eyes behold
The Jasper walls, the pearly gates, the city of pure gold.
Pilgrim, arise, and struggle on, let this thy spirit cheer;
There's a home reserved for thee in Heaven if thou art faithful here.

East Saginaw, Mich.

L. J. GEROY.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Delta and Jay, Mich.

DECEMBER 1-11, I gave thirteen lectures at Delta, Mich. The house was crowded most of the time and the interest good. As near as could be ascertained, about fifteen had fully decided to keep the Bible Sabbath, but the investigation was still going on, and a good prospect of others' taking a stand for the truth.

Urgent calls from other places decided me to leave Delta, and Bro. Lamson remains to follow up the work.

I made a short visit to my father's, and friends in Tyrone, and spent the Sabbath very happily at my sister's. Since I saw her two years since, she had embraced the truth and united with the church at Holly. How rejoiced was I to find that the subject of so many prayers had at last come out whole-hearted on the present truth.

The week of the holidays being unfavorable to commencing in a new place, I turned aside to visit the church at Jay, and have had thirteen meetings. The interest has been growing, and good is done. Some who had been discouraged are revived, and a better prospect is before them.

Just before the Sabbath we were agreeably surprised by the arrival of Bro. and Sr. White. Their testimony during the two days of their stay has removed much prejudice in the community, and greatly encouraged the believers.

By request I remain to follow up the interest this week.

M. E. CORNELL.

Jay, Sag. Co., Mich., Jan. 1, 1871.

Pern, Iowa.

PERU is nine miles south-east of Winterset. It is a very small place—fifteen or twenty houses only—but is in a good farming district. During the tent-meeting at Winterset, some here became interested, who urged us to come and lecture to them. So, as soon as the way opened, we came. There is one meeting-house in the place owned by the Christian denomination. It was believed that we could have this house; but when it came to the test, a few ruling members objected, and stated a very bitter feeling against us and those wishing us to come. A large, new school-house, just finished, was opened to us; so we lost nothing, while our enemies have turned many of the church against them, by their unchristian course.

The first five days, we had excellent weather and good roads. A good interest was manifested. People came from several miles around, and the congregations increased up to that time. Then the weather turned exceedingly cold, so much so, that none could come with teams. This weather has lasted over one week now, and has cut our congregations down very small. But we are hoping every day for a change. Those who have attended, seem nearly all satisfied. Have spoken a few times, on the Sabbath; but so far as we know, only a few have decided to keep it—perhaps five or six.

Christianity is evidently at a very low ebb here. Unity and brotherly love appear to be very scarce. We still hope to accomplish some good. Times are exceedingly hard, hence we sell but few books. Bro. Gifford, one of their trustees and deacons, kindly entertains us while we are here.

D. M. CANRIGHT.

Missouri.

BRO. R. J. LAWRENCE is still laboring in this State. His efforts are having the effect to stir up some opposition. One Eld. Thompson has been trying to meet him on the Immortality and Sabbath questions. Bro. L. has been employed for some time past exposing his arguments, and is now holding meetings at Big Spring, Kansas.

New England.

I RETURNED from Maine to Boston, Dec. 5. Evidently there is no place in the East where there are more influences brought to bear against the truth than in this wicked city. Yet God has a people here that love him and are willing to show their love by keeping his commandments. Some have gone from them, for they were not of them. A goodly number are becoming more and more established in present truth. Union and love is evidently deepening in their hearts.

The effect of the tent meetings cannot at present be known. The truth is at work in many hearts, and if the brethren continue faithful, I see no reason why there may not be accessions to their number continually.

The Judgment alone will reveal the result of the labor that has been put forth in Boston and vicinity. A Bible-class and Sabbath-school have been organized, and a good degree of interest is manifested. The S. B. figures show they are in earnest. The missionary spirit is getting hold of some. Tracts are being circulated. There should be a hundred dollars' worth of tracts circulated in the vicinity of Boston within the next four months to those who will read. The attention of the people must be called to this subject. Then, if in the providence of God a tent be run there next season, an ingathering of souls may be seen. When true love actuates individuals, burdens will be borne, responsibilities taken, not for a reward, but for the glory of God. Those who cheerfully volunteer to act this part in the cause of God will finally find that great gain is the result of every such effort.

Dec. 26, I left for South Lancaster. Met with brethren and sisters in the evening, also the evening of the 27th; and last evening we celebrated the ordinances of the Lord's house. The hearty confessions with the free flow of tears indicated that God was in our midst. All felt like renewing our consecration to God and his cause. I leave to-day for Dartmouth, Mass.

S. N. HASKELL.

Dec. 29, 1870.

Nashville, Mo.

I SPOKE once by invitation in a private house on my way home from the Kansas camp-meeting. Remained at home until Nov. 4, during which time I held some meetings with the church at Avilla, baptized six and received four into the church.

November 4, commenced a series of meetings at Nashville, Barton Co., Mo. Continued to Dec. 19. Thirteen have signed a covenant to keep the commandments of God, and the faith of Jesus. Some others I understand are keeping the Sabbath. I have reviewed two discourses preached against the seventh-day Sabbath and law of God. I still desire the prayers of God's people.

H. C. BLANCHARD.

Newfane.

COMMENCED meetings here Nov. 19, 1870, closed Tuesday, Dec. 27. Fourteen have embraced the truth, resolving to keep all the commandments of God and the faith of Jesus. A large number more are confessedly under deep conviction, some of whom there is reason to hope and expect will take up the cross. On the request last evening that "those who believe the Bible taught the necessity of observing the seventh day as the Sabbath of the Lord," should manifest it, over twenty-five arose.

This cheering result is the legitimate consequence, under the blessing of God, of the earnest and continual prayers of the church at Olcott, and the earnest, self-sacrificing labors of those dear brethren and sisters, who, despite the inclemency of the weather and hard roads, came night after night a distance of seven miles, and on arrival entered heart and soul into the work.

Pray for me. CHARLES B. REYNOLDS.

Where Are the Laborers?

