

ADVENT



REVIEW

And Sabbath Herald.

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

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

ABIDE IN CHRIST. JOHN XV, 1.

I AM the vine, the living vine,
Ye are the branches true;
My father is the Husbandman,
Who'll purge and quicken you
To works of love, that more and more
Your labors may be blest;
And not as worthless branches, cast
Away from all the rest.

Now are you clean, if in your heart
My words and spirit flow.
Abide in love; abide in me
As close as branches grow
Into the vine, then you much fruit
Shall bear; your joy shall be
The loved ones saved. As stars they'll shine
Through all eternity.

Lord, how shall we abide in thee?
How keep we in thy love?
Do my commandments, is replied
In accents from above.
Your brethren love as I've loved you,
Your enemies forgive,
Labor for all, yourself deny,
Abide in me and live.

JANE B. IRISH.

The Sermon.

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

ROBBING GOD.

BY ELDER JAMES WHITE.

TEXT. "Will a man rob God?" Mal. iii, 8.

ROBBERY among men is bad enough; but to commit this crime against God, how terrible! "Yet ye have robbed me." Many sin ignorantly in this respect. They are robbing God, and do not know it. And they, in their blindness, inquire, "Wherein have we robbed thee?" The answer of the great God to them is, "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." There are professed Christians all around us who are withering and dying beneath the Lord's curse, and know not the cause. They are robbing God, and do not understand wherein. They had supposed that the obligation of tithes and offerings rested upon the Jews alone, therefore did not rest upon them.

In this, as well as in other things, the Christian church has been too liberal. It has given the sanctified rest-day of the great God, the holy Sabbath of the Lord, to the Jews, and has taken up with a day upon which God did not place his especial blessing. It has given the wise distinction between clean and unclean beasts to the Jews, for their benefit alone, while they have

feasted on swine, turtle, lobster, frog, and the broth of abominable things generally. The Christian church, in its liberality, has ever given those moral and holy lessons respecting order and cleanliness to the Jews, and has suffered confusion and uncleanness of the flesh, as well as of the spirit, to reign in her midst.

The people have been badly instructed as to what was blotted out and nailed to the cross, and what was not affected by the change of dispensations. Some hold that both the ceremonial and moral laws were abolished at the crucifixion of Christ, while others go so far as to assert that "the entire Old Testament was done away in Christ." But Paul, when speaking of the sacrifice and priesthood of Christ, as shadowed forth by the sacrifices and the priesthood of the Jews, says, "For the law having a shadow of good things to come." Heb. x, 1. Again, when addressing the Colossians respecting meat, drink, and those feast days of the Jews, the apostle says of these, "Which are a shadow of things to come, but the body is of Christ." Col. ii, 16.

The shadows of the Jewish age are lost in the great realities of the Christian age. When the substance is reached, the shadow vanishes. When the great Sacrifice for sin and the priesthood of Christ in the heavenly sanctuary, came, the Jewish sacrifices, the Jewish priesthood, and the Jewish sanctuary, passed away. But the great moral principles, and the great moral duties of order, purity, the celebration of the Creator's rest-day, and the support of the cause of God, are as changeless as the character of God.

It is true that the system of paying tithes was brought out most definitely in the instructions which God addressed to the Jewish people; but the principle existed as far back as the days of Abraham.

"And Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of Heaven and earth. And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." Gen. xiv, 18-20.

The vow of Jacob embraces this principle.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee." Chap. xxviii, 20-22.

It received the unqualified sanction of the Son of God.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. xxiii, 23.

The tithing system is no more Jewish than the Lord's Sabbath is Jewish, than the duty of cleanliness and holiness is Jewish, or than the God of Heaven is a Jewish God. Its object ever has been to sustain the cause of God. It was instituted as far back as God had a cause to sustain among the fallen sons of Adam, and was to continue unto the end. There are no rea-

sons why it is not needed, and why it should not exist in the Christian age as well as in the Jewish. And as we near the close of the present age, when there is much to be done in a brief period of time, when all available means should be employed to save souls, the necessity of paying tithes for the support of the cause greatly increases.

To meet this necessity, God, by the mouth of the prophet, hath spoken, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. iii, 8-10. Read this entire chapter, and you will not fail to see that it applies to the present dispensation. And more, you may conclude that it applies to the closing portion of the Christian age, just prior to the opening of the burning day described in the following chapter. This is the view I take of the subject, therefore apply what the prophet says of robbing God in tithes and offerings, to the present time. As a people we have robbed God in tithes and offerings. At least, many among us are guilty of this sin. We have adopted what is called, "Systematic Benevolence," based partly upon the words of the apostle, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," 1 Cor. i, 2; but fail to carry it fully out. The points in our system are,

1. Systematic benevolence, not compulsion.
2. Each one assesses his or her own property, and pays weekly according to the amount put down upon the book.
3. The amount paid is designed to be equal to a tithe, or tenth, of all their increase.
4. The natural increase is supposed to be equal to money at interest at ten per cent. A tithe of that would be one per cent., or not far from two cents a week on each one hundred dollars.

