

# 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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#### THE YEAR'S LAST MOMENT.

THE crowd sweeps onward still:  
And we with it move on,  
Part of the ever-rushing multitude,  
Till the great goal be won,  
And for the last time sinks the ever-setting sun.

Another hour has struck,  
With solemn note, and slow;  
Another fragment of Time's cliff has rushed  
Into the vale below;  
Another of earth's streams this moment ceased to flow.

Another lamp of Time  
Has flickered into gloom,  
And left us lonelier in our lonely watch,  
Waiting the light to come;  
Not into, but beyond, the life-devouring tomb.

Another of Time's stars  
Has vanished from the eye;  
Ah! now the light of the immortal dawn  
Is coming up the sky,  
And quenching, one by one, these midnight gems  
on high.

Another headland turned,  
While bends the quivering mast;  
Another beacon of the lone, lone sea  
Our vessel has shot past.  
The shore, the shore is near! Is that the haven at last!

Another bridge of life  
Has now been crossed: few more  
Remain for us; another bridge of time  
We've reached, from it to explore  
The far-outspreading green of the not distant shore.

Another pillar fallen  
In Time's old temple! See  
How fragment upon fragment darkly lies;  
And hear how heavily  
The echoes wind along by the slow-swelling sea!

Another song has closed,  
A true but varied strain,  
And the deep-turret chime I hear afar  
Has echoed out, Amen,  
Swelling the long-drawn fall of the well-known refrain.

Oh, well for us to watch!  
Our night will soon be o'er;  
The day of mortal doom approaches fast,  
The Judge is at the door;  
Awake! arise, my soul, and sleep thy sleep no more!

—Horatius Bonar, D. D.

#### PRE-MILLENNIAL ADVENT.

ABOUT the year 1847, Charles Beecher wrote a series of letters to his brother Henry Ward Beecher, on the Pre-millennial Advent of Christ, and the return of the Jews. These appeared in the *Watchman of the Valley*, a Presbyterian paper, published in Cincinnati. Such portions of these letters as had a direct bearing on the question of the pre-millennial advent were republished in the *Voice of Truth*, commencing March 24, 1847. Copying from that, we now lay them before the readers of the REVIEW, to whom they will be of exceeding interest.

Eighteen hundred years ago, there lived a man upon the soil of Palestine, whose whole career was an inexplicable enigma to the generation in which he appeared.

Himself the center of all prophetic oracles, he yet seemed to reverse every expectation prophecy had created. Probably no man ever excited such intense and universal expectations. Certainly no man ever so completely changed expectation into bitter disappointment. The nation and the world expected a conqueror and a king. They received only an executed convict, an expiatory sacrifice.

Yet the results of that first appearing, humble as it was, and utterly subversive of the wishes of a world, have developed themselves for ages, and are yet shaking all nations.

If, then, a second advent of that same singular personage be nigh, how much greater disappointment of a nation's, yea, a world's anticipation, may it involve! How much more tremendous consequences may it not produce!

That that "same Jesus shall so come in like manner as they saw him go up into Heaven," we distinctly believe. And if that coming should prove to be the beginning and the cause of millennial prosperity, while the universal church are thinking it only the consummation and the close, would not their astonishment exceed that of the church, before his first appearing?

And if that first appearing, without splendor, without judicial authority, without the manifest assertion of regal power among the nations, has wrought results of wonder, what results might not ensue, should millennial hours be ushered in, not only by the mighty movings of the Holy Ghost, but by earthquake shock, and trumpet note—by the flaming apocalypse of Him whose face is as the lightning, conveyed by angels of his might, descending with the clouds of heaven, to stand upon the Mount of Olives?

And if to the previous expectations of the Jewish mind the after developments of the gospel dispensation were a mystery, inscrutable, into which scarce the prophetic gaze of an apostle might penetrate, how much more may the developments of the regal era, the millennial reign, be expected to be a mystery to the professing church and to the world, until the very splendors of the day itself flash upon their startled eyes.

But is that second coming of the Son of Man so nigh at hand? Is it, in other words, the commencement and the cause, or the climax and the product of the millennium? This is the simple question now in the providence of God first claiming the solemn attention of the churches. That he shall return in majesty to judge the earth, we all believe. "For God hath appointed a day in which he will judge the world in righteousness by that MAN whom he hath ordained." The simple question where we differ, is, Is that coming pre-millennial?

To the answer of this question, I believe the church is solemnly called. Do you say that it is in vain to pry into unfulfilled prophecy? There is a mode of interrogating prophecy, I am aware, in regard to days and hours and minute details, which savors of presumption. But such is not the nature of this great inquiry. It is a subject on the contrary upon which the church has already pronounced; upon which the popular strain of modern preaching has uttered oracular decision. And it is no longer a question whether it be a legitimate subject of opinion, but which of two opinions already formed and boldly expressed, is legitimate?

It will be my object in succeeding letters, to show by scriptural argument that the coming of Christ to judgment is pre-millennial; and consequently near at hand. In prosecuting which intention, I pray that the Holy Spirit may grant me aid, and enable me so to exhibit his mind and will, contained in Scripture, as to arouse attention and inflame the ardor of all true believers, to prepare for the coming of their Lord. And I pray God that our whole soul, and spirit, and body, be preserved blameless unto the coming of our Lord.

CHEERFULNESS is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul; and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

#### SIN AND ITS RESULTS; Or, Life and Death.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

The great question before us is that of life and death. Neither is it a novel one; for the first real blessing bestowed upon man was *life*, and the first denunciation against man was a denunciation of *death*, as the punishment due to sin. And in remarking upon this subject, we may notice:

1. What is sin, its nature, and its work?
2. The immediate results of sin.
3. The dread and final consequences of sin.

1. Sin is the transgression of law. Sin is an action. Sin does something. Sin is that action that stands opposed to lawful action. And as law not only has an action, but is itself a rule of action, the object of which is to sustain and guide all proper action, securing to all their rights, as life and liberty, it is the nature and work of sin to undo and destroy the action of law.

The idea of sin is not, as some seem to teach, only a moral or religious one, but is quite as much a secular and scientific one, entering into all the affairs of life. There are but two kinds of action; the one lawful, and the other unlawful. And in searching for truth, either in the written histories of the past, the open volume of the present, or the uncut pages of the future, the first lesson that should be impressed upon the mind is, that this world in all its kingdoms, and divisions, and classifications of facts, is governed by law—inflexible, sovereign law. There is not an atom of matter, whether at rest or in motion, whether in a chaotic or highly organized state, endowed with life and volition, that is not under the immediate and constant jurisdiction of some divinely ordained law; law perfectly adapted to the objects and subjects governed; law which, if obeyed, is able to bless every act of obedience, but which, if resisted, is able to break down and defeat all opposition.

This argument demonstrates that sin is temporal; for any action offered to a superior living force is in its very nature temporal. And the declaration of the text, "For the wages of sin is death," is not simply a religious dogma, but a great and universal truth, founded in the nature of things and applicable to all kinds of life and action. And how any one who has given the subject of law and its universal application any attention can teach that man was without law for two thousand years, turned loose like a herd of wild cattle upon the pampas, is indeed most unaccountable.

Again, sin is a mortal disease that defiles and corrupts the soul, and, like a rust or gangrene, corrodes and eats out all the moral sensibilities of our nature, driving away the holy influences of the Spirit of God, leaving the soul a charred and blighted thing. And now, having defined sin, its nature, and its work, let us consider,

2. Its immediate results. In remarking under this division of the subject, there seems to be danger of running into an extreme, either in claiming that man now suffers the full punishment for sin, or that punishment for sin is wholly reserved for a future state.

The action of sin begins in the mind; and at the very time and place where the action begins the consequences begin. And as every action of sin is in the direction of death, but the end is not reached until the action is completed, it follows that sin has both an immediate and final result, and the present is both a state of suffering and of punishment as well as the future. But present punishment for sin is disciplinary, and may be escaped, while the latter is retributive, and is everlasting.

The above argument is founded on the law, that what a man sows that he reaps. And to reason, as some do, that because a

man now suffers on the account of sin, therefore he will be justified and saved hereafter, is not good. On the contrary, present suffering is an assurance in demonstrative form of future punishment.

If sin was not followed by present evil consequences, there would be no reason to predict its final results. But the religion of Jesus Christ and God's moral government over man, in all its parts and bearings upon man, has been reduced to a practical demonstration. And the world is filled with notable examples, both of virtue and of vice, and is strewn with moral wrecks, showing us what sin can do.

If a man could find life, peace, and rest of soul, while walking in the paths of sin, this would be a complete argument for sin, showing that it is good, and that the sinner will be happy and blessed hereafter. But there is no peace to the wicked, either here or hereafter.

Again, to show the complete history and workings of sin, we read, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James 1:14, 15.

In this figure, lust is the mother, enticement is the father, sin is the child, and death is the full grown man. The reading of this scripture, and the doctrine that it contains, opens to the mind a large field of thought and controversy. Quite a large class of Bible expositors teach that the very day that man sinned, the sentence of death, which was a moral or spiritual one, was executed upon him. And some even teach that this death in the form of total depravity is entailed upon our race. This gives us a proper occasion to notice both the doctrine of total depravity and the sentiment that man died the day that he sinned.

It is true that the law contemplated death as the punishment for sin, but to contend that this death was executed upon man the day that he sinned, contradicts the entire economy of divine grace, as revealed to us through various dispensations for nearly six thousand years.

God has provided a remedy for sin, and, like all other remedies, this is to be applied before the disease has taken on a fatal or incurable form. Sometimes the physician is called when it is too late, and he says, Oh! if I could have been called sooner, I could have saved you; but now you are dying. Again, if the convict is pardoned, it is always before the execution. Hence, we see that to argue that man was threatened, convicted, and at once punished for sin, would cut off all possibility, as well as necessity, for mercy upon the part of God.

Neither does it seem to help the matter much to go a step further and include temporal or physical death into the penalty; for all men die, notwithstanding the remedy provided.

As to the doctrine of total depravity, it is certainly a Bible doctrine; but that all men are born totally depraved, and that even infants that die, at once go to hell (a place of torment), is most certainly *not* a Bible sentiment; because this would place man at the very lowest point of moral degradation; he could get no lower by sinning, and it would be folly to talk of curing such a one; for there is nothing to cure. It is sin that depraves, and the history of sin is the history of depravity; for depravity is but the progressive development of sin and its ravages upon the moral man. Every sin and every iniquity committed, and every truth rejected, is a lesson in total depravity.

We have instances of total depravity recorded in the Bible, as in the first chapter of Romans. But it is of those wicked nations who, having the truth, held it in unrighteousness; and, "when they knew God, glorified him not as God, neither were thankful; but became vain in their imag-

inations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness \* \* and to vile affections. \* \* \* And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin, a mind void of judgment], to do those things which are not convenient."

The principles of God's government are the same in all ages of the world; and whenever we find either a man or a nation depraved, it is sin that has depraved. As long as the Spirit of God performs its office work upon the heart, enlightening the mind and giving knowledge of sin, it cannot be said that the man is totally depraved. But when the light which is in us becomes darkness, because we do not follow it, and when the Spirit of God ceases to strive with us, it is then we are totally depraved. And the doctrine of depravity is the doctrine of reprobation, because when one is depraved and rejected of God, that is reprobation.

There are only three positions of moral relation that are possible for man to sustain to God. 1. That of perfect friendship and reconciliation. This is a state of peace and security, in which we are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory. In this state, the cure has been applied, and man is safe. 2. A state of perfect alienation and reprobation, in which the person is given over to hardness of heart and reprobacy of mind to believe a lie, that he may be damned. This state is represented by the earth, which, although it drinketh in both the rain and dew from heaven, bringeth forth only briars and thorns, and, therefore, is nigh unto cursing, whose end is to be burned. This is an awful state, in which and for which there is neither hope nor mercy. 3. There is a state of partial alienation, in which there is a remedy and possible salvation. And the object of probation, mercy, and moral training, is perfect reconciliation, a development of good and a suppression of evil. In this state, the gospel, when preached in power and in demonstration of the Spirit, becomes either the savor of life unto life or of death unto death.