NOT only may it be said that the fields are white for harvest, and the laborers are few, but the harvest is perishing, and the laborers are less than few. Lovers of the present truth, consider your duty in this matter. The Lord said, Pray. Are you doing it? And when you pray for the Lord to raise up laborers to go forth into his harvest, consider what you can do toward accomplishing the result for which you pray. Bro. H. S. Gurney writes from Memphis, Mich.:

"In every direction from this place, east, west, north, south, within a circle of twenty miles, there are calls for labor. The cry is, Send some one here. I gave three discourses twenty miles west of here. One family of influence have commenced to keep the Sabbath. They want a course of lectures. But where are the laborers? If some one could come here, I could help them to fields of labor that look fruitful. I rejoice that the work of God seems prosperous in the hands of his servants. I am well pleased with the enlargement of our paper, and the seeming courage of the worn instruments at the Office. May God's blessing continue, and may we all be aroused to lay hold of this work in earnest."

THREE things to govern—temper, tongue, and conduct.

What Shall We Do with the Mill?

It is often quite perplexing to business men to know how they can keep the Sabbath and carry on their business. A case of this kind occurred while I was urging an aged father, of some eighty-five winters, to keep a few of God's holy Sabbaths, before he should go hence. He had given up business generally, yet felt an interest for his son who owned a saw-mill. While I was urging the observance of all the commandments, his inquiry was, What shall we do with the mill? My reply was, Shut down the gate. In various ways I would bring his mind to the question of keeping the Sabbath, as a few, at most, was all he could keep. Each time he would ask, What shall we do with the mill? Customers will come and want work, &c. Each time I would say, Shut down the gate.

Well, father and son commenced about that time to remember the Lord's rest-day, and to do no manner of work on sacred time. I saw the son some six or eight months after. I asked him how he got along with the mill, and keeping the Sabbath. His ready reply was, Just as well as when I kept Sunday. We have no more trouble or difficulty.

He saw the difficulty, and arranged for it. He told his numerous customers, living from one to twenty miles around, that the seventh day was the Sabbath, and he was going to keep it; and after they once knew it, they must not expect to do business with him on that day. He told them kindly, gave his reasons, and the difficulty was over. A few might have come, having forgotten, or thinking they could turn him. All such had their trouble for their pains, grew wiser, and the next time came on another day.

To all that see lions in the way, I would say they are chained. Shut down the gate. Trust in God. Give him a chance to work for you. Do your duty. Do what your Maker tells you to do. He will take care of the rest. Nothing shall harm you. It is a want of faith on your part; that is all. You have not learned to trust God as you should, nor as Daniel did. Dan., chaps. 3 and 6. Venture right out. Obey God. Keep his commandments, and live.

C. O. TAYLOR.

Jesus is Coming.

YES, and who of us does not believe that his coming is near? This being the case, how strange that we are not every moment engaged in the service of our Master, and that the truth is not in our hearts as a burning fire shut up in our bones; so that we could not keep still if we would; but be always ready for every good word and work.

But how is it with most of us? Sometimes pressing forward with eagerness, then sinking down in stupidity and indifference, or in gloom and despondency. At times patiently toiling on under heavy burdens, because God wills it thus, at others, ready to sink beneath them. Like the tide ebbing and flowing. At one time all zeal in the Master's service, and for the salvation of souls; and then seemingly forgetting that we even have a soul of our own to save. Why is this? Ah! we lose our hold of the arm of Omnipotence. Were it not so, he would surely keep us.

But there are so many difficulties in the way. Yes, indeed, more than we fully realize. The strength of that wily foe, who is described as a roaring lion going about seeking whom he may devour, his sleepless vigilance and earnestness in his work of destruction, we realize in a very small degree. When our minds are caught away from God by worldly objects, and cares of this life; then Satan is at hand to bind us in his net, and we soon find we have done something to displease God, and perhaps reproach the cause we profess to love. And must it be always thus with us? No; neither will it be; for unless we get so awake that we shall keep awake, we shall soon be left to ourselves.

But Jesus is soon coming. Are we ready to meet him? Are our hearts and hands clean? Are there no stains of sin remaining upon us? Who can say he is ready? And if not, how dare we lose a moment of the short, preparing hour which is left us? Oh! how great the work before us. Let us not sleep, then, but redeem the time because the days are evil.

Are we earnestly asking, "Lord, what wilt thou have me to do?" what crosses to bear? what idols to give up? what sacrifices to make for him? what words to speak? how we shall order our ways, that we shall best please him?

God wants laborers, not idlers; workers, not drones; and, shall I say, lovers of the truth and not talkers? True the talking of the truth is all right, providing it is not done in the rough, harsh spirit of the bigot, but in a Christ-like spirit of meekness and humility. If our lives correspond with our talk, those that hear will be the more favorably impressed. Worldlings know how those should live who are looking and waiting for their Lord; and they are watching us closely. Souls for whom Christ died are precious; and they are perishing all around us. If we are but stumbling-blocks in their way, will not their blood be required at our hands?

May God forgive us our past unfaithfulness, and help us hereafter to be diligent in his service, helps instead of hinderances to his cause, and so humble ourselves before him that he can work for us, and through us.

M. E. WILLIAMS.

Erie Co., N. Y.

Implacable.

THE definition of this term as given by Webster is, "Not to be appeased; that cannot be pacified; constant in enmity." The apostle in his letter to the Romans, chap. 1:31, gives this among many other things as a characteristic disposition of the ungodly, and furthermore declares that its possessor is worthy of death. The true Christian is said by the Scriptures to be conformed to the image of God's Son by the renewing of the mind. The works of the flesh are no more manifest. Rom. 8:21; 12:2. Thus is the tree become good and the fruit good. This transforming process, however, is often a slow work and is too seldom fully accomplished for want of care and watchfulness and complete submission to God's will.

Implacability is so tenacious of life, so hard to root out of the heart, that it has been necessary for the Saviour to give special directions and warnings in regard to it. "For if ye forgive men their trespasses your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Matt. 6:14, 15.

Peter asked the Lord, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee, until seven times: but, until seventy times seven. Matt. 18:21, 22. God is merciful to us. While we were yet sinners, Christ died for us. Could we call to mind our iniquities and number all our transgressions we would not dare to so much as lift our eyes toward Heaven, yet God's blessings distill upon us like the dew. May the Lord help us to deal as gently with our fellows as he has in all the past dealt with us. He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. If we love those that love us we do no more than others. We are to love our enemies and lend, hoping for nothing again. By doing this our reward is to be great, even to be called the children of the Highest; for he is kind to the unthankful and to the evil. But what does this mean, To lend, hoping for nothing again? Simply that to receive as much again should not be our object in lending, but to do good, not hoping for reward; and let love to all be the mainspring of our action. And if he trespass against thee seven times in a day and seven times in a day turn again to thee saying, I repent, thou shalt forgive him. Well, says one, if my brother will do this, I will forgive; but if not, what then? Then the Saviour's example makes duty plain; and surely we ought not to pray the Father for what we are unwilling to do ourselves. Luke 23:34.