This system calls for but a trifle from the poor man, and binds no burden upon the rich, heavy for him with his riches to bear. And all who acknowledge its general equality and justness should assess their property for just what they would ask for it, should they wish to sell. Some do not do this. And as the plan calls for ten dollars annually on each one thousand dollars, the man who assesses his property at two thousand dollars, and has this amount set down on the book, when he is worth three thousand, robs God of ten dollars. "Will a man rob God?" Astonishing!

There is another way in which many of our people rob God in tithes. They do not bring into the account the annual increase of their property. To illustrate: A brother puts down his property for 1868 at two thousand dollars, and pays that year twenty dollars. During the year his property increases to three thousand, and for 1869 he sets it down at three thousand, and pays thirty dollars. But what was the actual increase of his property during 1868? Answer, One thousand dollars. What was a tithe of his increase that year? Answer, One hundred dollars. This man pays twenty

dollars instead of one hundred. He robs God of just eighty dollars.

On the other hand, there are those whose means are very limited, who have no increase. A tithe of their increase would be simply nothing. These, if they chose it, should be released from bearing any part in Systematic Benevolence.

And again, there are young persons who have neither lands, houses, money, nor stocks, who really possess thousands in good health, strength, constitution and genius. These are as accountable before God for what they possess, as the farmer and mechanic are for what they possess in lands, houses, shops, fixtures, &c.

And yet again, there are those who can earn little or nothing, from infirmity or age, who possess thousands. These should not excuse themselves because they cannot earn. They are as accountable to God for the stewardship of property in their hands, as if they had strength to labor and earn.

But it should be borne in mind that our system for raising means to sustain the cause is not systematic compulsion; but systematic benevolence. The spirit of benevolence should be encouraged, and each be left to act from choice. The system prospers best, and most in accordance with the will of God, in those churches where each member, with feelings of true benevolence, seeks to be honest and liberal with the great God.

"Will a man rob God?" What a fearful act! The subject of paying tithes is simple and plain. Each knows, or may know, his duty. The robber should not be urged. Don't try to drive him. Lay the subject open before him, and let him feel, if he can feel, the sin of his course, then leave him with God. Remember, it is systematic benevolence, not compulsion, for which we plead. No place for strife here, brethren. Let all the friends of this system lead off liberally and cheerfully, and, sooner or later, others who do not feel the importance of it will be induced to follow.

We not only rob God in tithes, but we rob him in offerings. Here, too, the Christian church has manifested great liberality in giving to the Jewish church all the blessings of thank-offerings, peace-offerings, trespass-offerings, &c. These are no more Jewish than the Sabbath, the duty of cleanliness, paying tithes, or than our God is a Jewish God.

Righteous Noah, in coming forth from the ark, made a thank-offering of immense value. His entire career in connection with the deluge was one of sacrifice. He had preached one hundred and twenty years. He had invested an immense fortune in the ark. He had with much labor and expense prepared stalls for beasts, and lofts for fowls. And he had secured food for them all for one long year, while he, his family, and they, had been shut up in the ark. And now, as Noah, his family, and every living thing, came forth from the ark, and Noah stands upon *terra firma* again, where the noblest light of Heaven shines upon him, it is in his heart to make some demonstration of his gratitude before the God of Heaven for preserving mercy. But has not Noah sacrificed enough already?

God had said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of the earth." Gen. vii, 1-3. Of the clean beasts, and of the fowls of the air, Noah secured three pairs and a half.

At the close of one year's confinement in the ark, God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savor. Chap. viii, 15-21. Noah's extensive farm was very scantily stocked. The ark was of little or no use to him now. His principal available property was in the three pairs and a half of clean beasts and fowls. These, to raise stock, and for food, at that time, when every living substance was destroyed from the earth, were exceedingly valuable to the patriarch. Yet he takes a seventh part of these

precious creatures and burns them up in the sight of Heaven, to show his gratitude for preserving mercy. Had Judas stood there and seen Noah burn up one-seventh part of his remaining property, most likely he would have had a fit. When that blessed woman, in the gospel, poured from the alabaster box the precious ointment upon the head of Jesus, Judas was disturbed in his feelings, and murmured at the waste. He never could have endured the sight of one-seventh part of Noah's valuable property burning to ashes. The Lord, however, smelled a sweet savor. Heaven smiled.

Righteous Noah stood forth upon the then new earth, just washed of its moral pollutions by the waters of the flood, as an example of right doing. The spirit of sacrifice possessed by this holy man was an example for the righteous ever after. His offering was no more Jewish than Christian.

The same principle is carried out in the thank offerings, trespass-offerings, and peace-offerings, in the more definite instructions to the Jews. And the same principle and duty is carried out in the definite and pointed instructions of Christ and the apostles.

Says Christ, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom. Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the Heavens." Luke xii, 32, 33.

Says Paul, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi, 17-20.

There are many among us who should make thank-offerings to the Lord, as did righteous Noah. They have been mercifully preserved, as well as he. They have had the light of truth shining all about them. They have been blessed in basket and store, and have been favored with gracious deliverances from the powers of darkness. They have been preserved from accidents and sickness. They have seen the members of their own dear families brought to Christ. In fact, the rich blessings and bounties of Heaven have been poured all around them. Have they no thank offerings for the Lord and his cause? Has the God of Noah no offering for them to make?