3. As to the final results of sin, there remains but little to be said. The work that has been begun is completed. As in nature, so in sin, there is first the blade, then the stalk, then the ear, then the ripe corn in the ear, and then the harvest. In the governments of earth, there is the power that makes the law, there is the power that explains, expounds, and applies the law in all doubtful cases, and there is the power that executes the purposes of the law. In criminal life, there is, (1.) The penal statute that denounces the crime and apportions the punishment; (2.) The crime itself committed, of which the law takes cognizance; (3.) Conviction and condemnation that consigns or appoints to punishment, and, (4.) The execution. So it is in God's moral government. And as the figure used in the text, there is the labor and then the wages. This is all that there is of sin. The wages of sin is death. And as the punishment for sin is final, the death threatened is everlasting.

E. GOODRICH.

#### Revival of the Inquisition in Rome.

"WHOM the gods would destroy they first make mad," is being illustrated by the "Infallible Pio Nono."

Father Grassi, who for thirty-six years performed successively the duties of priest, confessor, curate, mitred abbot, lent preacher, and lastly incumbent of the great Basilica Santa Maria Maggiore, has cast down robes, honor, emoluments, abandoned prospective promotion, and united with the Baptist church under the pastoral care of Rev. Mr. Wall of England.

A few weeks ago, with Rev. Mr. Wall, he called to bid his associates farewell. It was a scene not to be forgotten. They knew well that he whom they had so long known, loved, and honored, was sincere. As a loving father, he told them of the terrible conflict through which he had passed, why he had given up all and chosen his home with a little company of Christians meeting in a tent, and begged them to consider well his reasons. All were deeply

moved, and when he arose, they gathered around, embraced and kissed him. Six of his associates have followed him to inquire what is truth. Last week, in one day, twelve priests called on Mr. Wall to ask for light. Among them was a D. D., an LL. D., and a D. P. Another, the superior of a convent, who on Sunday sent a priest to Mr. Wall for tracts and Scriptures to distribute among the inmates.

For a few days, nothing was heard from "headquarters" concerning the "apostate." But last Sunday, the silence was broken. The Vatican had decided to try its strength—revive the Inquisition and make an example of Father Grassi! The "Infallible" comforted a delegation of priests with the assurance that the apostate would soon be swept away.

Immediately he was summoned before the Inquisition to recant or endure the penalties. Grassi decided at once to appear, not because he acknowledged the authority, but because it gave him an opportunity to declare the truth before these men.

He applied to the government for protection, but was advised not to venture, and that, if he did go, he must bear the responsibility. Rev. Messrs. Wall and Duni called on the Inquisitor General. Father Grassi accompanied them, but remained outside, so as to be out of danger.

During the interview, the General, learning that Father Grassi was below, secretly sent an officer, saying, "Your friends desire you to come in." Not suspecting any snare, he followed, not as he thought to where his friends were, but to another part of the Inquisition.

As it happened, the door was open and Mr. Wall caught a glimpse of him. The idea of some betrayal instantly flashed across his mind, and he called to him to withdraw at once, which he did. Of course, "nothing wrong was intended."

Another interview was appointed for nine o'clock the next morning. Father Grassi, assisted by Mr. Wall and a priest who is a prominent professor in a college in Rome, spent nearly the whole night in preparing his vindication.

In the morning, after bowing together and committing all to God, we started for the Inquisition. Father Grassi took my arm, and as we walked along the "Via del S. Offizio" (street of the holy office) thinking of our brethren who had preceded us, but who never returned, I reminded him of our Saviour's words, "Fear not them which kill the body," etc., Matt. 10:28, 33, and of the precious encouragement, "Let not your heart," etc., in John 14:1, 2.

Arrangements had been made for friends to stand in the street ready to render assistance if needed. Four of us went in. We were promised permission to be with Father Grassi, but they desired to see him alone a moment first.

He had been advised not to trust himself in their hands for a moment, but now came a trial of moral courage, such as Nehemiah experienced when he refused to shrink from danger, asking, "Shall such a man as I flee?" and Luther when he said, "I will go to Worms, though the devils are as thick as the tiles on the houses." Grassi entered alone, and the door was shut. We could only beg God to keep him, and enable him to "open his mouth boldly" and declare the truth.

Soon, loud and earnest talking commenced. Again and again, admission was demanded—promised, but not granted. For nearly an hour, we waited, when the door was opened and our dear brother was with us again. Taking my hand and pressing it to his heart, he said, with deep emotion, "*E' finito, E' finito!*"—It is finished! It is finished!

Significant words. The Vatican had determined to revive the most infernal institution ever devised by diabolic ingenuity, and try its power upon one who had so long been a favorite. This was its first attempt, and I greatly mistake if Grassi's words will not be found applicable to the "Most Holy Roman Universal Inquisition."

He is calm, tender, humble, and modest, yet firm and fearless. Not often do we witness such moral heroism. Alone he stood before his Inquisitors, declared the truth, entered his protest, denounced their iniquities, defied their power, and scorned their anathemas. To give you a more correct idea of the man, I give a few closing sentences of his defense. Think of him, alone, unprotected, and in such a place. Warming up into the holy enthusiasm of Stephen, the first martyr, and turning upon his Inquisitors, he said:—

"O you inquisitors, pontiffs, cardinals, and prelates. God speaks to you! To what have you brought the true church? She that was so pure, so beautiful, so glorious, you have betrayed, violated, despoiled, wounded, and crucified, by your doctrines, superstitions and immorality, and have sealed her tomb by your blasphemous 'Dogma of Infallibility.' Hear what God says to his suffering children: 'The God of peace shall bruise Satan under your feet shortly.' Do you not tremble at these words? Who but Satan instigated and inflicted the tortures in this place? Oh, could these walls, within which so many have been burned speak? Could this roof but echo back the cries of agony from your innocent victims, and the vaults beneath us reveal the corpses of those who have been buried alive, no other sentence of condemnation would be required."

"But the breath of God has forever extinguished the fires of the Inquisition and swept away your power. Therefore I stand before you to-day, and declare these truths while you dare not touch a hair of my head! Yes, God has begun the work, and soon this tribunal, these walls and instruments, will be bruised under our feet and scattered as ashes to the four winds, proclaiming to the world that the 'Most Holy Universal Roman Inquisition' is dead—dead, because God has crushed it under the feet of his children."

"O ye obstinate ones, hear me! Hear one of your own brothers who has said mass, and confessed and preached with you. Weep not over me as 'dead.' I am not dead, but among the 'living,' and stand before you to announce the resurrection of that church which you have tried to drown in blood. Yes, she is rising glorious as the morning light, and ignorance, superstition, heresy, and tyranny, flee before her!"

"Farewell, church of my youth! Farewell, companions of my ministry. Alas, alas! it has been a ministry of destruction! Oh, if my word has yet any weight with you, I beseech you to open your eyes to the light—to abandon that system of darkness in which you are groping, and accept the true light which Jesus offers to you."

Well may they gnash their teeth upon such a man. Let prayer without ceasing be offered in behalf of this dear brother.—*Correspondent of the Christian Weekly.*

#### The Education of Moses.

THE following instructive and highly interesting article is from the pen of the Rev. Joseph Haven, LL. D., one of the first writers of the day. It is quoted from the January number of *Bible Studies*, and unless we greatly mistake, will be re-read by hundreds of the readers of the REVIEW.

G. W. A.

We are told (Acts 7:22) that Moses was learned in all the wisdom of the Egyptians. And how much was that? What could they teach? What state of culture and civilization had the nation attained? Her own existing monuments enable us to answer this question, and place it beyond all reasonable doubt that Egypt was at that time, and had been for centuries, the source and center of the world's civilization; that she was—what Greece afterward became—the mistress of the nations in letters, science, and art.

If, with the highest authorities, we place the date of the Exodus at about 1300 B. C., the period at which Moses flourished, falls about midway between the original founding of the empire by Menes, and the Christian era. The Egypt of that day had already a history of at least twelve or fifteen hundred years—Lepsius and Bunsen would say from two thousand to twenty-five hundred years—a period sufficient, if we take the lowest estimate, to allow a very high degree of attainment in whatever constitutes the intellectual culture and supremacy of a nation.

There is the clearest evidence that, at the time of which we speak, Egypt held, and had long held, such supremacy. The fourteenth and fifteenth centuries B. C. were in fact the golden period of Egyptian greatness, the Elizabethan age of her culture. The education of Moses would, naturally, under such circumstances, be that of the highest nobles and princes of the realm, the best the nation could afford; and that this was of a high order, there is the clearest monumental evidence.

From the first, the Egyptians possessed the arts of civilized life. From the earliest centuries of their national existence they had been workers in wood, and stone, and brass; gold, silver, and bronze, were in common use among them; so was iron, that latest product and surest test of high civilization. The gold neck-lace and ear-rings of Menes, the first king of Egypt, and the signet-ring of Shufu, the builder of the great pyramid, are as elaborate and elegant in their workmanship and finish as anything in that line which modern art can produce. In the chamber at Karnak, which commemorates the wars and triumphs of Thotmes III., of the 18th dynasty—some 200 years before the time of Moses—there is a record of the offerings made to the temple to complete it, in which list mention is made of the metals, silver, copper, iron, tin, and lead, good bronze of the land of Babel, tusks of ivory richly carved and polished, and solid rings of gold. The value of the treasure contributed to the temple by Thotmes as the result of these military expeditions is set down in the record at 2,374 solid rings of gold. It was in the ships of Tyre that these treasures were brought by the king to Thebes, his capital. The art of working iron must have been possessed by the Egyptians from the very first, for a piece of wrought iron has been found by Col. Howard Vyse imbedded among the solid masonry of the great pyramid, near the summit, where it must have been left by the original builders.

In other arts, the great proficiency of the Egyptians is attested by the paintings in the tombs at Thebes and Beni-Hassan. The process of glass-blowing, usually regarded as a modern invention, is there plainly depicted; while the articles of luxury, the vases, couches, ottomans, chairs, and other furniture of a richly furnished house, can hardly be surpassed for elegance, richness, and variety. And, what is singular in regard to the matter, the older monuments and works of art, as compared with those of later date, are not the less but the more perfect of the two. The sculptures and inscriptions of the age of Thotmes III., and of Sesostris, prior to Moses and the exodus, are far superior to those executed by the Ptolemies in the later period of the empire.

Of the science of the ancient Egyptians not much is known to us, but it is certain that they understood the science of agriculture, and carried it to perfection. They understood and successfully executed works of civil engineering, before which modern science stands aghast. They turned the course of the Nile into new channels, so as to redeem wide regions of desert from barrenness to highest fertility. In mathematical and astronomical science, the Egyptians seem to have been proficient. The great pyramid is itself, according to the astronomer royal of Scotland, Piazzi Smith, one of the most remarkable scientific and astronomical buildings ever erected. On the ceiling of the temple at Denderah, one sees the characters and signs of the Zodiac as complete as in our modern astronomy.

Nor was Egypt without a literature. On the walls and columns of her sacred edifices, graven in the rock forever, under the care and keeping of the gods, her history, as regards at least its leading events, stands written. Not merely the wars, the battles, and sieges, and conquests, are there recorded, but accompanying the pictorial representations of these are historic inscriptions, and invocations addressed to the conqueror, often in the highest style of oriental poetry. I had intended to give a few specimens of these, as illustrating the character of Egyptian poetical art, especially its marked resemblance to the spirit and style of the Hebrew prophets; but space will not permit.

But such historic inscriptions were not the only literature of this remarkable people, at the time of which I speak. They had also books, libraries, and schools of instruction. An inscription on one of the tombs of the period of Sepses, the builder of the second pyramid, some 2,000 years B. C., speaks of lands devoted to the library of that monarch. This was several centuries prior to the time of Moses. One of the beautiful tombs at Beni-Hassan is that of one of the nobles of the twelfth dynasty—Nahrai who, as the inscription informs us, was steward of the land tax for the support of the schools of the sons of the kings of lower Egypt. This was a thousand years or more before the exodus; and shows the care of the nation, at that early period, for the education of its future rulers. The famous Memnonium at Thebes, palace of

Remeses II., the Pharaoh by whose daughter Moses was adopted and educated, contained a library of sacred books, over the entrance to which may still be seen this most appropriate inscription,—“*The Remedy for the Soul.*” When after the death of this monarch, and of his son, who survived him but a few years, his infant grandson, Sethos II., came to the throne, Thouris, the daughter already mentioned, who was guardian and co-regent of the young king, appointed scribes to write books of instruction for him, that he might be incited to noble deeds by the histories of his ancestors. The tomb of one of these scribes has been discovered at Thebes, and in it the books he had written for the young king—the Pharaoh, it is supposed, of the exodus.