D. H. LAMSON.

Patience in Trouble.

THE past year has been the most trying one to myself and family I think we have ever seen. One misfortune after another, in quick succession and unexpectedly, has come, until we have lost nearly all we possessed; then came sickness from which we have suffered for nearly six months, and are still enduring, without a home of our own. Yet I think I have never realized so much my own unworthiness and have never felt more like resigning all into the hands of my Heavenly Father; and I feel confident that nothing can befall me without his permission. The language of my heart still is, Let me remain in the crucible until I reflect more perfectly the image of my divine Lord. I am aware that I need every trial that I am called to endure, and if I may but be purified and fitted for the society of the pure and holy in my Father's kingdom, it is enough. Soon the chilling winds and the poisonous atmosphere will be passed, and if faithful to God, I shall be freed from sin and all its consequences, and with those whose society I would gladly enjoy, bask forever in the light of my Saviour's countenance.

P. J. CORNELL.

Kent Co., Mich.

Duties of Parents.

THE family relation is one of a very interesting character. How pleasant it is to visit those families where each member fulfills his or her duty to every other member faithfully—where love rules in every heart. And it is still more pleasant to be a member of such a household. Such a family is an honor to the cause of God. But alas! there are disorderly homes among those who are called commandment-keepers! The fifth commandment reads: "Honor thy father and thy mother." One of the crying sins of these last days is disobedience to parents. This disobedience is, to a great extent, the result of unfaithfulness on the part of parents. Great responsibilities rest upon parents; yet few realize this.

Children should be regarded, not as playthings, or pets, but as moral beings who may be saved, or lost. The early instruction and training of children has very much to do in shaping their future course, and determining their final destiny. This instruction and training, to a great extent, devolves upon parents.

Let us consider some of the things so important to be taught to the young.

To revere God and his worship. They should learn that the Bible is a sacred book; that the Sabbath is a sacred day; and that the worship of God is sacred. They should be taught to behave with propriety during the seasons of morning and evening devotion in the family. Then everything else should be laid aside; and as the word

of God is read, and prayer offered, all should be quiet, and respectful attention should be given to the word and worship of God. How unbecoming on such occasions for some of the children to be absent, and others who are present to be engaged in play, making wry faces, sitting in some strange posture, reading books, or making sport, or talking about passing things around, and paying no attention to the solemn worship of God! And in public worship, there should be order. Noise and confusion ought not to be there.

Children should be taught to treat older persons with proper respect. In olden times, the young were required to pay especial regard for the "hoary head." Now little children do not pay so much regard to their grandparents and other very aged persons as they do to children like themselves. Parents are treated by them with great impertinence; contradicted, disobeyed, abused! Among the families of the open ungodly we expect these things; but such things are disgraceful in the families of Sabbath-keepers! And yet they do occur among us. And parents are responsible for it.

Again, children should be effectually taught obedience in all things. In many houses, family government is a farce, nothing more! The commands of a father or a mother are never enforced. These houses are often scenes of confusion in consequence. Family government is essential to the present and future happiness of both parents and children. There can be no family government worth anything when obedience is not secured. This obedience is not a languid and dilatory yielding to repeated threats; or arguments and persuasions; but a prompt and ready acquiescence in the will of the parent. Without this is secured, all prayers, good instructions, and constant efforts to please and make the children happy, will be of no avail to secure the object.

Parents should commence their efforts to secure obedience at a very early period of the child's life; just as soon as the children can understand what the wishes of the parents are. This should be taught so effectually that the child will feel that he must not disobey. Children in their earliest years naturally look to their parents for instruction. God's law is the great rule of right, by which human beings are to be judged in the last day. How important, then, that all should understand it. It should be taught diligently to children, not merely alluded to occasionally. They should be taught so that they may understand it thoroughly. It should be a theme of discourse "when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up." As diligently and thoroughly as the sciences are taught in good schools, should the law of God be taught to our children.

And they should be taught the signs of the times, that they may realize the importance of making haste to be ready to meet our soon-coming Lord. The way of salvation by repentance, and faith in the Lord Jesus Christ, should be explained to them; and they should be led to Christ, and so gain the favor of God. As time grows shorter, and the day of God comes on apace, parents should hasten to do their duty to their loved little ones, that together they may experience the blessings of salvation, which shall so soon be given to the faithful.

C. A. OSGOOD.

Prayer for our Preachers.

PAUL, so highly inspired, so wonderfully endowed with power divine, with the glory, of the resurrection, and ascension of our Lord Jesus, still lingering upon him, even Paul with all these powerful agents, these incentives to godliness, these inspirers of faith, felt the need of the prayers of God's people, those who did not follow cunningly devised fables, but loved, cherished, and strove to live out unpopular truths. Paul writes to the Thessalonians, 2 Thess. 3:1, 12. Finally, brethren, pray for us, that the word of the Lord, may have free course, and be glorified, even as it is with you, and that we may be delivered from unreasonable (absurd, margin) "and wicked men."

Again, Paul desires the prayers of the church of Ephesus, and writes to them, Ephesians 6:18, 19: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." By this we see that Paul knew his work, and that his ability to perform it rested upon divine power. He knew the efficacy of the prayers of the saints. He foresaw trials and persecutions, knew the influence of those in high places, saw them leading the ignorant rabble, witnessed their fury and blind hatred, received their jeers and personal abuse, yet was patient in tribulation. What a lesson to us of the present!

Here amid all these scenes, Paul asks for the prayers of those who embraced his teachings. They were offered and answered; and Paul and his fellow-laborers were delivered from abuse, and wicked men, until—when? until Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith." Until his mouth had been opened and he had spoken what the Lord had purposed to have him speak; until he had made known the mystery of the gospel.

The "third angel's message" is being proclaimed. It is full of unpopular truths. It is the last solemn warning to a "wicked and perverse generation." Where are the leaders, and where the supporters of this thrilling proclamation?