Again, where are the trespass offerings for our time? Have none trespassed against the Lord by appropriating to themselves that which was the Lord's? Have none robbed God? Let the prophet speak again, and answer, "Ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation."

Our leanness, our weakness, our poverty, are no marvel. But what shall be done? Let the prophet answer: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not pour you out a blessing, that there shall not be room enough to receive it."

Here is our only hope. Can we trust the Lord and prove him? When this is done this gracious blessing will be poured out. It will require faith to do this. It is true Advent faith that is wanted; more faith in God, in his word, in his promises. When this is enjoyed we shall see Advent works, corresponding with our profession of faith. God help the people. Amen.

CHANGES IN A CENTURY.—In 1777, a committee of Congress, who had considered the matter of printing Bibles for this country, reported that neither proper types nor paper could be procured for the purpose in this country. In 1867, the American Bible Society reports that it has printed *twenty-two millions* of Bibles and Testaments in 49 languages, and that it has 23 power-presses constantly throwing off the word of God. Add to this the issues of the American and Foreign Bible Society, the Bible Union, and all the other enterprises, individual and otherwise, for publishing Bibles, and what a change we have in this single particular!

THE REVIEW AND HERALD.

MINISTERS who are engaged in active labor in the cause of God, and who have earned a reputation among our people, should use their influence to the very best advantage.

Their responsibilities do not cease with their pulpit labors. It is the duty of all who can write, especially those who minister in holy things, to exercise their talents in this direction. They should feel that it is one branch of their work to give tangible proofs of their interest in the REVIEW AND HERALD, by the pointed, spiritual, articles from their pens for its columns. This paper, which is the only preaching that hundreds have, is not what it might be, or what it should be. Here is an opportunity to speak to thousands, and all who do speak through the REVIEW should have a burden of something to say.

Men of but small experience who have but little influence, can get up common-place sermons. Some of the people read them, while others feel no interest to read them. There is nothing in the words, or arrangement of ideas that melts and burns its way into the heart. Some have interest enough to read every sermon, however deficient in new ideas and interest. When individuals in process of time become acquainted with the men whose names appear at the head of their sermons, they see that these men are not all what they profess to be—that they are deficient in experience. They lose confidence in the paper, and when they read sermons from the pens of men whose names they are not acquainted with, they feel a distrust, because they have been deceived before, and although good matter may be contained in the sermons, they do not acknowledge it as food, therefore they lose much good instruction. Some men would be ministers who have mistaken their work. To them were committed talents, not more than two, or one. Their position is in a humble sphere. God only requires them to do their duty according to their measure of responsibility, and he will accept the work of such, if well done, as readily as the work of those who have greater ability; of them he expects corresponding returns.

Christians will not make light of the smallest gift in the church. But some of the writers of the sermons which have appeared in the REVIEW have not been at work upon their one, or two talents, but have been handling the five not committed to them at all. They make bad work. The Master knew their ability, and gave them no more than they could make the very best use of, that at the reckoning time, he need not require more of them than they had ability to perform. None should needlessly mourn that they cannot glorify God by talents he has never committed to them. Those who are restricted to only one talent, if they use it well, God will accept according to their ability.

God would not have us aspire after great things, seeking to a large work, but he requires all to do their work well. If men are entrusted with limited talents, let them not aspire to trade with the five, but let them with contented humility, feeling the weight of their responsibility, make the most of what they have. The Master will require no larger interest than was proportionate to the amount entrusted to them.

Some of our ministers are capable of bearing greater responsibilities than they are willing to take. They prefer to trade with two talents, when five have been committed to them. In bearing responsibilities, something must be ventured, as in the case of one engaged in trade. Some shrink from this through fear. Their trust is not in God. They fear censure, or that loss will be incurred by them. A due amount of caution is necessary, but even this excellent qualification may be abused, and a spirit of indolence or cowardice encouraged. God does not design that individual responsibility shall be laid off.

Special efforts should be made by ministers who have the cause of God at heart, to contribute to the columns of the REVIEW the most interesting, spiritual articles. All can find time to do this if they have a will and heart to engage in the work. Some are too indolent and ease-loving. They will spend hours in chatting upon subjects not especially connected with the advancement of the cause and work of God. The

time thus spent is lost, and they are unprofitable servants. If the time had been occupied in the study of the word of God, thoroughly furnishing themselves from its precious pages, fitting themselves to be able ministers, their employment would be more profitable. They would have something to write. They could furnish articles which would instruct and encourage the people of God. Such would be only doing their duty, and would be giving to the flock of God their portion of meat in due season. Some of our ministers occupy considerable time in reading. This is all right if not carried too far. Much reading is as great a weariness to the flesh as making many books. But few realize that much reading is brain-wearing work, as much so as writing. A portion of the time occupied by these who love reading, and who feel that it is a great privation to be diverted from their favorite exercise, should investigate carefully their object. Is it in reading merely to benefit themselves, that they may have an intellectual feast? Even in reading God's word selfishness may come in. You may feast yourselves upon portions of the word which shine with special brightness, and if you make no further use of the blessing, and shut up these precious rays of light to yourselves, your light will become dim, and finally go out.