From these various facts respecting the general culture and attainments of the Egyptians in art, science, and literature, in the time of Moses, and earlier, it may be inferred, with almost absolute certainty, that the education he received at the court of Thouris, and perhaps also of her father, the great Sesostris, was of the very highest order, and such as could probably have been obtained in scarcely any other nation of the world at that time.

#### LINES FROM THE GERMAN.

If God be on my side, then let who will oppose,  
For oft ere now to him I cried, and he hath  
quelled my foes;  
If Jesus be my friend, if God does love me well,  
What matters all my foes intend, though strong  
they be and fell?

Here I can firmly rest, I dare to boast of this,  
That God the highest and the best, my friend and  
father is;  
From dangerous snares he saves where'er he bids  
me go,  
He checks the storms and calms the waves, nor  
lets ought work me woe.

I rest upon the ground of Jesus and his blood,  
For 'tis through him that I have found the true  
eternal Good;  
Naught have I of my own, naught in the life I  
lead,  
What Christ has given me alone is worth all love  
indeed.

His spirit in me dwells, o'er all my mind he  
reigns,  
All care and sadness he dispels, and soothes away  
all pains;  
He prospers day by day his work within my heart,  
Till I have strength and faith to say, Thou, God,  
my father art.

When weakness on me lies, and tempts me to de-  
spair,  
He speaketh words and utters sighs of more than  
mortal prayer;  
But what no tongue can tell, thou God canst hear  
and see,  
Who readeth in the heart full well if aught there  
pleaseth thee.

He whispers in my heart sweet words of holy cheer,  
How he who seeks in God his rest shall ever find  
him near;  
How God has built above a city fair and new,  
Where eye and heart shall see and prove what  
faith has counted true.

There is prepared on high my heritage and lot,  
Though here on earth I fall and die, my Heaven  
shall fail me not;  
Though hear my days are dark, and oft my tears  
must rain,  
Whene'er my Saviour's light I mark, all things  
grow bright again.

Who joins him to the Lord, whom Satan flies  
and hates,  
Shall find himself despised, abhorred; for him the  
burden waits  
Of mockery and shame heaped on his guiltless  
head,  
And crosses, trials, cruel blame, shall be his daily  
bread.

I knew it long ago, yet I am not afraid;  
The God, to whom I pledge my vow, will surely  
send me aid;  
At cost of all I have, at cost of life and limb,  
I cling to God, who yet shall save; I will not turn  
from him.

The world may fail and flee, thou standest fast  
forever,  
Not fire, or sword, or plague, from thee, my trust-  
ing soul shall sever;  
No hunger and no thirst, no poverty or pain—  
Let mighty princes do their worst—shall fright  
me back again.

No joy that angels know, no throne or wide-spread  
fame,  
No love or loss, no fear or woe, no grief of heart  
or shame;  
Man cannot ought conceive of pleasure or of  
harm,  
That 'er could tempt my soul to leave her refuge  
in thine arm.

My heart for gladness springs; it cannot more be  
sad,  
For every joy it laughs and sings, sees naught but  
sunshine glad;  
The sun that glads mine eyes is Christ the Lord  
I love,  
I sing for joy of that which lies stored up for me  
above.

—S.L.

#### Power to Forgive Sin. Matt. 9: 1-8.

DOUBTING disciple, read these lines and take courage. Trust God, and take him with you into every-day life.

“For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?” This question of Jesus was put to those who thought him guilty of blasphemy when he proffered forgiveness of sins, with its attendant blessings, to a man sick of the palsy. As they doubted his divine ability, Jesus gave a token of it by saying to the palsied one: “Arise, take up thy bed and go into thine own house.” Those who had questioned his power to forgive sins could no longer question his power to give strength to a helpless body, for the man “arose and departed to his house;” and many who saw it “glorified God, which had given such power unto men.”

At that time, men seemed more ready to admit that Jesus Christ could heal the sick than that he could forgive sins. To-day the case seems reversed. Many who concede that he is a Saviour are unwilling to concede that he can heal disease or give temporal blessings according to the needs of his children. Some, even, who can trust their souls in his hands, and who expect Heaven as a gift from him, would not think of asking him to straighten out their crooked tempers, to restore the vigor of their paralyzed wills, to loosen the hold of their grosser appetites and desires; far less to aid them in choosing a wife or husband, in selecting a school for their children, in buying a suit of clothes, in driving a capacious horse, in trimming a bonnet, or in breaking up a new farm. The question of Jesus ought to come home pungently to such disciples as these: “Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?” If he is able and willing to be our Saviour, is there any lack of ours that Jesus is unable or unwilling to supply? If he is to take us into Heaven by-and-by, cannot he take care of us on earth meantime? If he can “forgive us our debts,” cannot he “give us this day our daily bread?”

There are unbelieving scribes—not disciples—who are deferential, if not patronizing, toward Jesus Christ as a recognized Saviour of men, who count it hardly less than “blasphemy” to suppose that God has given to him, or through him to his disciples, any of those powers which are supposed to be given over irrevocably to “Nature.” There is said, by these scribes, to be no harm in trusting Jesus Christ as a Saviour; but he must not be asked to heal the sick, to send rain when it is needed, to give unusual efficacy to any human agency or mechanical appliances when God's children are in a strait and only he can help them. To these scribes, also, the question of Jesus has its old pertinency: “Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?” If the forces of “Nature” stand in the way of Christ's help of his trusting ones, why are not the powers of evil too much for him? If he cannot heal a sick body now, how can he be trusted to give eternal life to an otherwise lost soul? Deny his power as a Saviour or admit it as a helper. He may not cure every palsied one. As to that, his disciples can trust him. “Not my will, but thine be done” is ever the prayer of faith; but it is just as easy for him to say to any stricken one, “Arise and walk,” as to say to another, “Thy sins be forgiven thee.” Jesus can be trusted for now as well as for hereafter. “No good thing will he withhold from them that walk uprightly.” “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”—*Seb.*

#### The Hoosac Tunnel.

ON Thanksgiving day, the thin partition of rock which alone remained between the two sections of the Hoosac Tunnel was broken down by a prodigious blast of nitro-glycerine, and light at last streamed through the mountain. Thus is virtually accomplished one of the most stupendous engineering feats of modern times.

The Hoosac Mountain is a part of the Green Mountain range, lying across the western end of Massachusetts. The Boston and Albany Railroad climbs it between Westfield and Pittsfield by a tortuous course and a series of easy gradients. The tunnel lies further to the north and forms a link in the chain of communication between Boston and the West by way of the Fitchburg, Vermont, and Massachusetts,

and Troy and Greenfield Railroads. The mountain, at the point selected for tunneling, is about 2,500 feet high, having two ridges with a depressed plateau between them. The distance through from heading to heading, and therefore the length of the tunnel, is four and three-quarter miles.

The tunnel was projected many years before ground was fairly broken, which we understand to have been in January, 1852, Rev. Dr. Crawford, of Deerfield, striking the first spade into the mountain on its eastern side. From the outset, the history of the undertaking has been one of struggle, imminent failure, pluck, skill, and perseverance. Space fails us to tell of the peculiar and vexatious obstacles encountered, the ingenious and costly mechanism used, the wonderful nicety of the calculation by which the eastern and western headings met under the headings within a fraction of an inch, the numerous casualties and narrow escapes, the various interesting experiments in methods resorted to, and all the other entertaining points in such a piece of work. As it stands, or rather as it will stand when trains are running through it on double tracks, it is a monument to the triumph of mind over matter, a credit to the skill and patience of engineers, workmen, and contractors, and an honor to the State of Massachusetts.—*Congregationalist.*

#### Russia and Turkestan.

THE year of grace, 1873, will certainly occupy an interesting place in future chronology. It will be known to historians as an epoch of wars and rumors of wars in all portions of the world—revolutions in Spanish America, bloody encounters between the Aborigines of Oceania and European colonists, republicanism in France and Spain, struggling against ecclesiastical and monarchical despotism on one side, and communistic iconoclasm on the other, Russia warring with the wild hordes of Turkestan, England battling with Ashantee, and Dutch settlers fighting fiercely with the Malays of Atcheen. The conflicts between civilization and barbarism in Africa, Asia, and the Indian Ocean, are of scarcely less historical importance than the civil wars in Europe, although of minor interest to the many. It can hardly be affirmed, however, that the expeditions to Khiva, Atcheen, and Coomasie have been brilliantly successful. The Dutch have been fairly worsted in Sumatra, the British are doing rather badly on the gold coast, and the Muscovite successes in Central Asia have so utterly failed to inspire the Mohammedan nomads of the steppes with a proper respect for their conquerors, that the Czar of all the Russians is, at last accounts, projecting another expedition to Khiva. It is really to be hoped that he may be enabled to spread the salutary terror of his name further than the sacred gates of distant Samarcand, and that no unpleasantness may again arise between England and Russia upon the subject of Central Asian conquest.—*Cincinnati Weekly Inquirer.*

#### “Where Is the Promise of His Coming?”

THE evident cause of this question by the scoffers of the last days is, there has been preceding it a proclamation of the coming of the Lord. This scripture shows conclusively, if there were no other proof, that in close proximity to the end, the minds of the people would be stirred up to consider the subject of his coming; and while some are gladly heralding the cry, the spirit of hatred against the truth by those who love the world in its present sinful condition will lead them to reject the warning, and also to heap contumely and scorn on those who love the doctrine.

Without this class of scoffers, the signs of the last days would be incomplete; for we are to mark this among the first. It plainly points them out as not loving either Him, or his appearing. Say they, “Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.” What stirs them up to say this? Evidently the dissemination of views just the opposite—the presence of signs that were given to mark the period of the advent. Not to be able to discern these signs shows a condition of unbelief in accordance with the carnal heart at a distance from God, and satisfied with sin. Wherever we hear these queries, whether from professors or worldlings, it points them out as being the scoffers of whom Peter speaks.

There may be, it is true, those who manifest a spirit of inquiry, who, like the noble Bereans, search to know whether these things are so, and ask for the evidences; but they are not the ones here spoken of. A heart truly converted to God will be ready at all times to say, What is the truth, that I may walk in it?

The world is asleep, like a person who has nearly filled his days, whose faculties are paralyzed by age. The sense of discernment is dulled by surfeiting and drunkenness and cares of this life—lulled to sleep by the peace-and-safety cry of the good time coming. Now and then some of them are aroused enough to be somewhat disturbed—perhaps it only irritates them, and they are angry because their sleep has been broken—and like a man who is aroused from slumber, they say at first loudly, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were. After awhile, they become satisfied; having repeated it so often, it sounds as though it must be truth or at least as good. Their incoherent mutterings as they pass into a state of sound and final slumber only echo, Where is the promise?—Where? Such will only be awakened to a sense of their danger and then destroyed by the brightness of Christ's coming.

It is sad to know that there are many who possess a well-defined knowledge of these signs, and consider themselves safe, “rich and increased in goods,” who will not awaken to a sense of their poverty and wretchedness until it is too late. May God help us, dear brethren and sisters, to shake ourselves so thoroughly that this spirit of slumber will not overpower us and rob us of an inheritance among the saints.

Were we to ask the student of prophecy, Where are the evidences? he would answer with the prophet, “The morning cometh and also the night”—prophecy has foretold, and history records the fulfillment—earth, sea, and sky, signs in the political and moral horizon, betoken his coming. In whatever direction we turn our eyes, we can read signs there is no mistaking, we feel the token in our hearts, the internal evidence, and sympathize with the groaning creation for the final restitution—we earnestly cry, Come Lord Jesus, and come quickly.

A. M. LINDSLEY.

FROM James Forbes' “Oriental Memoirs,” the following interesting account is extracted: One of a shooting party, under a banyan tree, killed a female monkey and carried it to his tent, which was soon surrounded by forty or fifty of the tribe, who made a great noise and seemed disposed to attack their aggressor. They retreated when he presented his fowling-piece, the dreadful effect of which they had witnessed and appeared perfectly to understand. The head of the troop, however, stood his ground, chattering furiously. The sportsman, who perhaps felt some little degree of compunction for having killed one of the family, did not like to fire at the creature, and nothing short of firing would suffice to drive him off. At length he came to the door of the tent, and, finding threats of no avail, began a lamentable moaning, and by the most expressive gesture seemed to beg for the dead body. It was given to him. He took it sorrowfully in his arms and bore it away to his expecting companions. They who were witnesses of this extraordinary scene resolved never again to fire at one of the monkey race.—*Scribner's Monthly.*

#### Taking Hold of the Strength of the Lord.

“LET him take hold of my strength, that he may make peace with me; and he shall make peace with me.”—Isa. 27: 5.