God has chosen his instruments. The proclamation will bring out supporters. Do we who have embraced the present truth hear the call, "Pray for us brethren?" How often do we hear these earnest entreaties? Do we appreciate the labors of those who have sacrificed for us? Yes; yet how faintly. Who knows how much comfort is derived by those who know somewhat of Paul's afflictions, will know still more, from the thought, that they, in their afflictions, temptations, calumny, false accusations, weariness, discouragements, buffetings, &c., &c., are often remembered in the closet, and around the family altar, in Sabbath devotions, and in private worship; and that the fervent, effectual prayer goes up to the throne of grace, that He who rules the universe, will still strengthen, guide, bless and assist them, that they "may make known the mystery of the gospel."

Who knows but what every earnest, heartfelt prayer to God for those who are "fighting the good fight of faith," sends a good angel to the relief of some harassed soul just in time of sorest need? Let us who are not called to the "front," to stand the fiercest onslaughts of the infuriated enemy, not think when we are shot at by some skirmisher of Satan, perhaps some deserter from the "royal army," that Satan has ordered all his forces against us. Let us hold the shield of faith a little higher, and press the helmet of salvation more firmly upon our heads, and press on, praying for those who are at the front in the thickest of the fray, that they may have on the whole armor, and constantly use that ever victorious weapon, the sword of the Spirit.

Satan is a shrewd commander. He will not order a regiment to capture a "corporal's guard," or a division to storm a battery of "quaker guns." 'Tis around a "Richmond" or "Paris" he concentrates his forces, and lays siege.

Let us pray for the besieged. Minutes spent in prayer that those who have, under God, won brilliant victories in the past, are faithfully fighting for the truth to-day, minutes in prayer that they may stand in the counsel of God, are better than years spent in murmuring, or wondering if they will do the best thing for the cause, or fearing that they will not. To the winds with our fears and fault-finding; to Heaven with our prayers. Satan would never be so foolish as to raise up such powerful defenders of God's word. God's hand is in this work. His instruments are his choice; if we are not suited with them, we can carry our complaint to him. Do we trust in him? Let us bide his choice. May the Lord help us who love the "present truth," to adopt the language of Paul to the Thessalonians: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace among yourselves." 1 Thess. 5:12, 13.

F. A. BUZZELL.

A Great Favorite.

WHAT a favorite is found in one's own self. If we are sinned against, if unjust words are spoken concerning us, what an intensity of feeling is aroused within. And yet, calmly and quietly we can see our fellow-beings sinning against Christ. We can see him so neglected that it seems as if all thought of him had passed away; and we—do we never join in the neglect of him?

Our standard of Christianity is too low. We need to elevate it in order to gain a high where we can suffer for well-doing, and endure in patience for Christ's sake; where, for his sake, we can do anything that the Father requires of us.

It is worse than useless to profess to follow him, if we do not cultivate within ourselves a Christian spirit. If we cannot, in fact, understand the nobleness of soul that caused him to exclaim, "Father forgive them; for they know not what they do." His delight did not consist in dwelling upon his grievances and his afflictions, but in doing the will of his Father.

C. P. A. W.

New Bedford, Mass.

Power of Example.

BUT few realize the power of example. An act, a word, or even a laugh, at the wrong time or in the wrong place, may make a wrong impression on the mind of some one, never to be erased.

A few months ago, while in conversation with a young man who had become a little interested in present truth, he told me he had intended, at his first opportunity, to go and hear a certain minister preach, who was laboring in his neighborhood; but, said he, one day, when this minister was discussing privately with another minister, he became angry; so I concluded if he was that kind of a man, I did not want to hear him preach.

This man, by speaking a few words unbecoming a minister of Christ, made an impression on the mind of the young man which may never be erased, and which may cause his damnation. Paul has said, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." Oh! how important it is that we guard well our words and our actions, especially ministers of Jesus Christ! They wield an influence that none others can. Many things which are passed over in a lay member as unworthy of notice, are, in a minister, carefully noted. The greater influence we have, the greater is our responsibility.

When I think of this; I almost shrink from the great work in which I have but just engaged. But the Saviour has taught that if we have a tal-

ent and do not use it, we are as responsible as though we had used it and acquired others. How responsible the position! How great the work! Yet the grace of God is sufficient, if we keep in memory these words of Jesus: "Without me ye can do nothing." If we abide in him, then we may exert an influence, and set an example, that will tell upon those surrounding us, to the honor and glory of God.

C. H. BLISS.

Peoria, Co., Ill.

The Image.

BRO. CANRIGHT, in REVIEW, Vol. 26, No. 11, in his article headed, *The Image*, concludes that man, made of the dust of the ground, constitutes the image of God. He says, "Here we have the very thing made that God before mentioned, viz., man." Again he says, "Hence that which was made in the image of God is the physical man." Does not the image of God as represented by man at his creation, embrace a more comprehensive nature than physical man? Paul says, Col. 3:10, "And have put on the new man which is renewed in knowledge after the image of Him that created him." I understand Paul here to say that man was created after the image of God, and that he is renewed in knowledge. Can physical man be renewed in knowledge after the image of God? God is a spirit. John 4:24. How can the very thing made—physical man, be the image of a spirit?

J. P. CHAMBERLAIN.

ANSWER.

I understand the writer to hold that it is man's spirit which was created in the image of God, and renewed at conversion, which he thinks is proved by Col. 3:10, and John 4:24. But in Eph. 4:23, 24, Paul says this new man is not simply renewed at conversion, but is "created." Did man lose his spirit at the fall; then remain without one till conversion? Then does God create one for him for the first time? The manifest truth is, that when Paul says, "Ye have put off the old man," "and have put on the new man," &c., Col. 3:9, 10, he is using an illustration—figurative language. They had not actually put off nor on any old or new man. The terms old and new man are both figurative. So is the image. Just as the physical man resembles God, so should our deeds, thoughts, &c., be like the Lord's.

Because God is a spirit, it is asserted that he can have no body, parts, &c. This is all assumption. Angels are spirits, and yet have bodies. The same will be true of the saints. 1 Cor. 15:44.

D. M. CANRIGHT.

A Comforting Interpretation.