If God makes you a channel through which to communicate his light, that others may be benefited, be careful how you hide it under a bushel. According to the directions of Christ, the proper course is to set it upon a candlestick, that it may give light to all who are in the house. Better take a portion of the time you devote to reading, and attend to duties that some one must perform. Some must write, that the people of God scattered abroad may be instructed. Have the cogitations of your mind been fruitful upon Bible subjects, or in religious experience, in connection with the work of God? Well, write out these thoughts for the benefit of others who need them. In thus doing, the cause of God can be served as well, and it may be better than by pulpit labor.

When feasting upon God's word, because of the precious light you gather therefrom, present it to others that they may feast with you. But let your communications be free and heartfelt. You can best meet the people where they are, rather than in seeking for lofty words which reach to the third Heavens. The people are not there, but right here in this sorrowing, sinful, corrupt world, battling with the stern realities of life.

Christ came not to be ministered unto, but to minister. He was our example, and God has apportioned to us our work, to minister to the necessities of others, according to the ability he has given us. As we use this ability to the best account, it will increase. Those who do all they can on their part with what God has entrusted to them, and bear their whole weight upon him, he will strengthen them just when strength is required. In thus doing, we give God room to work for us; to teach and lead and impress us, and make us channels through which his light can be communicated to many who are in darkness.

As a people we are surely saying by our works, "My Lord delayeth his coming." Our Lord has given us a fearful caution, not even to say this in "our hearts." With many the warning is utterly disregarded. Their works, and words, and their life is saying distinctly to others, My Lord delayeth his coming. Say not, unfaithful steward, this concerneth not me, I am a Christian. Was not the evil steward a professed Christian? a forgetful, negligent, slothful steward of his Lord's goods? He was outwardly a steward, a professed Christian. He calls Christ, "My Lord." He believes in the coming of his Lord; but he only says, That coming is delayed. Then he presumes on that delay to use for the gratification of his own appetite and pleasure, his Lord's goods. But his portion is assigned him with hypocrites and unbelievers, where is weeping and gnashing of teeth. I entreat you my brethren to arouse from your sloth, and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. As a people we are increasing in riches. I am alarmed as I see so little of the spirit of

sacrifice. Selfishness and the love of the world is closing up the soul, that the rays of heavenly light cannot penetrate it. As God's stewards, I entreat of you to dispense of your means; lighten the load of care, burden and responsibility which is resting upon you.

Brethren, use your influence to obtain a more extended circulation of the REVIEW. You can do much more than you are doing in obtaining subscribers for the REVIEW. If you would imitate, in this good work, the example of our enemies who publish error, or the example of Satan in his perseverance in circulating slander and falsehood, the list of subscribers would be greatly increased. Let every one go to work earnestly, perseveringly, to see what they can do in interesting others to read. Let all become missionaries; and you who have talents of money, put it out to the exchangers. Invest in the cause of God. Do not, I entreat you, continue to pursue a course of robbery with God.

Some of the brethren who are intrusted with the larger talents, have failed to improve upon them as they should have done. Some have talents of influence, some have talents of means, and others have both talents of influence and money. Upon such, rest weighty responsibilities. We profess to be servants of Jesus Christ. As servants, to us is committed a work. It is not our own means intrusted to us for investment. Were it ours, we might study our pleasure in its use. The capital is the Lord's. We are responsible for its use or abuse. If we bury our talents of influence or money in the earth, and allow them to lie dormant, withholding them from his cause, we shall be condemned when the Master comes to reckon with us, and to require his own, not ours, with usury. He has purchased us with his own sufferings and blood, to secure from us willing servitude; yet we withhold from him that which is his own. There is a failure upon the part of ministers and people. They withhold from God. They do not use their talents of influence and means to the glory of God. Ministers have not interested themselves in the prosperity of the REVIEW as was their duty. Here is an opportunity to speak to thousands. Those engaged in active labor in the gospel field should understand that all are interested in their mission. They should feel it a privilege and duty to report their meetings, and communicate matters of interest, which would be for the encouragement of God's people scattered abroad.

About one week since, I dreamed of being before a large concourse of people. Those who labor in the Office, also the ministers who are engaged in active labor in the cause and work of God, were present. Brethren Smith, Amadon and Gage stood each holding a copy of the REVIEW. They raised it in their hands above the heads of the people to attract their attention. Their countenances expressed interest and anxiety. I felt burdened to speak. I arose, and referred to the important work in which we were engaged, in warning the world to prepare for the coming of the Lord. I stated that this warning message would be a savor of life unto life, or of death unto death; if this message was not received unto salvation, it would prove the condemnation of those who rejected it. How important, then, that the truth be presented in the most attractive light, in the power of the Holy Spirit, which shall have a winning and compelling power upon those who shall come under its influence. I said to the people, Those who minister in word and doctrine, and those who are handling sacred things in the Office, are engaged in the same work. Our work is of the same exalted character; and we should feel a deep interest in the REVIEW, and make it a channel through which the brightest beams of light shall shine forth to the people. That paper is as dear to me as an only son. The Lord would have us all feel an individual interest in the prosperity of the REVIEW. All should feel as deep an interest as they would in an only son.