“I think,” says one, “I can convey the meaning of this passage, so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault, for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it. He heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault: he had taken hold of my strength, also he had made peace with me.” What encouragement has the offending yet repenting believer to take hold upon the strength of his Lord and his God!

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 13, 1874.

JAMES WHITE,  
J. N. ANDREWS,  
URIAH SMITH.

EDITORS.

### Natural Immortality.

By natural immortality is meant the doctrine that man is immortal by nature. This theory asserts that God gave to the first man a deathless nature, and that all who are descended from him inherit that nature. Of course this is not asserted respecting the bodies of men, but it is asserted of their souls. Every human being is, by this theory, held to be the possessor of immortality. Not only is it held that every wicked man in gospel lands possesses a deathless nature, but also that every individual of all the countless multitude of heathen is an immortal being. Several important consequences follow from this doctrine:—

First, that when each human being dies, the soul, or real man, remains alive. If the person dies in Christ, this immortal soul goes into the presence of God to dwell in Heaven until the resurrection. If he dies in sin, his soul goes into hell, into the torments of the damned, there to continue till the resurrection of the unjust.

Secondly, that when the day of Judgment arrives, these souls are summoned from Heaven and from hell to stand at the bar of the Judge for the decision of their cases.

Thirdly, that both the righteous and the wicked, being re-united to their bodies, the righteous are returned to the joys of the blessed, and the wicked to the torments of the damned.

Fourthly, that the wicked, possessing immortal, or deathless natures, shall be incapable of dying, or perishing, or being consumed, or devoured in the fire, and shall live therein to all eternity.

These things are worthy of careful thought. Here we have all men rewarded or punished before they are judged. Then we have all summoned to the Judgment after having been already assigned to their respective portions in Heaven or hell ages before this, or at whatever time the individuals died. And, finally, all the wicked shall live eternally in hell fire.

Now these conclusions necessarily follow if men are immortal by nature. For there is such a thing as death in the world, and there is a day of Judgment, and a place into which the wicked will be cast after the Judgment. These are great facts, but if men are immortal by nature, they involve these most serious difficulties.

It is true that natural immortality is supposed to be in itself a very precious and desirable doctrine. But many who hold it firmly have no definite idea of what it involves. The innumerable multitude who die out of Christ go direct at death into hell fire, and when the Judgment has set upon their cases, they are turned into it again to live therein eternally. What makes this a most agonizing reflection to every thoughtful mind is, not merely that some of our friends are already in the place of the damned, but that millions of heathen who have had at best only the dim light of nature, must live eternally with the lost, and so also must all those children who have died in sin after barely crossing the line of accountability.

Now do not these things indicate something wrong in this theory? Is immortality so common a thing that all men have it by virtue of their existence? Must sin continue to exist as long as God shall sit upon his throne? Shall countless millions suffer either mental or physical anguish, or both, to all eternity, who, nevertheless, have had barely light enough to know, to some extent, the difference between right and wrong? Is it so light a thing in God's sight to put men into the place of the damned that he casts them in thither without waiting for the session of the Judgment? And is there afterward some doubt in his mind as to the propriety of this action which causes him to bring them forth from thence to Judgment? What questions can be raised at that tribunal that have not been settled by the direction of the Judge before men come to it, if men enter Heaven or perdition when they die?

Certainly these are serious questions, and they are asked in no uncandid spirit. Has God in creating man fixed the matter by irrevocable decree that every individual of the race shall live for endless ages? Is there no condition affixed to the privilege of living in the universe of God?

Has he tied his own hands that he cannot even cause those to cease to exist who form fixed characters for evil? And is there nothing short of endless pain for every individual of our race who is not actually worthy of a place in the holy city?

It will not be a sufficient answer to this question to say that the suffering of such will be comparatively light, for endless pain, even where that pain may be for a moment, such as human fortitude can endure, is not light if it be known to the sufferer that it shall never cease. What but despair can fill such a breast? And who ever found despair a light thing?

Nor will it satisfy the inquirer to be assured that persons of comparatively small degrees of guilt shall be in some way admitted to the holy city. The Bible never speaks thus. God proposes to take into his presence only those who possess moral worth. If this be wanting, those who are found thus can never pass through the gates of the city of God. This very idea that all men must live forever has caused many schemes to be originated that should either take all men into Heaven at death, or that should do it ultimately, or that should take in nearly all, or, failing in this, that should make the best place in hell and the poorest place in Heaven only one degree apart in excellence.

Now is it not lawful to inquire whether this doctrine of inherent or natural immortality is really found in the Scriptures? It involves difficulties in the very nature of things which are certainly serious enough, and which call us to thoughtful consideration. It is no subject, however, for angry disputation. The matters which are connected with this inquiry are of the most serious character, and should never be treated except in the most candid and devout spirit.

We must respect the conscientious feelings and prepossessions of those who differ with us on this subject. Indeed, to many persons, natural immortality is one of the most precious truths of the gospel. In their estimation, the man who questions it is infidel at heart. They cannot see how any one can do this unless he denies future existence. And some even argue from it that those who do not believe man now immortal must actually, if consistent, deny the existence of God.

Such prejudices, however, are not to be despised nor to be treated with lightness. Let us consider others as we would be considered in like circumstances. We think we have something better than the doctrine that men are immortal by nature. Let us first of all show that this more excellent doctrine has made us the better for having received it into our hearts. Let us show that we are not bigots, and that we have not a bitter spirit toward those who do not agree with our doctrine. If others think that in denying natural immortality we deny the doctrine of accountability to God, and that the fear of God is not before our eyes, let our course of conduct show that they are in these things wholly mistaken.

We shall inquire concerning the true source of immortality, whether derived from Adam the first, by natural descent, or given by Adam the second, at the Judgment, to those who are by him counted worthy to receive it. We ask the candid attention of those who think differently from ourselves. We shall never give you just occasion to complain of what we say respecting the subject in dispute. If we do not show that immortality, as the gift of God through Christ, is more scriptural than is the doctrine that it is inherited from the first man, do not accept the views we offer. But if we do show that both Scripture and reason teach that immortality is to be given only to the just, and this too when their trial is finished, we ask you not to despise what we say, and not to count us enemies of Christ.

J. N. A.

### The Judgment of Rev. 14: 7.

PROPOSITION 1. By the first message of Rev. 14, we are brought to the beginning of the work of Judgment; but two other messages follow, involving a probationary work, before the Lord comes; therefore the Judgment of Rev. 14: 7, transpires before the close of human probation.

PROPOSITION 2. Future rewards and punishments are determined wholly by the Judgment; hence, the bestowal of any retributive reward or punishment, must be preceded by a work of Judgment.

PROPOSITION 3. The living righteous are rewarded instantly at the appearing of Christ; for without space for any investigation of character, or decision of cases, they are changed in

a moment, in the twinkling of an eye at the last trump. 1 Cor. 15: 51, 52. And preceding this change of the living, the righteous dead are raised. 1 Thess. 4: 16, 17. A judgment work, therefore, of some kind precedes the second coming of Christ.

To what extent is it necessary that this work should be carried before the coming of Christ takes place? It is necessary that all the members of the human family should, so to speak, be classified; that is, that the line of distinction should be drawn between the righteous and the wicked, and that it should be determined to which class every one belongs. And whoever will think seriously upon this point a moment, will see that it is absolutely necessary that this much should be determined beforehand, inasmuch as immortality is instantly conferred upon all the righteous at the second coming of Christ; and God has not seen fit to decide by his own omniscience who are worthy of immortality, but has left the determination of that question to the investigation and decision of the Judgment, that an intelligent universe may be able to understand for themselves the righteousness of his doings.

And how far must the Judgment be carried to determine this point? It must go so far as to embrace an investigation of the life record of every individual; a record which we have every reason to infer is kept in the books above; Rev. 20: 12; for all are to be judged out of the things written in the books according to their works; and in no other way, save by an absolute exertion of God's omniscience, could each one's character and destiny be determined.

There is therefore a preliminary work of investigation of character, previously determining and deciding to which of the two classes, the righteous and the wicked, every one belongs, that must take place before the Lord comes. This is the nature of the Judgment, to the hour, or period, of which we are brought by the first message of Rev. 14. And we think enough evidence has been presented in preceding articles showing that the present generation has heard this message, to create in every mind an intense interest in the question which next arises, Are we now in the inexpressibly solemn and important period of the investigative Judgment which just precedes the revelation of Jesus Christ in the clouds of heaven? U. S.

### Foaming out their own Shame.

JUDE is very explicit concerning a class of godless wretches that should infest the world in the last days. He speaks of them as those who should turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ. Verse 4. What they know naturally, as brute beasts, in those things they corrupt themselves. Verse 10. Clouds without water carried about of winds. Verse 12. Raging waves of the sea, foaming out their own shame: wandering stars, to whom is reserved the blackness of darkness forever. Verse 13. Murmurers, complainers, walking after their own lusts, and their mouth speaking great swelling words. Verse 16. Mockers, who should walk after their own ungodly lusts, sensual, having not the Spirit. Verses 18, 19.

He says that Enoch, the seventh from Adam, prophesied of these that the Lord should come with ten thousands of his saints to execute judgment upon them, and convince them of their ungodly deeds and hard speeches.

These are not past generations of apostate dead. The dishonored graves of that class are not disturbed till a thousand years after the second advent of the Lord in glory. Rev. 20: 5, 6. But here are some upon whom the Lord takes vengeance at his second coming. They live in the last generation that is to exist in the world in its present condition. We are to see and meet them. And the righteous who are waiting for the coming of Christ, are to be vexed with the beastly doings and filthy conversation of this lust-besotted class, even as just Lot was vexed with the filthy deeds of the brutal Sodomites.

But Jude says that they should foam out their own shame. This indicates an open display of their filthy dreams and shameless deeds. How this was to be fulfilled has not heretofore been so apparent. For while it has been evident that numbers were not wanting whose hearts were as corrupt as here described, a sufficient sense of decency has been left with them to restrain them from flaunting their rottenness and corruption before the face and eyes of decent people in open day.

This restraint, however, is now giving way. Spiritualists (the progressive and radical portion of them) no longer attempt to keep their iniquities from the public gaze. In public prints and in public speeches, both men and women brazenly confess themselves adulterers and adulteresses, and glory in their course.

A Boston, Mass., paper, noticing a lecture lately given in that city by a notorious spiritualist, speaks of it as follows:—

"The lecturer openly and unblushingly advocated the vilest doctrines relating to the sexual relation.

"Some of the statements contained in the lecture were of the most shameful and false character, and to repeat them would be an insult to respectable readers. The scandals in connection with the clergy were related with great gusto, and were, strange as it may appear, heartily applauded by the apparently respectable audience.

"But the greatest wonder of all was, that in this city, where art and culture is supposed to have attained its highest level, an audience of ladies and gentlemen could patiently listen to the utterance of sentiments so disgraceful and immoral, and that even ladies ventured to applaud some of the most shameful statements.

"This certainly indicates a condition of public sentiment which is alarming to say the least. In consideration of lectures like this, we are strongly of the opinion that there should be a limit beyond which the freedom of speech and of the press should not be allowed to extend. This lecture should have been suppressed by the strong arm of the law."

Not without cause did the inspired writers point out that beastly lust would be a leading trait in the characters of these latter-day scoffers. Paul to the Philippians speaks of them as those whose glory is in their shame. Jude says, Foaming out their own shame. We have it all before our eyes. The Bible no longer wants, in the lives of the reprobate on earth, a counterpart to its most glaring descriptions of human degradation and sin. The lines in the pictures meet and correspond. The world's cup of iniquity is about full. The gangrene will become more widely diffused through society, but in any local manifestation it can scarcely become more virulent.

All this indicates the near approach of the great day. But who, as he looks at these things, does not feel to pray that it may more quickly come. O thou God of all holiness and purity, let this hell of pollution be swept from the face of the earth by that which alone can reach to its fearful depths—the red hell of thy retributive vengeance. U. S.

### The True Field of Missionary Effort.

It has become a reproach to Christendom, as represented by the popular churches, that, while they affect to be much concerned for the salvation of the heathen, and raise large sums of money to send men to, and support them in, heathen countries, they feel no concern for the heathen when they come near to our door. Many a man has earnestly prayed that God would hasten the time when "Ethiopia shall stretch forth her hands to thee;" and crushed under his heel in abject slavery the poor Ethiopian placed within his reach, and enacted laws making it a punishable offense to teach the Ethiopians to read God's word!