THE following narrative shows how a Dutchman became puzzled over a popular attempt to uphold a popular error. The reader will excuse the style, for the service it will do in the cause of correct interpretation. The argument in favor of a false mode of baptism stands fatally transfixed as with a spear of polished steel, on the Dutchman's keen, yet apparently unconscious, logic. The *Advent Herald* introduces it with this fitting note:

The following article has appeared in several of our exchanges, and we cut it out some time ago, thinking we might publish it; but not being exactly of the style we like, it has thus far lain "shut close by or near to" the paper—that is to say, in "the pigeon hole,"—but at the repeated request of a subscriber it now goes "into" it:

One who does not believe in immersion for baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks, he said some believe it necessary to go down into the water, and come up out of it, to be baptized. But this he claimed to be a fallacy; for the preposition "into" of the Scriptures, should be rendered differently, as it does not mean *into* at all times. "Moses," he said, "we are told went up *into* the mountain, and the Saviour was taken *into* a high mountain, etc. Now we do not suppose that either went *into* the mountain, but upon it. So with going down *into* the water, it means simply going down *close by* or *near to* the water, and being baptized in the ordinary way, by sprinkling or pouring."

He carried this idea out fully, and in due season and style closed his discourse, when an invitation was given for any one so disposed to arise and express his thoughts. Quite a number of the brethren arose and said they were glad they had been present on this occasion, that they were well pleased with the sound sermon they had just heard, and felt their souls greatly blessed. Finally, a corpulent gentleman of Teutonic extraction, a stranger to all, arose and broke a silence that was almost painful, as follows:

"Mr. Breacher, I ish so glad I vash here to-night, for I has had explained to my mint some things dat I never could pelief before. Oh! I ish so glad't dat *into* does not mean *into* at all, but shust close by, or near to; for now I can pelieve manish things vot I could not pelieve before. We read, Mister Breacher, dat Taniel vash cast *into* the ten of lions, and came out alive! Now I neber could pelieve that; for de wilt beasts would shust eat hem right off; put now it ish ferry clear to my mint. He vash shust close by or near to, and did not get *into* the ten at all. Oh, I ish so glad I vas here to-night."

"Again, we read dat the Hebrew children vas cast *into* de firish furnace, and dat air alwish look't like a peeg story, too; for they would have

peen purnt up; put it ish all plain to my mint now; for they were shust cast near py, or close to, the firish furnace. Oh! I vas so glad I vas here to-night!"

"And den, Mr. Breacher, it ish said dat Jonah vash cast into the sea, and taken into the wale'sh pelly. Now I never could pelieve that. It alway seemed to me to be a peeg feesh story, put it ish all plain to my mint now. He vast not taken *into* the wale'sh pelly at all, put shust *shumpt onto his pack and rode ashore*. Oh, I vash so glad I vash here to-night!"

"And now, Mister Breacher, if you will shust explain two more bashages of Scriptures I shall be, O, so happy dat I vash here to-night! one of them is vere it saish de vicked shall be cast *into* a lake that burns with fire and primstone always. O! Mister Breacher, shall I pe cast into that lake if I am vicked! or shust near enough to pe comfortable? Oh! I hopes you tell me I shall pe cast only shust py, a good vay off, and I vill pe so glad I vash here to-night! The other bashage is dat vich saish, plessed are they who do thees commandments, dat they may have right to the tree of life and enter in through the gates *into* the city. Oh! tell me I shall get into the city, and not shust close by, or near to, shust near enough to see vat I have lost, and I shall be so glad I vash here to-night!"

CHRYSOSTOM'S ELOQUENCE.—The following burst of eloquence from Chrysostom, when he was sentenced to banishment, is a good specimen of the style of this "silver-tongue" preacher:—

"What can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth and all its fullness is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and can carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not lined my house with rich tapestry. It is that I have not clothed me in robes of silk. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution, and Elijah must fly. Herodias is taking her pleasure, and John must be bound in chains. The Egyptian wife tells her lie, and Joseph must be thrust into prison. And so if they banish me I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John, the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder."

BUSINESS is the salt of life.

Obituary Notices.

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

FELL asleep in Athens, Me. on Sabbath, Dec. 17, 1870, Lydia S. Welch, aged nearly 24 years.

Sister Lydia was born Feb. 1, 1847. In a severe sickness at the age of eight months, she was struck with palsy on one side, and again at the age of twenty months. At the age of fifteen years she was attacked with fits with which she continued to be afflicted the remainder of her life. With one side shrunken and nearly helpless from infancy, and fits of frequent occurrence, she suffered greatly most of her life.

About ten years ago, she was brought under deep conviction for sin, and continued so for two years, when she was set free in a full and powerful conversion. From that time she had but one object before her; to love and serve God, the thought of which she never lost for a single hour.

In all my observations of religious life I think I never saw the power of the gospel so wondrously manifested as in her experience. A pattern of devotion and patient resignation, she did not even ask for freedom from pain, because, she said, if it would be best for her, God would so order it, and if she should be at ease and in bodily comfort she might become careless and proud. Her simple, child-like trust in God was a lesson never to be forgotten by those who had the privilege of conversing with her, and whose hearts were trained by experience to appreciate her quiet submission in deep affliction.

A few months since her sufferings seemed to have an unusual effect upon her mind, so as to produce, at times, partial derangement. But toward the close of her life her mind became clear, and so continued to the close. During this time she said she had received assurance from the Saviour of her final salvation, after which she strongly desired to rest in death. When told that she was dying, a smile of joy lit up her countenance, and she calmly and quietly fell "asleep in Jesus." To few, probably, will the resurrection morning present a stronger contrast with the past than to her. The past all the way marked with affliction; the future all light and glory.

Funeral sermon from 1 Thess. 4:13-18. "Blessed are the dead which die in the Lord."

J. H. WAGGONER.

The Review and Herald.

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

The Conference.

On this page may be seen the appointments of our Conferences and Associations. It is hoped that our people in the several States, and elsewhere, will be represented at this gathering, either by delegate or by letter. We are always glad to see our brethren from distant States; but we very much question the propriety of several ministers coming from a small, distant State conference, at the expense of the conference. It may be better sometimes to let lay brethren come at their own expense. In some cases, distant States and territories can be represented by letter, or by leading ministers who know the especial wants of those parts of the field. But let those who do attend our annual meetings, come with a mind to work. If you send us delegates, please send working men. If not, send us letters. J. W.

Minister's Lecture Association.

PROVIDENCE permitting, there will be a course of lectures before this association at Battle Creek, Mich., for the term of four weeks following General Conference.