All who act a part in contributing to the paper, and all who are engaged in the work of selecting articles for it, should have a zealous care that its columns should contain the most precious light. Especially the ministers should arouse. They should feel a special interest in the paper, and if it is not as full of interest as they could wish they should feel that perhaps

they have failed to do their duty. When your zeal and interest come up to the right standard the people will feel a deeper interest in liberally sustaining it, and when this is fully done, if the people desire a larger paper, and will sustain it by their means and influence, it will be made just as large as they desire. God's cause will be strong and triumph if ministers and people will alike show their faith by their works. And it will be weak, and languish, if the ministers and people have small faith and small works.

ELLEN G. WHITE.

WAITING.

Long in this wild, wild country,
Where rue and nightshade grow,
Where waters black and bitter
All fairest meads o'erflow;

Where, from the heart, all broken,
Floats forth a wailing cry;
And days are dark and dreary,
And years drift sadly by;

Where skies are gray and stormy,
And mountains bleak and cold,
Look down on wintry ocean,
On barren heath and wold:—

Long in this sinful country,
I've wandered, poor and lone;
To every illness subject,
To every weakness prone.

Now, standing on the headlands,
I greet the coming dawn;
Mine eyes drink in the glory
Of the approaching morn.

I see my dear, loved Saviour,
Clad in the purest white,
And sky, and earth, and headlands,
Are bathed in golden light.

Oh! blessed, blessed country!
No pain, no bitter tears;
No fainting 'neath the burden,
No doubts—no cruel fears.

Oh! bright, unchanging glory!
Oh! radiant array!
Oh! sweet and dream-like music!
Oh! cloudless, endless day!

EARNEST TIMES.

"We live in earnest times. There never was a period which called for so much earnestness as now. It is a time when old and young should be in earnest to put down their evil passions," &c. I was deeply impressed with these words from a public speaker who was addressing a Sunday School not long since. Ah! thought I, we who differ from you in so many points of faith, agree with you in this, but doubtless from very different premises. His reasons evidently were that the rising generation might grow up good and virtuous, and in future years nobly fill the places of their fathers in the drama of life.

If all things were to continue as they were from the beginning of the creation, his reasoning would be well. But our reasons are far different. We do not share with such in their fond hopes. The youth of our land, as a mass, are anything but noble or lovely. The "last days" and "perilous times" have come, and all the train of evil characteristics described by the apostle to Timothy, can be plainly discerned.

"We live in earnest times." Yes, indeed. A world lying in wickedness; the professed church "lovers of pleasure more than lovers of God;" the few who are striving to repair the breach in the law of God, are looking for his Son from Heaven, to end all earthly kingdoms, and understand the last delusion of Satan, whereby he will deceive, if it were possible, the very elect,—these are lukewarm. Having a correct faith, they are "rich, and increased with goods." They know not the depth of their poverty.

Long have they heard the counsel of the True Witness, but a stupor has been upon them, which has prevented them from fully heeding it. Truly, "there never was a period which called for so much earnestness as now." The Faithful Witness is about to spue out of his mouth those who heed not his counsel. What art thou doing, O my soul? Canst thou not be zealous in the work of repentance and reform? Canst thou not be earnest when the hours of probation are so swiftly hastening to their close? And if they were not, couldst thou not devote to God the short span of life? Oh! I will try to be in earnest to save my own soul, and scatter some rays of light to perishing souls around me. I am thankful that all may do this. May God bless the silent messengers to the enlightening of some minds, and help us all to be in earnest.

S. E. LINDSLEY.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 5, 1868.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

THAT this book was written by the person whose name it bears, there is no reason to doubt. Ezekiel, who was cotemporary with Daniel, bears testimony, through the spirit of prophecy, to his piety and uprightness, ranking him in this respect with Noah and Job: "Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. xiv, 19, 20. His wisdom, also, even at that early day, had become proverbial, as appears from the same writer. To the prince of Tyrus, he was directed of the Lord to say, "Behold, thou art wiser than Daniel; there is no secret that they can hide from thee." Chap. xxviii, 3. But above all, our Lord recognized him as a prophet of God, and bade his disciples understand the predictions given through him for the benefit of his church: "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel, the prophet, stand in the holy place (whose readeth let him understand), then let them which be in Judea flee into the mountains." Matt. xxiv, 15, 16.