Much money and labor has been spent to establish missions in China, but when the Chinese come by thousands to our own country, they are treated as brutes, kicked about without regard to the rights which belong naturally to even the lowest forms of humanity, and this abuse brings forth no protest from those who have apparently felt so deeply for the benighted Chinese. No effort has been made to teach them the value of our Christian and republican institutions. But they have been driven back to their own shores with stronger feelings of dislike toward the religion of Christians, and better satisfied with the traditions and heathenism of their native land.

There is a lesson on human nature contained in these facts which we shall do well to learn and profit by. Most men love to make money; and if they can be left to pursue their favorite avocations, they will often freely bestow their money upon others if the others will undertake to meet for them the calls of perishing humanity, and discharge in their stead those duties of life which call for self-denial and consecration to God and his cause.

It may appear to be singular, and yet it is truth, that men will give their money liberally for benevolent and Christian purposes, when, at the same time, they will not personally labor for those same purposes, if their worldly interests are likely to suffer thereby. They think they are benevolent—they think they have the real mission-

any spirit, and that their feelings are unselfish and unworldly, as long as they are willing to give their means to carry on benevolent enterprises; but very often they rest under a great deception. The *millionaire* who puts ten thousand dollars into the treasury of a missionary society would be shocked at the base thought of going to the hovel of the suffering to minister to their wants, or of speaking words of kindness and instruction to the heathen whom he meets even in his own city. He is only a Pharisee, and has no feelings of true benevolence in his heart.

We must all remember that we are human, and are subject to like passions as other men, and are liable to fall under the same deceptions which prove their ruin. We need to be tested and proved as well as they. The tract and missionary work is well calculated to prove us; and herein we may learn whether our professed consecration to the service of God is *practical* or merely *emotional*. And some are not prepared for this test. There are those among us who are well qualified to labor in this cause, but their *business* will not permit; some such have a great abundance of this world's goods, and some are making money so fast that they cannot afford the time to work for the cause of God and for perishing humanity!

I say this work is a test. Not long since, a minister visited a church and had some good, spirited meetings. The church seemed greatly awakened, and the report of their interest was so encouraging that the director of the T. and M. Society thought it would be a favorable time to introduce his work. He sent an appointment, but did not get enough of the members together to carry out the object of the meeting. I do not speak of this because I think they were sinners above all others, but to show that my moralizing is not without a point.

Another very sad mistake is made by some busy people. They think because their work presses upon them, they may be excused, and that there are those who have little or nothing to do who could do such work without any loss of time. But it will be found that they who have nothing to do—whose time drags on their hands—are not valuable workers, nor judicious managers. This cause is worthy of a good offering. It does not seem right—it cannot be right—to give to mammon the service of the industrious, the prudent, and the strong, and to leave for the service of God the improvident and the careless.

God has shown us his *mind* in this matter by placing at the head of the work the best administrative talent, and now it belongs to others, as the apostle has it, "to be co-workers with God." And there is not a neighborhood where missionary labor cannot be bestowed with profit, if judiciously performed. And because it takes more consecration, humility, and self-denial, to do this work than to hire it done, it is the test we all need to fit us for the society of the angels, who "do His commandments, hearkening unto the voice of his words."

J. H. WAGGONER.

#### No Time.

No time to search for truth and the path of duty; no time to investigate the prophecies and the signs of the times; no time to hear a course of lectures; no time to read and study in search of the truth for the times. This is the excuse in these times, and it is thought to be sufficient. The world is exceedingly busy. "Hurry up" is the word everywhere. Men are driving for money; and in the eager chase after riches they are diligent. The world, the world they must have. Hence there is no time to prepare for the world to come—no time in which to secure eternal life.

The wealthy farmer has no time to read, to meditate, to pray. It is all hurry, hurry, hurry, "from early dawn to dewy eve." He has a competency; but he wants more. So with a few hands, hired as cheaply as possible, he undertakes to do a vast amount of work; and neither he nor his hired help have any time to devote to any other object but the never-ending routine of labor. All the day, till late in the evening, is occupied in work, when, with utter exhaustion, they sink to slumber without a thought of God, of future retribution, or a world to come; and at early dawn, the same battle is to be renewed; so that no time is left for anything but work, work, work, and that continually. The mind and hands are full. Nothing more can be grasped.

The business man is still more absorbed, if possible. His mind is filled with his business, so that no room is left. Business is the first thing to employ the waking thoughts; it is business all day till late in the evening, and business is the dream of the night. Care and anxiety leave their impress upon his brow, and mark him the early victim of the grave. Thoughts of Heaven are excluded. The mind is full; it can hold no more. He has no time to think of the future. His whole being is absorbed in the present.

Every power of his being is devoted to making money. And when his brief life is ended, he goes down to death a poor man. For he brought nothing into the world, and it is certain that he can carry nothing out. Heaven is lost, bartered for sordid gain. Life is spent in anxious toil and care, and no foundation laid against the time to come, and no hold upon eternal life secured.

Is this profitable? We hear of men driving a profitable business; but what is a man profited if he shall gain the whole world at the loss of eternal life? Oh! that men might see. But

"The mote of earthly interest fills the eye,  
And hides from view the worlds of bliss on high."

Is there not a better way? Is it a necessity that man is doomed to incessant toil for the present world to the infinite loss of the future? We think not. Men are voluntary slaves. This chase for wealth is delusive. The imaginary wants are more than the real. As the poet says,

"Man wants but little here below,  
Nor wants that little long."

But the general response is,

"With me 'tis not exactly so,  
Though 'tis so in the song."

Some may imagine, while they strain every nerve to acquire wealth, that they are doing so to help forward the cause of God. This is delusive. A proper diligence may be used to acquire, and God be glorified in the use of the means acquired. But God is not straitened for the want of means. All that labor for him have time to pray. This excessive anxiety is for self, and not for God. Those who have health and willing hearts can do something for his cause. Those who give their minds to gain, defer their great deeds of benevolence to a future time; and that time never comes. Like other worldlings, they have no time to serve God.

Our conclusion is, since all have so little time, that little should be devoted to God and the future eternal salvation of men.

R. F. COTTRELL.

#### Christian Unity.

THERE is nothing more clearly taught in the Bible than that union and harmony should exist among the people of God. Not that all who profess to be the people of God will be in harmony; for it is plainly taught that men in their midst would "arise speaking perverse things, to draw away disciples after them." There always will exist a class of murmurers and complainers that will have no realizing sense of sacred things or of the necessity of order; and these will speak evil of dignities. Acts 20:29, 30; Jude 8, 16. Such will need a pasture of their own liking.

The apostle speaks directly upon this point, "For there must be also heresies [sects, margin] among you, that they which are approved may be made manifest among you." 1 Cor. 11:19. Those that go out from the church of Christ are not of the church. 1 John 2:19. This is also manifest.

But with the true followers of Christ, there is to be a oneness. The Saviour says, "I and my Father are one;" John 10:30; and this oneness is shown to be of the same nature as would exist among the true disciples. "Neither pray I for these alone, but for them also which believe on me through their word; that they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." John 17:20-23.

No language can be more explicit than this. First, that there should be a oneness, and, secondly, that the character of this oneness should be the same as that which existed between the Father and the Son. The apostle Paul, in Eph. 4:4, uses language equally as strong upon this point: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Here, in three verses, spoken in reference to the church, oneness is referred to at least six times, embracing body, hope, Lord, faith, baptism, and God the Father.

Two essential features characterize this oneness: First, a oneness of sentiment, embracing faith, hope, baptism. When faith is spoken of as it is in Eph. 4:5, it means belief, or a system of doctrine, something they could keep or obey. See Rev. 14:12; Acts 6:7; 13:8; 19:5. Secondly, a system by which the work of God can be carried forward in the earth.

The necessity of a union here is shown by the effort of the apostles to secure it both in practice and teaching. Eph. 4:4; Gal. 2:11-14; Acts 15:1-32, 41; 16:4, 5. The Saviour showed the importance of this in the following words: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." Matt. 18:29. One office of the Spirit of God is to accomplish this, and the gifts were placed in the church for this purpose, and were to continue "till we come in the unity of the faith." Eph. 4:13.

In every epistle in the New Testament, there are expressions touching this point as conclusive

and comprehensive as language can make them. "Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus. That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same *mind* and in the same *judgment*." "Finally, be ye all of one mind." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, and of one mind." Rom. 15:5, 6; 1 Cor. 1:10; 2 Cor. 13:11; 1 Pet. 3:8; Phil. 2:3; 4:2.

No one can doubt that the apostles believed and taught this doctrine. The church also believed it; so that when the apostles went forth to preach, they had their hearty co-operation. The deepest sympathy was manifested on their part to have the work prosper. Paul felt he could be helped and sustained by their prayers; hence in writing to the churches we find expressions like the following: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayer to God for me." "Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." "Brethren, pray for us, that the word of God may have free course, and be glorified." "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Rom. 15:30; 2 Cor. 1:11; 2 Thess. 3:1; Col. 4:3; Eph. 6:18, 19.

Not only was their interest manifested in praying for the apostle that an effectual door might be opened before him, and that God would sustain him, but the work was liberally sustained by their means. The Philippians supported Paul in Thessalonica. Phil. 4:15, 16. They gave of their means to sustain the poor saints at Jerusalem. Rom. 15:26; Acts 11:29, 30. Gospel equality and Christian unity were taught and practiced by all the churches of which we have any history in the New Testament. 2 Cor. 8:13, 14. Many incidental circumstances are mentioned which show that a uniformity of action existed in the different churches in their efforts to carry the truth into new fields, and also in times of trial and seasons of affliction a sympathy was manifested for each other.

There was a system inaugurated by them of such a character that their influence was all brought to bear unitedly in the work of God against the powers of darkness. This was the secret, on the part of the church, of such power and success as was manifested during the apostolic age. They believed the gospel they had received was of God. They could say, "We know that we are of God, and the whole world lieth in wickedness." 1 John 5:19. In view of the afflictions which awaited the apostle in every city, he exclaimed, "None of these things move me, neither count I my life dear unto myself." Acts 20:24. In short, they had a heart full of praise and thankfulness that they were counted worthy to suffer for Christ's sake and the gospel's.

It was in view of the oneness that existed with them and their feeling of thankfulness for the privilege of thus suffering, that God shook the place where they were assembled and gave them "great power to witness for his name's sake." See Acts 16:25-33, and 4:23-35. They were missionaries and went forth with courage and zeal to warn the world. Rom. 10:18.

We also have a message of warning to the world. Courage, zeal, and system, are as requisite to accomplish this work as they were in the early part of this dispensation. If we follow the example of the primitive church, and give heed to scriptural instructions upon this point and possess the spirit of sacrifice and consecration that others have had before us, success will attend every effort. It is the work of God in which we are engaged, and if we faithfully discharge our duty, God becomes responsible for the success of the work.

The prophet says, "Blessed are ye that sow beside all waters." Isa. 32:20. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

We have the assurance that God's word will not return unto him void, but shall accomplish that which shall please him, and it shall prosper in the thing whereunto he sends it. Isa. 55:11. Therefore we are not engaged in a doubtful enterprise. Neither do we engage in this warfare at our own charges. We need a heart imbued with the spirit of the gospel of Christ. We need unshaken confidence in the work of God, that he is able and will accomplish what he has spoken, and then with one united effort and courage in the Lord much can be accomplished.

The various moves that are being made by the people of God to get the light before others, and the certain steps which are being taken to spread

the truth of God, are in keeping with the faith of God's people. We expect to see a general coming up in the work of the Lord. Now is the time to rally under the banner of Prince Immanuel and put forth an effort, although it be feeble of itself, relying upon God for his aid. There are opportunities for doing good, so that each one can move out and do something in the cause of Christ. "Kind words never die." Kind acts never lose their power.

By scattering tracts, and obtaining subscribers for those periodicals which go out heavily laden with the precious truth for this time, prompted by a spirit of disinterested benevolence, and with our hearts glowing with love to God and our fellow-men, we shall make impressions that eternity will not obliterate.

S. N. HASKELL.

#### Weaker and Weaker.

So-called Arguments from the Types and from Prophecy in Favor of the First-day.