The price of membership is \$5 for men, and \$3 for women. During the term there will be as many lectures, and sessions of Bible-class, as members may desire. There will be, if desired, lessons given in penmanship, and English grammar. Board will not exceed \$2 per week.

All those persons, far and near, who wish to become members of this association, and attend these lectures, and the course of instruction connected therewith, will please inform us without delay. More particulars hereafter. J. W.

Murmuring and Complaining.

DURING the period of our connection with the REVIEW Office, and our frequent and somewhat extensive travels, we have had a favorable opportunity to learn much of the spirit and influence of those who indulge in murmuring and complaining. And we are prepared to say that, while no good follows from these things, evil, and only evil, is the sure result.

In the first place, such persons have no real faith in God. Those who confide in him, and have a good hold from above, can believe on him in adversity, and can go forward in the line of their own duty, trusting in Him who has said that "all things work together for good to them that love God." That man that has real, confiding faith in God, who walks with God, lives in God, and God in him; that minds his own business, searches his own heart and life, speaks well of God's providences, and of his people, will find neither time nor disposition to complain, find fault, stir up distrust, or murmur against the providences and the servants of God. Instead of talking of his sufferings, or of his sicknesses, or troubles, or losses, and groaning and complaining over these things, and casting a cloud everywhere, he will make the best of these light afflictions; and, as far as possible, he will rise above them, talk himself out of them, and believe and hope himself, with the help of God, free from them. While the complainer, the murmurer, the whiner, and the fretter, are sinking without the presence of God, he is rising in God, and gaining victories, spiritual, mental, and, perhaps, physical. J. W.

The Future.

As we look into the future, we see trials, and conflicts for those who shall battle for truth, and for the right. But these are not to be feared and dreaded by those who work in God. But with the growth of the cause, there are new openings for successful labor, and much more work to be done than there are qualified and active men among us to perform.

There are books, pamphlets, and tracts, to write and to print in English. And there should be prepared at once, a series of tracts, containing not less than 160 pp., and translated, and printed, in the German, French, Danish, and other languages. There is another office building to be erected next summer. And then our people are calling for twenty camp-meetings the next season. And, again, there are a hundred young men and young women who should attend a thorough course of lectures at Battle Creek immediately after our General Conference, to qualify them to teach the word to others. In all parts of the country, there are men among our people who are being moved upon to dedicate themselves to the work of the ministry. These need encouragement and help. They need to attend a thorough course of lectures, and to pursue a thorough course of study, upon the prophecies, the signs of the times, the law, the gospel, the Judgment, and man's nature and destiny.

God's providential hand is opening doors for successful labors before us everywhere. But where are the working men among us, who, in the strength of God, will lay hold of the work? It is a painful fact, that from want of faith, or, from want of consecration to God and his cause, several of the standard bearers among us are fainting, and the battle is going hard with those that remain.

In this cause we have battled from the first. August 15, 1865, we fell with a stroke of paralysis, brought on by continued physical and mental strain, without the least relaxation from labor for more than ten years. God has raised us up again to bear some part in the great work; but not to labor as we did before our severe and protracted sickness. The same

course will bring the same results. If we continue to labor as we were laboring when we fell, we shall certainly fall again, without hope of recovery. When we see so much to be done, we are inclined to undertake more than we can consistently accomplish. The increasing camp-meeting interest among our people, east and west, has led us to give encouragement to brethren in Missouri, Kansas, Iowa, Vermont, and Maine, of labor that we fear we shall not be able to perform. The almost inactive condition of some of our ablest men, not only leaves us too much to do, but also causes great uncertainty as to the future.

When we returned from the West in November we found a month's work waiting our return. A month's rest, at least, was our due. But the editor of the REVIEW was in Western New York recovering from fever, Bro. Gage was down sick, and Sr. Van Horn, Secretary of the S. D. A. Publishing Association was at home recovering from fever. And, at this very time, when their help was so much needed, Eld. J. N. Andrews reported himself at Rochester unable to labor, and Eld. J. H. Waggoner gave the same report of himself from Maine; therefore these brethren, with whom we are associated in General Conference, and Publishing committee, could not be called to our help.

It has ever been our plan, when strong or weak, weary or rested, to lift most when the load was heaviest. So we took hold of the work as we found it on our return from the West, and have done all that was in our power to do. The REVIEW was issued regularly during the sickness of the editor, Bro. Gage, and Sr. Van Horn, by the efforts of Bro. J. W. Bacheller, besides acting as press-man, and foreman of the compositors' room. During this time we filled the editor's pages with articles written upon camp grounds, and at other meetings, while Mrs. White was speaking, or on long journeys upon the cars when trains were in motion.

Since our return the pressure of business has stimulated the mind to rapid action, and in this condition we have labored eight weeks, from five in the morning till nine in the evening, six days in each week, besides speaking to the people on the Sabbath. Practically we have no day of rest. A portion of this time we have filled, imperfectly, of course, the places of two business men, two editors, one minister, besides having the care of a family of fourteen, including our helpless mother aged eighty-two, and father aged eighty-five. Some things of course have been done imperfectly, and many have been wholly neglected. But the things which have suffered most, have been our own business matters, and our own family. We have made no preparations for winter only as driven by stern necessity. And we now suffer for preparations that should have been made when we were in Missouri. Our attention was first called to the importance of banking cellar windows by frost in the cellar, and these we hastily closed with snow.

Life, under the circumstances of the present time, as far as this world is concerned, is not worth a groat. But this we can cheerfully sacrifice if God requires it. But at our age of life, after passing through what we have, and having been warned as we have been, not to labor imprudently, we, without a murmuring feeling, decide to lay our numerous burdens down at the feet of our brethren, and request them not to ask us to carry all of them any longer.

We plead that we may not be asked to labor only in one department of the work. If that be to take charge of the publishing interests, we must be released from all others. If it be to preach the word, attend State conferences, and hold camp-meetings, this is the labor of our choice. But let us be free from all others. And if editing be our portion of the work, we do not object, if we are not required to fill also the places of the business man, and the minister.