Though we have a more minute account of his early life than is recorded of any other prophet, yet his origin is left in complete obscurity, except that he was of the royal line, probably of the house of David, which had at this time become very numerous. He is first introduced upon the stage of action as one of the noble captives of Judah, in the first year of Nebuchadnezzar, king of Babylon, at the commencement of the seventy years' captivity, B. C. 606. Jeremiah and Habakkuk were yet uttering their prophecies. Ezekiel commenced soon after, and a little later, Obadiah; but both these finished their work years before the close of the long and splendid career of Daniel. Three prophets only succeeded him, Haggai and Zechariah, who exercised the prophetic office for a brief period cotemporaneously, B. C. 520-518, and Malachi, the last of the Old Testament prophets, who flourished a little season, about B. C. 397.

Throughout the entire period of the 70 years' captivity, Daniel resided at the court of Babylon, most of the time in honor and prosperity, prime minister of that first and most glorious of earth's universal monarchies. His life affords a most impressive lesson of the importance and the advantage of maintaining from earliest youth a strict integrity in the things of God, and furnishes a notable instance of a man eminent in piety and communion with God, while at the same time engaging in the most stirring activities, and bearing the weightiest cares and responsibilities that can devolve upon men in this present life. But it is not his connection with the Chaldean monarchy, the glory of kingdoms, that perpetuates his memory, and covers his name with honor. From the height of its glory, he saw that kingdom decline and pass into other hands. Its period of greatest prosperity was covered by the age of one man. So brief was this nation's career, so transient its glory. But Daniel was entrusted with more enduring honors. While beloved and honored by the princes and potentates of Babylon, he was also greatly beloved of God and his holy angels, and admitted to a knowledge of the counsels of the Most High.

His prophecy is, in many respects, the most remarkable of any in the sacred record. It is the most comprehensive. It was the first prophecy giving a consecutive history of the world from that time on to the end. It located its predictions with well-defined prophetic periods though reaching many centuries into the future. It gave the first definite prediction of the coming of the Messiah. It marked the time of this event so accurately that the Jews execrate the man who attempts

to interpret its numbers, since they are thereby shown to be without excuse in rejecting Christ; and so accurately had its minute and literal predictions been fulfilled up to the time of Porphyry, A. D. 250, that he declared (the only loophole he could devise for his stolid skepticism) that the predictions were written after the events themselves had transpired. Every succeeding century has borne additional evidence to the truthfulness of the prophecy, and its fulfillment is still going forward.

The history of Daniel reaches a few years subsequent to the transfer of the Babylonian kingdom to the Medes and Persians. He is supposed to have died at Shushan, or Susa, in Persia, aged about 94 years; his age being the probable reason why he returned not to Judea with other Hebrew captives, under the proclamation of Cyrus, which marked the close of the 70 years' captivity.

CHAPTER I.

Verses 1, 2. "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god."

With a directness characteristic of the sacred writers, Daniel enters at once upon his subject. He commences with the simple, historical style, that being the nature of his book till we reach the seventh chapter, when the prophetic portion, more properly so called, commences. Like one conscious of uttering only well-known truth, he proceeds at once to state a variety of particulars, by which his accuracy could be at once tested. Thus in the two verses quoted, he states five particulars, purporting to be historical facts, such as a writer of fiction would not be likely to introduce: 1. That Jehoiakim was king of Judah; 2. That Nebuchadnezzar was king of Babylon; 3. That the latter came against the former; 4. That this was in the third year of Jehoiakim's reign; and, 5. That Jehoiakim was given into the hand of Nebuchadnezzar, who took a portion of the sacred vessels of the house of God, and, carrying them to the land of Shinar, the country of Babylon, Gen. x, 10, placed them in the treasure house of his heathen divinity. Subsequent portions of the narrative abound equally with such historical facts.

This captivity of Jerusalem was predicted by Jeremiah and immediately accomplished, B. C. 606. Jer. xxv, 8-11. Jeremiah speaks of the fourth year of Jehoiakim, Daniel of the third. This seeming discrepancy is explained by the fact that Nebuchadnezzar set out on his expedition near the close of the third year of Jehoiakim, from which point Daniel reckons. But he did not accomplish the subjugation of Jerusalem till about the ninth month of the year following; and from this year Jeremiah reckons. *Prideaux* i, 99, 100. Jehoiakim, though bound, to be taken to Babylon, having humbled himself, was permitted to remain as ruler in Jerusalem, tributary to the king of Babylon. This was the first time Jerusalem was taken by Nebuchadnezzar. Twice subsequently, the city having revolted was captured by the same king, being more severely dealt with each succeeding time.

The first of these was under Jehoiachin, son of Jehoiakim, when all the sacred vessels were either taken or destroyed, and the best of the inhabitants, with the king, were led into captivity. The second was under Zedekiah, when the city endured the most formidable siege it ever sustained except that of Titus. During the greater part of its two years' continuance, its inhabitants suffered all the horrors of famine. At length the garrison and king attempting to escape from the city were captured by the Chaldeans. The sons of the king were slain before his face. His eyes were put out, and he was taken to Babylon; thus fulfilling the prediction of Ezekiel who declared that he should be carried to Babylon, and die there, but yet should not see the place. Eze. xii, 13. The city and temple were utterly destroyed, and the entire population of the city and country, with the exception of a few husbandmen, were carried captive to Babylon, B. C. 588.