#### THE EIGHTH DAY.

It is claimed by some that the frequent reference to the eighth day under the law, as being a great day, and even a Sabbath in connection with certain feasts, Lev. 23, as being the day on which the rite of circumcision was performed, etc., clearly prefigured that the eighth day, or first day of the week, would be exalted as the Sabbath under the gospel. If there was even one plain declaration in the New Testament that the Lord had exalted the first day as a weekly Sabbath, and if the expression, "the eighth day," in the cases before us, always meant the first day of the week, then would there be some plausibility in the claim under consideration. But as these points cannot be maintained by Holy Writ, the claim before us is but a bare assumption, and an abuse of the law of types, which makes it necessary that types relating to events and ordinances in the gospel be interpreted in harmony with plain gospel facts.

Every male child was to be circumcised on the eighth day, reckoning from the day of his birth, and as there were male children born every day in the week, circumcision would be performed every day. Should we therefore keep every day as the Sabbath? So of the eighth day of certain feasts which commenced with certain days of certain months. Thus the eighth day would one year fall on one day of the week, and another year on another day of the week, the same as New Year's day and the fourth of July.

#### THE PENTECOST.

Some pretend that this feast always fell on the first day of the week, while others deny this. But whether this feast did or did not fall invariably on the first day, the vital question to be settled is, whether the Pentecost did typify a weekly first-day Sabbath. In the absence of any Bible statement to this effect, and, more than this, in the absence of any Bible testimony, proving the first-day Sabbath of divine origin, we safely conclude that God never designed to have the Pentecost merged into a weekly Sabbath. If this had been his design, he would have said so in his word. Certainly God would not institute the Pentecost to typify a human institution conflicting with his immutable law.

#### THE DAY THE LORD HAS MADE.

"The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." "Blessed be he that cometh in the name of the Lord." Ps. 118:22-24, 26.

Several passages of the New Testament apply this prophecy unmistakably to Christ; Mark 12:10, 11; Luke 20:17; Acts 4:11; Eph. 2:20; 1 Pet. 2:4, 7; etc.; but none of these state, or even give the most distant intimation, that "the day" mentioned therein is the resurrection day, or the first day of the week, or a new Sabbath, or a day which should receive any more honor than other secular days. The best authority on the true meaning of a prophecy is those scriptures in which is recorded its fulfillment. These scriptures are its inspired commentary, and we should not go beyond what is written.

As the last words of this prophecy, "Blessed be he that cometh in the name of the Lord," were fulfilled at the time of Christ's entry into Jerusalem and before the resurrection, and evidently set forth some of the rejoicing prefigured in the prophecy, we give to the term day before us a broader scope than that given to it by some of our first-day friends. As an illustration, we refer to the declaration of Christ: "Abraham rejoiced to see my day." John 8:56. In this day Simeon rejoiced, and in the same day the disciples rejoiced as Christ entered Jerusalem; and though their joy was taken away by the death of their divine Lord, yet it was revived by his resurrection, of which we have a fit and divinely-appointed memorial in the ordinance of baptism. John 6:4, 5, etc. Hence, there is no necessity of commemorating the resurrection by keeping the first day of the week.

D. T. BOURDEAU.

ACCOUNT him thy real friend who desires thy good rather than thy good will.

## I PARTLY BELIEVE IT.

"I partly believe it." 1 Cor. 11:18. So said the apostle when he heard the report of the division and irregularities among the brethren in the church of Corinth. Of this, a Christian poet makes a use, pertinent in its application:—

When Christians rarely, day after day—  
Enter their closets to praise and pray—  
"I hope I'm a child of God," then say,  
"I partly believe it."

When Christians always are seeming gay,  
And never warble a sacred lay,  
Yet hope at last in Heaven to stay,  
"I partly believe it."

When Christians the word do not obey—  
Never a tithe to charity pay,  
Then hope they're walking in mercy's way,  
"I partly believe it."

When Christians very widely do stray,  
And find no warmth in the gospel ray,  
Yet hope they're not as lifeless as clay,  
"I partly believe it."

Such Christians often will change and decay,  
Their deeds be scattered like blossoms in May,  
Their hopes of Heaven will vanish away,  
I wholly believe it.

—Ladies' Repository.

## Progress of the Cause.

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

## Battle Creek and Wisconsin.

HAVING recently spent between two and three months at Battle Creek, and having been closely connected with the work there, it may be proper to say a word upon my leaving for another field of labor, for a time. The numerous references to this matter by others make it unnecessary for me to speak at any great length.

There are always periods of embarrassment and perplexity in every undertaking in which man engages, which do not specially appear on the surface. We have our share of these at times. And it is no small cause of gratitude that thus far the Lord has guided us through all these in safety, and granted us prosperity. We discern the guiding hand of our Lord in all of these crises which have risen from time to time since this work started.

But a few years have passed since then, and now the cause has reached that state of prosperity which gladdens all our hearts, and gives increasing hopes of good for the future.

We are not unwilling to apply that test which Gamaliel applied to the work of the apostles, "If this counsel, or this work, be of men, it will come to naught. But if it be of God, ye cannot overthrow it."

It started in feebleness and poverty. Many of those high in position among Adventists, and in the world, despised it for its apparent insignificance, and could hardly speak of it with sufficient contempt. But the great wheel of Providence has been turning ever since then, and some of those very ones have lived to see this insignificant movement take shape and consistency, till it now promises great and beneficent results to the world; while they have lived to see their work sink into anarchy, and their influence become small.

We speak not of these things with a spirit of triumph, but with pity and sympathy for those who have not discerned the true character of this work, and of profound gratitude to God for his prospering hand toward us, and that his Spirit has led us on thus far successfully.

The last few weeks I spent in Battle Creek were weeks of hard labor and perplexity. The many responsibilities centering there call for careful study and earnest prayer. As these increase, the labor and care will also increase. But the prosperity attending our enterprises there is very gratifying. Our publishing work is rapidly increasing. Our Institute promises a large increase of usefulness. The scholars who have come in to attend our school from many different places in our land speak in the highest terms of the school. The teachers are of good courage. Our present building is almost full. We cannot delay much longer the erection of larger buildings.

The lectures of Bro. Uriah Smith, upon the different points of our theory of truth, are of great interest and moment. I attended one morning, and as I looked upon his class of upward of forty intelligent, earnest, interested listeners, drinking in the precious truths of God's word, and thought of the probability of many of these going forth in some sphere of usefulness to make their fellow-men acquainted with the same truths, I could hardly refrain from weeping aloud for joy. Bro. Smith has unwonted freedom in his efforts in this direction. God is greatly blessing his servant.

Our school site is purchased, and it is all that we could wish. Buildings will soon be erected. We aim to have the best school in the land; not that we expect to have any better facilities for a merely literary educa-

tion than some others, but while we hope to equal them in this, we expect to excel in order, and in those moral and religious influences which are well calculated to hold in check the loose and debasing practices so common in the schools of the present age. We expect our school will have a reputation, not for show and ornament, but for thoroughness, efficiency, and a high moral tone.

The last Sabbath we spent in Battle Creek was a day of great encouragement to all. The Lord gave great freedom in preaching, and our social meeting in the afternoon, it seems to us, it was the best I have attended there this fall. And this is saying much. Quite a number of the young who are attending school, in some of whom we have felt the deepest interest, took part. When young men of stability and good moral character move out to consecrate themselves fully to God, how can we but rejoice.

Many perplexing questions have been settled satisfactorily during the last few weeks in Battle Creek. We go out to labor with hope and courage. The work is onward, and we mean to keep pace with it.

Our meeting at Johnstown Center has closed. It proved to be a great success. This church is one of the oldest in the Wisconsin Conference; but certain difficulties in their midst have threatened even its existence as an organization. Those at the Wisconsin Camp-meeting, held in July, will understand my meaning. These difficulties were of pretty long standing, and affected others besides this church.

After a careful and pleasant investigation, all parties seemed to come to a mutual understanding. Heartfelt confessions were made, and all greatly rejoiced at the good turn things had taken.

We had quite a good attendance from neighboring churches at this meeting. Two loads came from Monroe, forty-five miles distant. We were much rejoiced to learn from them of the good work going on there. A protracted meeting for two weeks, evenings, had been going forward, and the spirit of confession and brokenness of heart came into their midst, and the brethren were sure that such a work had never been in progress among them before. That church was never in such a prosperous condition before.

Here and there in the great field the Lord seems to be specially at work, and this occurs in just those places where the members take hold to make such efforts as the Spirit of God has pointed out. The Lord is ready to work for his people, and is doing it where they manifest an interest.

I feel satisfied that the cause has advanced in Southern Wisconsin during the past year. There is far greater interest in the work, more union among the members, more faith in the special agencies God is using to carry on his work, and a more general taking hold of the light. As a consequence, the Lord is blessing the people. May the good work go on.

GEO. I. BUTLER.

Johnstown Center, Wis., Jan. 6, 1874.

## Lafayette Co., Mo.

OUR quarterly meeting, the 27th and 28th of December, at Pleasant Ridge, Lafayette Co., was one of interest and encouragement to the cause here. Several of the brethren and sisters were over from Johnson County. We celebrated the ordinances the evening after the Sabbath. There seems to be a coming up on the part of nearly all to the positions we, as a people, occupy. Our views on health reform are favorably received, and some are making advancement in that direction. Organized Systematic Benevolence, all acting nobly. They have also a Bible-class, a Sabbath-school, and a weekly prayer-meeting. There seems to be a good disposition to work on the part of this church; and, if all will go forward and discharge their duty, they will gain an experience, which is so important for those to have who profess this truth.

A new year has just commenced. Shall we renew our vows unto the Lord, brethren and sisters, and take hold with renewed energy and zeal in the department of the work to which the Master has called us? To the preaching brethren I would say, Let us seek to gather sheaves into the garner of the Lord, "work while the day is shining," and let no worldly consideration keep us out of the path of duty, remembering the reward is "by-and-by."

We say that we believe time is short. How shall we prove it? Surely, not by withholding our efforts. A spirit of sacrifice is necessary on our part, if we prove our faith genuine. To say that we believe this truth is merely "cheap talk," unless we do something, either by giving of our means, or by going out into the field. Then, as was said not long ago, "shall this work be sustained?" Shall we be content with being pleasantly situated, while souls are perishing around us for want of a knowledge of the truth?

J. H. ROGERS.

Page City, Lafayette Co., Mo., Jan. 1, 1874.

## What Faithfulness Will Do.

SOME three years since, Bro. Lawrence came to this place, and gave a course of lectures. We were strangers to the Advent faith, and had never heard a minister of that denomination.

Ten or twelve accepted of the truth. Since then, we have been trying to live out the truth, and keep the commandments of God and the faith of Jesus. We have received persecution, but it has only served to purify and drive us nearer to God. Our Bible-class and prayer-meetings have been sustained, and, as a reward of our faithfulness, God has added seven more to our number during the past summer. We have had no preaching since Bro. Geo. I. Butler was here last January.

We feel to thank the Lord for all his many blessings to us as a little church through the past year. Oh! that all the churches scattered over this broad land may be faithful. While God sends his servants out into the world to proclaim his truth, let us who remain at home watch, work, and be faithful.

GEO. KENNEDY.

Big Springs, Kansas.

## Responsibilities.

EVERY employer knows the difference in the real worth of men engaged by him for labor. Between two individuals, there may be no perceptible difference in solidity of muscle or weight of brain. To the casual observer, their prospects for success would seem to be equal, yet the capacity and ability of the one may far exceed those of the other. One may possess qualities that, if applied, would render success certain, yet lack disposition to do; another may be well-disposed, but deficient in calculation. The one needs energy and force of character; the other, a mind to mark out the channel to be followed. There are comparatively few who, with will power strong enough, could not overcome most difficulties and apply themselves. Of course, those who possess capacity, ability, and will, accomplish everything but impossibilities. In the work of moral reform, how sadly such men are needed!

A few years since, a friend of mine was in need of employment, to gain a support for himself and family. He went among a class of farmers who had made life a success, and, calling on the family of one to whom he had been referred, made known his wants. The man was not at home; but the lady wished him to stay until her husband's return. He did so; and, in the meantime, under the partial direction of the lady of the house, did the ordinary chores about the premises. The gentleman returned late, and was not a little gratified to find all in perfect order, a large stock well cared for, and nothing to do but to supply the needs of the team he had driven. Perhaps it is needless to say that he was in a happy temper.