As we have paused in our work, long enough to take a view of the amount now suffering to be done, and have taken a look to the future prospect of increasing labor, and then have realized that there are but very few men among us who are willing to take burdens upon them, feelings of the saddest depression came upon us. But from this, thank God, we are finding relief, in following clear light. We have the sweet assurance that God has raised us up from a terrible sickness to act some part in his cause; but not to take burdens such as we were bearing at the time we fell. At present our cares and labors are much greater than at any former time. We confess that we have yielded to the temptation to labor until our present course is in direct violation of the clearest light. And with returning premonitions of paralysis we hasten to lay our burdens down. We look forward to General Conference, which is called early this year for the immediate proper distribution of labor, as the period of our relief.

The foregoing frank statement of facts in the case is made under the clearest sense of duty, without the least feeling of discouragement. We have very much to be grateful for. The Lord has been very good and gracious to us, and to ours. Within the two past years we have been able, by the blessing of God, to accomplish more than in any three previous years. And, until the last eight weeks, have been continually increasing in strength and freedom in the Lord. Since we returned to the work of the Lord in 1867, we have gradually gathered strength and weight from one hundred thirty-four, to nearly one hundred eighty. And we feel anxious to preserve this new lease of life, and this strength which God has given in answer to the prayers of his people, to be of some service to them, if it please God, all the way through to the celestial city. Mrs. W. has been wonderfully sustained in her labors. And God has a care for our dear children. Willie who has been our companion, though but a child, in the cares, travels, labors, and hardships of camp-meeting life, and was in conse-

quence reduced by fever to seventy-six pounds in weight, has recovered, and reached one hundred and eight. And, thank God, that which seems to make the family complete, and crown the entire household, our venerable, godly, Sabbath-keeping parents, both advancing toward ninety years of age, are with us, softening in spirit, and ripening for immortality. God grant them a smooth passage to the grave.

Dear brethren, God lives and reigns. The world is his. The cause of truth is the Lord's. Duty, duty! shall be our study, and work to perform, and the result must be left with him. No man can be safer than when following clear light from Heaven. If we follow carefully in the path of duty, God will take care of us, and also his work in our hands. J. W.

How to Stop Your Paper.

When you have paid up, and do not want the paper longer, inform us by letter, or tell your postmaster to return a copy to this Office with your address written upon it. J. W.

Delinquents.

We are loth to lose any of our subscribers, and conclude to wait a week or two longer for delinquents to pay up. J. W.

The Lord's Poor.

LET no persons hesitate for a moment to take the REVIEW because they are poor. Send your names and addresses, with a brief statement of your circumstances, and you shall have the REVIEW, money, or no money. J. W.

Our friends who design to donate to the Library Fund, Western Camp-meetings, and Book Fund, will do well to send their liberalities during the present month. J. W.

News and Miscellany.

"Can ye not discern the signs of the times?"

The War in Europe.

EXTREME cold weather prevails in France, which greatly interferes with military movements. General Faidherbe has gone into camp near Arras on account of the severe cold.

The Prussians cannonaded the town of St. Calais on the 26th, and afterwards captured it. The French are complaining bitterly of disorders committed by the German soldiers. Considerable excitement has been created in England by the sinking of six British coal vessels in the Seine, by the Prussians. The cause of this act has not been explained; but we suspect that it was because they were engaged in a contraband trade. There was considerable of a fight near Havre on the 26th, in which the French were defeated. They came out of the city to meet the Germans. Fire was opened on the fortifications of Paris on the 24th, and has been continued at intervals since. No impression has been made up to the 27th. News of this event has caused great rejoicing in Berlin.

The Prussian government has apologized for the destruction of the English vessels in the Seine, and offer indemnity. The officer commanding the troops who committed the outrage, has been court-martialed and cashiered.

A proclamation has been issued by the Prussian government declaring all French seaports occupied, or to be occupied by its forces, in a state of blockade.

Saturday morning's dispatches bring us a contradictory medley of reports and rumors upon which but little reliance can be placed.

The Prussian Twelfth Corps occupied Mt. Arron, one of the Paris forts, after a day's bombardment, on the 29th. The garrison fled into the city, leaving many guns and their wounded. A dozen shells were sent into Paris on the 27th in the departments of La Villette and Belleville.

Large numbers of French troops have been incapacitated for service by the cold.

Appointments.

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

Annual Meetings—Special Notice!

GENERAL CONFERENCE.

PROVIDENCE permitting, the ninth annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, Feb. 7, 1871, at 9 o'clock, A. M. All the different State Conferences will please immediately make arrangements to represent themselves by delegate. Let all the delegates come prepared to furnish to the General Conference full statistics of their respective Conferences, according to the blanks issued for that purpose. Scattered brethren everywhere have the privilege of presenting their requests to the Conference, either in person or by letter; and such requests will be acted on according to what may seem to be duty in the matter, or according to the ability of the Conference.

Let those who come be punctual at the commencement, and come prepared to remain to the close.

JAMES WHITE, } Gen.
J. N. ANDREWS, } Conf.
J. H. WAGGONER, } Com.

THE S. D. A. PUBLISHING ASSOCIATION.

The Seventh-day Adventist Publishing Association will hold its eleventh annual session at Battle Creek, Mich., Wednesday, Feb. 8, 1871, at 9 o'clock A. M., to deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

JAMES WHITE, } Trustees.
G. H. BELL, }
J. N. ANDREWS, }
J. H. WAGGONER, }
WM. C. GAGE, }
A. P. VAN HORN, }
A. M. DRISCOLL, }

THE HEALTH REFORM INSTITUTE.

The stockholders of the Health Reform Institute will hold their fifth annual meeting at Battle Creek, Mich., Thursday, Feb. 9, 1871, at 9 o'clock, A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

G. H. BELL, } Directors.
B. SALISBURY, }
M. J. CORNELL, }
S. H. KING, }
E. H. ROOT, }
D. R. PALMER, }
S. A. McPHERSON, }

MICHIGAN STATE CONFERENCE.

The Michigan State Conference will hold its eleventh annual session at Battle Creek, Mich., Friday, Feb. 10, 1871, at 9 o'clock, A. M. Let all the churches make report; by delegate if possible, or by letter, if the delegates cannot be sent. Let ministers and delegates come prepared to make the various reports required by the Constitution, that the necessary business may be promptly done.

U. SMITH, } Mich.
C. S. GLOVER, } Conf.
L. P. BAILEY, } Com.

THE next quarterly meeting of the Seventh-day Adventists of Burlington, Newton, and Convis, Mich., will be held at Burlington, the second Sabbath in January, 1871. C. Z. JUNE, Clerk.