Such was God's passing testimony against sin. Not that the Chaldeans were the favorites of Heaven; but

God made use of them to punish the iniquities of his people. Had the Israelites been faithful to God, and kept his Sabbath, Jerusalem would have stood forever. But they departed from him and he left them. They first profaned the sacred vessels by sin in introducing heathen idols among them; and he then profaned them by judgments, in letting them go as trophies into heathen temples abroad.

During these days of trouble and distress upon Jerusalem, Daniel and his companions were nourished and instructed in the palace of the king of Babylon, and though captives in a strange land, were doubtless much more favorably situated than they would have been in their native land.

(To be continued.)

OUR BATTLE GROUND SHOULD BE WISELY CHOSEN.

BRO. COTTRELL makes some excellent remarks in *REVIEW* No. 25, on the importance of wisely choosing the place of battle with our great Adversary. Few persons realize that there is the least need of care in this thing. Many act as though there was no foe for them to meet. They take not the least pains to clothe themselves with the armor of God which alone can enable them to withstand the wiles of the Devil. They use not the slightest precaution to guard against a surprise from him. They venture upon his ground as though there were not the slightest danger. They post no sentinels; they do not go out with any armor or weapons of warfare. They are not careful to obey the orders of the great Captain whose soldiers they profess to be. They rashly venture within the lines of the enemy and are taken captive by him at his will.

1. There are many who cannot go into the company of the gay and thoughtless without drinking into the same spirit; yet they go there without a moment's hesitation.

2. There are others who cannot go into the company of worldlings and sharpers, without becoming imbued with their spirit, frequently to the loss of their money, and always to the loss of their Christian graces. Yet they do not dream of any danger.

3. There are others greatly exposed to danger from strong drink, licentiousness, foolish shows, and the like, who do not realize that they should flee from such temptations instead of coming directly into their power.

4. There are innumerable weaknesses of humanity and none are exempt from some of them. It is the course of wisdom to find where we are weakest, and not rashly expose ourselves when Satan has prepared the strongest force to assail us in the very time, and place, and manner, that we can with the greatest difficulty withstand.

A good soldier sometimes retreats. It is no part of wisdom to fight a foe stronger than ourselves on a battle field when every advantage is on his side. We are commanded to resist the Devil. Yet the same Bible which commands us to resist the Devil, and assures us that he will flee from us, does also command us under certain circumstances to flee ourselves.

1. Cor. v, 18, "Flee fornication."

1. Cor. x, 14, "Wherefore, my dearly beloved, flee from idolatry."

1. Tim. vi, 11, 12, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

2. Tim. ii, 22, "Flee also youthful lusts."

These scriptures show that even the man who fights the fight of faith, is sometime to flee. Read the story of Joseph as an admirable example of the true soldier standing his ground when he should stand, and fleeing when he should flee. Gen. xxxix. Read the sad story of David, for the case of an unwary soldier who did not flee when he ought to have done so. Sam. xi.

When Satan has prepared his ambush with consummate skill, then flee. Do not stop to maintain an unequal contest. Rather do not stop to be disarmed and taken in his snare before you have fought at all. If you pray, "Lead us not into temptation," do not rashly enter it of your own accord. A wise soldier

will retreat till he can fight with some chance of success. But he who knows nothing, fears nothing. Those who have never exerted themselves to resist Satan, have no sense of the danger to which they are exposed in meeting him.

We expose ourselves to ruin when we meet him off our guard, and without armor. Yet in this very condition multitudes of those who call themselves soldiers of Christ rashly venture upon Satan's own ground.

Why not we choose the battle field when the circumstances are to our own advantage? Why not be cautious never to step out of the path of duty? Why not examine our own armor often to see that we are in every respect thoroughly prepared to meet our foe? Why not determine that if Satan is to attack us with temptation to vanity, it shall find us abasing ourselves in the deepest humiliation? If to any evil practice, why not find us guarded by habits of virtue, and made strong to resist by the grace of God? Or if circumstances, that we cannot control, suddenly bring us into places of most dangerous temptations, why not be ready to flee with the utmost haste? The good soldier is always ready to fight or to flee, just as the case demands. Why not ourselves have the proper union of this noble courage and this wise and prudent caution?

If we realize the importance of having a proper field for our conflict with Satan, let us look to the example of the Captain of our salvation. When about to encounter the utmost power of Satan, he chose his own field of battle, the wilderness, and that he might prepare for Satan's assault he gave himself to prayer and fasting. What an example for us, under the fierce assaults of the Devil. He did not lightly encounter the mighty foe. What a lesson for such as ourselves! When shall we awake to a sense of our terrible danger?

J. N. ANDREWS.

EXTREMES. NO. 2.

THE word of God, rightly interpreted, is harmonious. But if we take the extreme meaning of some particular texts, as extremists are inclined to do, we make irreconcilable contradictions in that word, and hopelessly separate ourselves from each other; and Satan is pleased to see believers divided and alienated, and the Bible traduced.