Upon inquiry, he said he wished to employ a hand, and, said he, "You are just the man I want." The one wishing employment replied: "Perhaps you will not want me when I state the conditions under which I can perform service. I am a conscientious observer of the seventh-day Sabbath, and can work for you but five days in the week, unless you would allow me to work on Sundays. 'Well,' said the gentleman, after a moment's thought, 'it is something of a drawback; but I will give you work; for I know you will suit me.' An agreement was entered into, and work provided for every Sunday in the season.

Being able to adapt himself to circumstances, he gave this man a place. There is many a good servant who would not be a good master, but there is no good master who does not, in his sphere, subserve to the interests of all the world.

The man mentioned above, not only found employment, but, by his integrity to the faith he had espoused, was able to obtain and keep the esteem of his employer, although a man of the world.

Suppose principle had been sacrificed in this case to what might have been made to appear a necessity. There might have appeared a present good; but his feelings would have become known sooner or later, and he have been made to bear the justly-deserved contempt of men of judgment. "He that gathereth not with me," says Christ, "scattereth abroad." There is no half-way ground, and no man, however humble his sphere of action, is without influence either for good or evil. The pure life and consistent course of a man, little in his own eyes and comparatively unknown, will naturally arrest the attention of some one, it may be, in a sphere above him in the eyes of the world, who may also profit by his example, and carefully follow his practices.

In the words of another, "God will not only hold us responsible for the evil we do, but for the good we might do and do not." This being true, it is a fearful thing to live, i. e., great, exceeding great responsibilities

are placed upon us. It is far more fearful to die with a mission unfulfilled.

The moral acumen of some is not remarkable. A young man says, "I believe the seventh day is the Sabbath, and that there is a complete harmony in the whole Advent faith; yet I cannot well keep the Sabbath, nor accept the faith practically, as it will seriously interfere with my worldly prospects." What a terrible mistake! Yet how many have, virtually, only this lame excuse. This man advocates the truth with his lips, yet denies it in his works, thus making his arguments quite as weak as his moral courage. Being a scholar, he might exert a strong influence for good; but, alas! he scattereth—his talent is hidden in the earth, and the Judgment approaches.

Another man, in middle age, with a family on his hands, and engaged in quite an extensive business, being proprietor and operator of a saw-mill, employing a number of hands, comes into our Sabbath meeting, and, though he feels his affairs may be for a time disarranged, confesses the truth and lives it. With a diminished force, his mill is next day in motion, and from that time onward he has felt no inconvenience. The very men who left his employ soon seek their place again. The person last mentioned has a gathering influence. His words are weighty, and, as his practice corresponds with his faith, he commands respect. He is laying up treasure in Heaven, while the former, seeking worldly gain, is hastening to his ruin. "For to him that knoweth to do good and doeth it not, to him it is sin."

It is not seldom that persons are found who are willing to become conscience for others, taking upon themselves, as they say, the responsibility for their actions. Could such a transfer be made, it would perhaps do; but no such hope is held out in the word of God. In the Judgment, all will stand upon their own record. "For every man shall receive according to his works." It is a saddening thought that many who would delight in an earnest Christian life are restrained, either by parental authority or other undue influences in the family relation. The day of God will reveal the fact that husbands and wives, parents and children, have worked hard, it may be unwittingly, to lose their own souls, because they have been stumbling-blocks in the way of others.

It is no small sin to hinder any from following their honest convictions as to religious duty. There are some noble examples of sacrifice of personal feelings, when those under authority have been allowed to exercise private judgment in matters of conscience. God will respect such magnanimity as this, and it is what we would all desire for ourselves. Thousands of men have yet to learn the thoroughly unselfish lesson taught in what is so generally known as the golden rule.

It cannot be denied that often in embracing what is known as present truth, no small amount of sacrificing is required. A friend writes: "We virtually sacrifice all our friends, do we not?" I answer, Those who have professed to be our friends may turn from us, and we thus lose their society. We need not, nay, we should not love them less, though they forsake us; but that friend whose esteem is lost because we follow a clearly marked line of duty is doubtfully a friend, to say the least, and hardly worth the keeping. If we seek for worldly honor, we can have it; its friendship is within our reach; but at what a terrible cost! "The friendship of the world is enmity with God." "His hand will find out all his enemies." He will "make them as a fiery oven in the time of his anger." But to the "poor in spirit" is the precious promise of the kingdom of Heaven. "He that forsaketh not all that he hath, cannot be my disciple." Dare we ask ourselves the question, What have we left behind us to follow Christ? Upon how many crosses by the way have we willingly fastened what were once dear, but forbidden, pleasures?

Is it hard to believe what Jesus has said: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life?" To doubt, even, is sin, and "the wages of sin is death."

I have in my mind this evening two friends, young ladies, accomplished, and, in social position, no difference between them; yet in taking and feeling responsibility, what a contrast! They are one in sentiment—both outspoken for the truth indeed—but only one is faithful. One looks longingly back; the other hopefully ahead. One scatters, and results already appear; the other gathers with Christ, and, if faithful to the end, will be rewarded. It takes some courage to say, as one has tremblingly said, "Though my raiment be scanty and my feet shoeless, I cannot forsake this truth that I love, and I will not, God being my helper." These words were wrung from a heart already suffering the keenest pain.

Oh! tried, and tempted, and smitten ones, take courage. Coronation day is just ahead.

If we suffer with Christ, we shall reign with him. A short time after the crown of thorns, there came to Jesus the seat at the Father's right hand on the throne of the universe. To us is promised as joyful a transition. In the company of Jesus and the angels, and in the presence of the Father, all earthly sorrow will be forgotten; for his hand shall wipe away all tears. "Light afflictions" will cease to be remembered in an eternal weight of glory. Peaceful, happy, glorious day, begin.

"But hush, my soul, nor dare repine;  
The time my God appoints is best.  
While here, to do his will be mine,  
And his to fix my time of rest."

D. H. LAMSON.

Ann Arbor, Mich.

### Knowing our Whereabouts.

ALL sailors understand how necessary it is at all times to know exactly where they are. If they have lost their reckoning, and the sun, moon, and fixed stars, have been obscured for some time, they are in great danger of being wrecked.

There is a great similarity between their condition and ours on the sea of time. There are many influences brought to bear upon the minds of the people of this age that are calculated to unsettle opinions and lead to infidelity and confusion. Only one light in all the world ever shines with undiminished brightness,—the Bible. By this light we may ever know of our course and of our destiny. Though doubts and perplexities may be pressed about the soul, until they seem like a thick fog amounting almost to darkness, if we earnestly endeavor to obey the written word, and continue to obey God and trust in him, they will disperse, and we may rejoice in the blessed hope that is like an anchor to the soul, sure and steadfast, and entering into that within the veil. In all the world, there is nothing stronger than the Christian's hope. Oh, the blessed hope!

Do perils increase? Jesus says, "My grace is sufficient for thee." Our way is well lighted up, and of all the dangers we are warned. Many have chosen a wrong course, still believing that they are right; yet no one need be deceived. Jesus says, "I am the way and the truth and the life." He kept his Father's commandments, and directed us to follow in his steps. He says, John 15:10, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Again we read, "This is the love of God, that we keep his commandments; and his commandments are not grievous." His yoke is easy and his burden is light. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." C. M. SHEPARD.

### Don't Fret.

CHRISTIAN, don't fret! There is One who careth for you with all the solicitude of a fond parent, and who will suffer no affliction to come upon you except as a necessary correction for your errors, or, by the patience with which you endure, as a witness to the world of the transforming power of true religion, or as an example to those who are treading with you the narrow way to life. Close your eyes a moment to the eternal world, and ask yourself the question, Has my example in this respect always been what it should be? "Fret not thyself in any wise to do evil."

Parents, don't fret, lest your peevishness be written as with a pen of iron upon the tablets of your children's hearts. Your manner, your tones of voice, will be faithfully copied by them, and will give character to all their after lives. Like drops of water or spray upon polished steel, your scolding and complaining will corrode their minds beyond redemption. I know that I use strong terms, but examples in nature all around us will bear me out in the allegation. Though a fruit tree has been neglected until it has attained a large growth, yet by pruning and careful management it may be brought into tolerable bearing condition, but nothing like what it would have been had it been properly trained when young. So the evil of early misrule over a child may, by the help of Heaven, be overcome; but the strength expended in combating early formed evil habits might have been exerted in attaining greater heights in Christian excellence.

Loveliness is associated in our minds with the terms wife and mother; but if we wished to form an idea of the torments of purgatory, we would associate with a family whose presiding spirit frowns and scolds.

Children, don't fret. Never wear a frown upon your face; it would mar your beauty, and sully your character; it will be communicated to your companions, who, in turn, will communicate it to others, and the evil will never stop.

A cow in a yard full of cattle, feeling cross,

kicked one of the other cattle, which, in turn, kicked her neighbor, and she another, until they all got to kicking and hooking, and were generally unhappy. Don't belike that cross cow. A. SMITH.

### The Saviour.

I HAVE just been reading the life of our Saviour. From his birth until his ascension, it was all purity and devotion. I have read his many noble miracles, his acts of love and compassion to this sinful world. He gave his life for us, that we through him might be saved. How could they crucify him—our blessed Redeemer? But even while hanging upon the cross, he said, Father, forgive them, they know not what they do. Oh, such love! how beautiful! how touching! Father, forgive them. Who can help loving, nay, worshiping, him?

He is coming back again soon, yes, very soon. He is coming to reign on the earth, nevermore to be separated from those who love him, and are looking and longing for his appearing. And yet we should not be impatient. Each one of us has dear ones to be saved. It is dreadful to think there will be one soul lost. Oh! that every sinner, wandering from the fold, would turn to Jesus now, while it is the accepted time; soon it will be forever too late. Sinners, turn. Why will ye die? Just think of the glory hereafter, a crown of life that can never be taken from you. What are all earth's allurements compared to a home with Christ? There will be no more sin or sorrow there. Our tears will all be wiped away. There will be no more death. Is not such a home worth striving for?

Come close, dear Saviour, let me feel  
Thy hand upon my brow;  
And I will gladly welcome thee;  
O come, dear Saviour, now.

Long hours I've tossed upon my bed,  
My body racked with pain;  
But willingly I'd suffer, Lord,  
To have thy smiles again.

Ah! now I know that thou art near,  
And o'er my couch dost bend;  
Thou ever comest to me, Lord,  
When prayers to the ascend.

Soon thou wilt come no more to part  
With thy dear children here,  
Thy promises are always sure,  
Then wherefore should we fear?

LIEBIE R. CARLISLE.

### Double-Mindedness.

"A DOUBLE-MINDED man is unstable in all his ways." James 1:8. This defect of character, unfortunately, attaches itself to a large majority of the human race; and believers in the present truth are not clear in the matter. It works terribly against real advancement in the divine life. Such persons may be termed fitful Christians, serving God by fits and starts. Such are not reliable, not to be depended upon; and steady progress in the heavenly way is out of the question.

When it is fair weather and prosperous sailing, these individuals are very hopeful and of good courage; but, let storms arise and darkness press around, they are fearful, doubting, and halting, and think it of but little use to try longer. Some of these unstable souls have much ability, and might exert a gathering influence, and save their own souls, if they would only cease to halt between two opinions, and be wholly and continually on the Lord's side. At times, they feel quite sure that the third angel's message is being given, and the remnant people of God being made up; and again, they doubt the whole matter. Poor souls! they must find deliverance from this very unsafe condition or utter ruin will be their doom.

Does any one inquire what to do? the answer is at hand. The apostle points to a sure remedy. "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." James 4:8. Here is a work to do. And while the anxious soul seeks to do all in his power to get right, he must cry earnestly to God for a clean heart and a right spirit. No humble, importunate petitioner at the throne of grace was ever yet rejected.

Now, while amid the perils of the last days, while the long-suffering of God is waiting, we need abiding faith. There is no place for cowards in this fierce and final struggle. Soldiers of Christ, arise, and gird on the whole armor. A fearful conflict approaches; but it will result in a glorious triumph to all true soldiers under the blood-stained banner of King Immanuel.

A lack of union in a church or body of people is attended with about the same results, to a greater extent of course, as double-mindedness in an individual. Believers in the third angel's message are united, to a wonderful degree, upon all points of Bible truth. An increase of brotherly love and a closer union in faith and action should be earnestly sought for. We hail with joy the dawning of better and brighter days. Thank God, it is not too late for wrongs to be made

right. Jesus lives and pleads, and can still be touched with the feeling of our infirmities, if we feel them ourselves, and come humbly to the great Burden-bearer.