IF nothing in the providence of God prevents, I will meet with the church in New Ipswich, N. H., Sabbath and first-day, Jan. 21 and 22. Hope at this meeting to meet all the friends in that vicinity.

Jan. 28 and 29, will meet with the church in Washington, N. H. At this meeting, I hope to see friends from Newport, Cornish, and all the scattered brethren in that section.

Feb. 5 and 6, will meet with the friends in Amherst, N. H. Let these meetings be a subject of much prayer, that God may make them productive of good. S. N. HASKELL.

Business Department.

Not Slothful in Business. Rom. 12: 11.

Business Notes.

A. E. STUTZMAN: You will see your money receipted in Vol. 37, No. 3.

RECEIPTS

For Review and Herald.

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

\$1.00 EACH. Evelyn Barber 37-1, Mr Parsons 38-1, C L Haskins 37-1, M S Kellogg 37-13, A R Morse 38-1, A R Knight 39-1, F B Blanchard 37-8, L M Reynolds 37-12, Francis Nelson 38-9, T G Baker 38-9, S Thurston 38-1, P Lightner 37-7, L Cowles 31-2, John Bowman 38-16, S Currier 38-18, M Shepherd 38-9, I Lamb 38-1, E Wharf 39-1, M Davids 38-7, D Kellogg 37-1, L Kellogg 38-1, J C Morris 38-9, C W Jones 38-9, J M Uitts 38-1, T M Morris 36-8, Dodge & Walker 38-8, E Hopkins 38-8, S Davison 37-6, S E Wood 38-8.

\$2.00 EACH. D Carpenter 38-1, G I Palmer 39-1, J A Hamilton 38-7, I W Barker 39-1, J Pemberton 39-1, R Ake 38-15, B Armitage 39-1, H A Higley 39-1, Wm Kerr 39-1, G Lowree 39-17, A Lockwood 39-1, I N Matthews 38-7, J Reissman 38-1, S A McPherson 38-10, C O Taylor 39-1, T W Townsend 38-11, G S Kelsen 39-1, J H Waggoner 39-1, J Cramer 37-1, S Danton 39-1, D C Webber 39-1, N E Towle 33-1, D Pass 39-1, Mrs L B Miller 37-10, W R Carpenter 39-12, W J Mills M D 39-1, P Hackett 39-1, J Snyder 38-1, S M Swan 38-9, H Goodrich 39-1, R S Dudley 38-1, M McConnell 39-1, J Hendry 40-14, A Kellogg 38-9, C Buck 38-7, J Wilson 39-1, H E Martin 38-8, J I Bostwick 37-15, M Chapman 38-1, G W Barker 39-14, J Hilton 39-1, A B Atwood 39-1, G H Fickett 35-1, P Strong 39-1, F Wilson 34-9, A A Marks 37-1, Peter R Blake 33-1, T K Henry 39 5, L T Henry 39-1, A Dratt 39-1, S Wright 37-1, H Abbott 39-1, J Allen 39-1, N Jones 39-1, E A Brown 39-9, R M Frink 37-20, M Denmore 39-1, G W Holt 38-1, J Cady 38-14, L McNitt 39-1, H C Blanchard 39-1.

MISCELLANEOUS. J Stillman 2.50 39-2, Louisa Hancock 1.33 38-25, Miss S Van Horn 1.50 37-23, Sarah Sanders 1.50 39-1, J Sanders 1.50 39-1, M J Disney 1.50 39-1, J M Leonard 1.50 39-1, W Dawson 4.00 39-20, J W Lucas 2.10 39-1, D G Price 4.00 38-1, L Cook 3.50 40-4, M Leonard 3.00 38-1, C Sheldon 4.00 37-1, J Arnold 1.50 39-1, J Durham 4.00 34-2, F Kettle 2.50 39-10, S D Corey 3.00 39-7, J P Hoffman 2.50 39-1, J Fargo 3.00 41-1, J Graham 1.50 39-1, C Kortrecht 0.75 38-1, J E Wilson 4.00 39-1, R J Lawrence 4.00 39-1, Mrs H Lyons 3.50 40-12, F Z Andrews 4.00 38-12, J L Broadus 1.50 39-1, C Worley 1.50 39-1, S Segur 1.50 39-1, C Segur 1.50 39-1, M Blodgett 1.50 39-1, H Barney 1.50 39-1, M Bates 1.50 39-1, S Nicholson 1.50 39-1, J Ferrell 1.75 38 14, M E Reynolds 3.50 40-4, C A Crater 1.50 38-23, J Thompson 1.50 39-1, L G Tracy 4.00 40-1, J Sutherland 5.00 39-1, B F Carpenter 4.00 39-1, B S Merriam by a friend 1.50 39-1, L A Chase 3.00 38-5, W McNitt 0.50 36-12.

Books Sent by Mail.

O Babcock 1.20, W H Blaisdale \$1.50, N T Holt 23c, D Boardman 1.70, L Hancock 17c, J H Morrison 55c, D C Elmer 1.00, N Hodges 50c, E Babcock 50c, S D Heady 1.25, J D Hughes 20c, J Mitchell 60c, S Kingston 50c, J Ferrell 25c, E O Edson 1.00, M Thompson 30c, J Eggleston 1.25, Wm R Carpenter 15c, J N Loughborough 8.60, W B Rowland 15c, I H Morer 65c, B H Myrick 15c.

Books Sent by Express.

Jane Shafer, Black River Falls, Wis., \$11.10.

Cash Received on Account.

J Baker \$1.20, D T Shireman 10.00, J N Loughborough 73.00.

Michigan Camp-Meeting Fund.

Z T Andrews \$1.00, E Stone 1.00, F Squire 5.00, S Jones 25.00, P Fowler 1.00, J Fargo 25.00.

Book Fund.

J D Huxey \$1.00, P Hackett 2.60, I W Barker 3.00, M A Cruger 75c, Geo & R A Jays 8.00, The widow's mite 3.00, B M Hibbard 1.00.

Library Fund of the S. D. A. P. Association.

J S Hart \$10.00, R A Hart 10.00, M M Nelson 10.00, E Brackett jr 10.00, J F Ballenger 10.00, E W Ballenger 10.00, J Dorcas 10.00.

Michigan Conference Fund.

Church at Greenville, \$25.00, church at Wright 46 09, church at Charlotte 40.00, church at A'niedon 36.00.