God's chosen instruments to lead in this great work should be very highly esteemed in love, and all should feel in duty bound to stay up their hands by all rightful means. We want to learn experimentally what it is to submit one to another, and to esteem others better than ourselves. When the remnant people of God shall so love each other that to them it will constitute an evidence that they have passed from death unto life; when they shall be one as Christ and the Father are one;

"When love in one delightful stream,  
Through every bosom flows;  
And union sweet, and dear esteem,  
In every action glows;"

Then we shall see a large ingathering of souls, and the work of the Lord prosper gloriously. The latter rain is coming, surely coming. Arise, cold-hearted, feeble, or lukewarm professor, and seek the baptism of the Holy Spirit. H. A. ST. JOHN.

### "Down to the River and Back Again."

A FEW words in the REVIEW of Dec. 30, 1873, from the pen of Bro. White, relative to the goodness of God manifested to our family, have awakened a desire in my heart to render an offering of praise to Him who has done so much for us.

When, after a long period of spiritual darkness, we are permitted once more to rejoice in the light, when heavy burdens of discouragement are lifted, and in our Christian experience we exchange mourning for joy and the spirit of heaviness for garments of praise, who shall forbid us to publish the glad tidings, and testify to all around us the wonderful work of God?

Thus has it been with us. As I reflect upon the distress and darkness of mind, the uncertainty and doubt in which faith has long been lost, the fear and trembling with which we followed our little one down to the brink of the silent river of death, and contrast it with the assurance of faith and hope, the joy and rejoicing with which we followed her back again to life, I feel that I must and will tell of the mercy of the Lord forever.

Though we had failed, to walk in the light, though we had murmured and rebelled against God, he had not forgotten nor forsaken us. And while he was preparing us by affliction to receive his blessing, bringing us by a new and agonizing experience to humble ourselves before him, to take a clearer view of our past failures, and most solemnly renew our broken vows, he was at the same time moving upon the minds of those faithful helpers of the church, Bro. and sister White, whose names I write with such emotions of love and gratitude as I can no other earthly names, to come to Battle Creek, their hearts warmed with the love of God and the love of souls, and bringing just the help we needed and desired.

As I recall the weeks of their visit here, and what we have witnessed and experienced in connection with their labors, I feel that such a waymark has been erected as can never cease to clearly point our way. And oh! how I rejoice that where I was once blind, I now see; where once I doubted and distrusted God's loving care and kindness, now I know that he careth for me; where once was a lack of union, there is now that harmony and perfect love in which fear has no place; where once the truth was beclouded, it now shines clearly; and where before I was careful and troubled about many things, I now feel that my heaviest burdens are gratitude and praise.

And though deeply conscious of past failures, and fearful of future snares, I can, through the long-suffering mercy of God, believe that not my child only, but my gracious Helper and Redeemer liveth; and in his name and strength the past can be redeemed, and the future be consecrated to his service. H. N. SMITH.

Battle Creek, Mich.

### The Choosing Place.

"I HAVE chosen thee in the furnace of affliction." Isa. 48:10. The furnace of affliction! It is God's meeting place with his people. "I have chosen thee there," says he; "I will keep thee there till the purifying process is complete; and, if need be, in a chariot of fire I will carry thee to Heaven!"

Some fires are for destruction, but this is for purification. He, the refiner, is sitting by the furnace regulating the flames, tempering the heat—not the least fling of the gold but what is precious to him! The bush is burning with fire, but he is in the midst of it—a living God in the bush, a living Saviour in the furnace!

And has not this been the method of his dealing with his faithful people in every age? First, trial; then, blessings. First,

strait; then, deliverances: Egypt—plagues—darkness—brickkilns—the Red Sea—forty years of desert privations—then Canaan!

First, the burning, fiery furnace; then, the vision of "one like the Son of God!" Or, as with Elijah on Carmel, the answer is first by fire, and then by rain. First the fiery trial, then the gentle descent of the Spirit's influence, coming down "like rain upon the mown grass, and as showers that water the earth."

Believer! be it yours to ask, Are my trials sanctified? Are they making me holier, purer, better? more meek, more gentle, more heavenly-minded, more Saviour-like? Seek to "glorify God in the fires."

Patience is a grace which the angels cannot manifest. It is a flower of earth; it blooms not in paradise; it requires tribulation for its exercise; it is nurtured only amid wind, and hail, and storm. By patient, un murmuring submission, remember, you, a poor sinner, can thus magnify your God in a way the loftiest angelic natures cannot do! He is taking you to the inner chambers of his covenant faithfulness. His design is to purge away your dross, to bring you forth from the furnace reflecting his own image, and fitted for glory!

Those intended for great usefulness are much in the refining-pot. "His children" says Romaine, "have found suffering times, happy times. They never have such nearness to their Father, such holy freedom with him, and such heavenly refreshment with him, as under the cross!"

"Beloved! think it not strange concerning the fiery trial which is to try you, . . . but rejoice!"—*Bow in the Cloud*

PEOPLE who find it impossible to sleep, resort to medicines. Out-of-door exercise is better. The sleep of a laboring man is sweet, for the reason that muscular activity has prepared his system for it.

HOLINESS.—At one of the ragged schools in Ireland, the clergyman asked the question, "What is holiness?" A pupil in dirty, tattered rags, jumped up, and said: "Plaze, yer riverence, it is to be clean inside."

AN infidel wishing to give a reading lesson to two little children, wrote the words, "God is nowhere." The child read it, "God is now here." The child's wisdom was greater than the infidel's folly.

THE winds of adversity sweep over our souls, and scatter their fairest blossoms of hope. But the blossoms fall, that we may bring forth much fruit—patience, faith, and love.

## Obituary Notices.

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

DIED, in Napa, Cal., Dec. 22, of pneumonia, after an illness of one week, sister Caroline M. Richie, aged sixty-seven years. Sister Richie kept the seventh day from the tent-meeting in Napa, and rests in hope of a part in the kingdom. J. N. LOUGHBOROUGH.

DIED, in Hastings, Oswego Co., N. Y., Dec. 5, 1873, of scarlet fever, Reuben Avery, youngest son of Alonzo and Jenett Dolly, aged four years and nine months. While they mourn their loss, they rejoice in the hope that the Life-giver is soon coming to bring their loved one again from the land of the enemy. Discourse on the occasion by Eld. Owen, Baptist. F. WHEELER.

DIED, in Pittsford, St. Lawrence Co., N. Y., Nov. 19, 1873, Bro. Edward Rose, aged thirty-two years, five months, and nine days. Bro. R. commenced to receive light on the message of Rev. 14:9 one year ago. His health was then poor. His faith took hold of God's word, and, not being able to attend public meetings, he searched the Bible diligently to know its teachings. He was enabled to say of a truth that the Sabbath was a delight. His greatest struggle was to leave his wife and three children. Jesus gave him victory, and he passed quietly into the arms of death, hoping for a better resurrection among the blest and holy, when the Lord himself shall descend from Heaven. 1 Thess. 4:16. Discourse from 1 John 3:8. C. O. TAYLOR.

DIED, in Waterloo, Black Hawk Co., Iowa, Nov. 6, 1873, of pneumonia, after an illness of three days, my beloved companion, L. Lathrop, aged forty-five years. We laid him away to rest until the Life-giver shall appear to claim his own. Funeral services by A. A. Ellsworth, pastor of the Congregational church of this place. SARAH I. LATHROP.

DIED, Oct. 2, 1873, in Fine, St. Lawrence Co., N. Y., sister Laura Butterfield, aged twenty-one years, seven months, and eight days. Sister B., though meeting with some opposition, was enabled one year ago to receive and obey the present truth, and cast her name and influence with those keeping the commandments of God. Her disease was quick consumption, and her death sudden. The funeral services were attended about six weeks after her death. Text, Heb. 9:27. C. O. TAYLOR.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 13, 1874.

Letters received since our last issue, inform us that Bro. and sister White, and Bro. and sister Van Horn, have arrived safely in California.

READ. We were about to call the especial attention of the reader to two articles in this number, "The Power to Forgive Sins," p. 35, and "Responsibilities," p. 38, with a request that he do not fail to read them. But in looking over the paper, we are at a loss where to discriminate. So we say, Read it all.

C. G. DANIELS: The Sabbath Recorder, the organ of the S. D. Baptists, is published at Alfred Center, N. Y. Terms, \$2.50 per year in advance.

A Serious Matter.

THE pressure upon our business department is becoming serious. We give in this week's paper all the receipts we have room for; but there are hundreds of letters the business of which is not yet acknowledged. Friends will please have patience. The whole counting-room force are working at "double quick" on business letters, and all will see their business reported in due time.

U. S.

The True Missionary.

It has long been held before us in a light calculated to stir every heart, and it has long been a reproach to us as a people, that we are behind the opening providence of God in the work committed to our hands. Is this reproach to stick to us forever?

The True Missionary is at length issued. But although from unavoidable causes it has been delayed beyond the time when it was at first designed to publish it, where are its subscribers? Where are those friends of the cause for whose benefit it is especially designed? Not more than one-eighth the number of names has been sent in that should be on the books to-day. Every lover of the cause should by this time have this first number in his hands and its principles in his heart. It is full of life and spirit and instruction. Every one should have it. The times and the occasion call for a grand rally. The next number will be issued the first of February. By that time, let the list be full.

U. S.

Sabbath-School Journal.

We have received the first number of a journal bearing this name, designed for S. S. teachers, and older scholars, "published monthly by the Sabbath-School Executive Committee of the Seventh-day Baptist General Conference." Editors, D. E. Maxson, D. D., and Eld. L. A. Platts.

In a private note, Bro. Platts says: "We have become tired of the Sunday literature that has been put into our hands by the use of the journals published by other denominations for this purpose." Terms, with six Lesson Leaves, \$1.25 per year. We are very favorably impressed with this first number. Those wishing to examine the number issued, will receive a specimen copy free, by addressing L. A. Platts, New Market, N. J.

U. S.

THE P. O. address of Eld. A. S. Hutchins, for the present, is Greenville, Montcalm Co., Mich.

Appointments.

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

\*Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

PROVIDENCE permitting, I will be at the general quarterly meeting at Medford, Minn., Jan. 24, 25. This is at the special request of Bro. Grant, the President of the Minn. Conference. At Mt. Pleasant, Iowa, Jan. 31. GEO. I. BUTLER.

THE next quarterly meeting of the Victory church will be held on the first Sabbath in February, 1874. Cannot Bro. Sanborn or Bro. Atkinson attend? G. C. CLARK, Elder.

THE quarterly meeting for the church at Waterloo, Grant Co., Wis., will be held Jan. 24 and 25. The quarterly meeting of the T. and M. Society, Dist. No. 3, will be held in connection with this meeting. We invite the brethren and sisters at Mount Hope and Bloomington to meet with us, as this will be a meeting of interest to the cause. We hope some of our ministering brethren will meet with us. JERIEL GANIARD.

THE next quarterly meeting of the S. D. A. church of Monroe, Wis., will be held at Monroe, Sabbath and first-day, Jan. 24 and 25; also the T. and M. Society, Dist. No. 2, will hold its 3d quarterly meeting in connection with this meeting. A general invitation is extended to all. We hope all will send in their reports at least one week before this meeting. O. H. PRATT.

THE next general quarterly meeting of the T. and M. Society in Wis. will be held at Oakland, Jeff. Co., Feb. 14 and 15, 1874. Meeting will commence Sabbath evening. We hope there will be a general attendance of the Directors and friends, at this meeting. We expect each Director will hold a quarterly meeting previous to the general

meeting, so that a report can be sent to the Secretary, Mattie Babcock, Broadhead, Green Co., Wis., one week before the general meeting. Important business will be considered at this meeting.

The T. and M. Society of Dist. No. 9, Wis., will hold a quarterly meeting at Dell Prairie, Jan. 24 and 25, 1874. We hope there will be a general attendance of the members of the Dell Prairie church at this meeting to elect officers in the church.

The T. and M. Society of Dist. No. 11, Wis., will hold a quarterly meeting at Poy Sippi, Jan. 31 and Feb. 1, 1874.

The T. and M. Society of Dist. No. 8, Wis., will hold a quarterly meeting at Marquette Feb. 7 and 8, 1874. We request a general attendance of the members and friends at these meetings. Bring or send a report of your labor in this cause. I expect to be present at all these meetings. P. S. THURSTON, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Notes

JERUSHA WISEL: No. J. W. ADAMS: It is fifty cents when sent to friends.

RECEIPTS

For Review and Herald.

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

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