For example: One seizes upon the text that says that he that is born of God cannot sin; and, taking the extreme meaning, concludes that it is an utter impossibility for such a one to commit the least sin, right in the face of all the examples, warnings, and admonitions in the word of God, by which the believer is cautioned not to "depart from the living God," being ensnared by the deceitfulness of sin, and, falling from their steadfastness, come short of entering into the promised rest. Here and there one can be found, taking this extreme meaning of the text, whose sanguine and hopeful temperament can be persuaded to believe that they have attained to a perfect deliverance, not only from their past sins, but from a possibility of future sin, and hence feel as secure as if they had already entered into everlasting life. And when they hear their brethren confess their faults they pity them, and conclude that they have not been born of God as they themselves have.

Another person takes an opposite extreme. He finds a text that says that there is not a just person upon earth that doeth good and sinneth not. So he concludes it is an utter impossibility to attain to the perfect consecration and victory which the Scriptures so plainly inculcate, and being averse to the agonizing exertion necessary to its attainment, he concludes to hope for salvation while he continues willfully in known sin. Nothing is surer than that he will come short unless he can be aroused to seek salvation as he never sought it.

Satan is pleased with this state of things. He does not want them to unite on the truth. But he hopes to destroy them both. Oh! that they knew the importance of pressing together, at the expense of their extreme views, giving no chance for Satan to step between them to keep them apart; the importance of striving together for holiness, and to be found without fault before the throne of God.

But how do you reconcile these different texts of Scripture which have been alluded to? How is it that persons that cannot sin are cautioned and warned against falling into it? The word cannot is not to be taken in its extreme sense. But it is contrary to the principles, desires, and feelings, of the truly-converted man to sin. Still there is a possibility from the strength of temptation and the "deceitfulness of sin," to be overcome.

You say to the person that asks you to take a drink of intoxicating liquor, No, sir, I cannot. What do you mean? You mean it is contrary to your fixed principles. You have chosen the contrary course of action. You do not mean that it is an impossibility for you to drink; but as long as you abide in your temperance principles, you cannot drink such liquors. So, whoever abideth in Christ sinneth not. Says the apostle, "These things write I unto you, that ye sin not. But if any man sin, we have an Advocate with the Father." If, while we are striving to live without sin, we find we have failed through ignorance, beguilement, or strong and sudden temptation, do not give up in despair. We have an Advocate with the Father—we may be forgiven. Such, doubtless, is the intent and meaning of the Scriptures.

To one class of extremists, the voice of inspiration is, "Be not righteous over much; neither make thyself over wise; why shouldst thou destroy thyself?" To the other, "Be not over much wicked; neither be thou foolish; why shouldst thou die before thy time?"

"He that overcometh, and keepeth his works unto the end," shall be clothed in white, and not have his name blotted from the book of life.

R. F. COTTRELL.

EASTERN TOUR.

WE returned from the Rhode Island meeting to Boston, Monday, Dec. 16, and remained at the good home of sister Temple till the evening of the 17th, when we took the cars for Rochester, N. Y. Sister Temple is returning to the Lord, and sharing his blessing. A tender mother could be no more careful for the wants of her children, than this woman was of ours. May God bless her, and her children, who also treated us with the kindness of brothers and sisters.

As the train was bearing us toward Albany with almost lightning speed, we heard a loud talker in the fore part of the car, speaking in strong terms of Western farming, contrasting its vastness with the limited farming of New England. I felt interested, and went near where this Iowa farmer was addressing some New England gentlemen, in rough, planter style. After listening awhile, I ventured to speak of the farming interests of Michigan. I spoke of the advantages of Michigan above the prairies of the West, in point of lumber, fencing, and wood for fuel.

"In what part of Michigan do you live?" inquired our Iowa farmer.

Battle Creek, sir, was my answer.

"Battle Creek," said he; "that is where those Hullites live. They have a Health Institute, and one Ellen White is a prophetess among them."

This man resides near Knoxville, Iowa, where Moses Hull had preached and discussed. With his limited knowledge of Seventh-day Adventists, he calls them Hullites.

"How do they prosper?" he inquired.

About as usual, I think, was my reply. The farmer continued, directing his conversation to me:

"This Ellen White is a daughter of old White, the Mormon. She was with the Mormons at Nauvoo. If we can believe the history of Illinois, there were four leading Mormons who wished to rule. Brigham Young, young Joseph Smith, old White, and another. Old White settled at Battle Creek, Mich., where his daughter Ellen now lives."

The reader may conclude that this was an interesting item of news to me. The speaker talked loudly, boldly, and with great confidence, because of his coarse nature and his gross ignorance. I did not think it worth the while to correct him, so after he had finished his singular story, I returned to my seat and gave myself up to solemn reflections relative to the vigilance of the Devil

in flooding the world with all manner of falsehood concerning the work of God. How painful the fact that the professed ministers of Jesus are most efficient in this scandalous work! From their conduct, common people take liberty to repeat again and again the most silly falsehoods.

At Rochester, we found Bro. Lamson ready to take us to his home. We spent the 18th and 19th with the families of Brn. Lamson and Andrews, with pleasure and profit. This gave me time to converse much with Bro. Andrews upon matters pertaining to the interests of the cause. A general camp-meeting for the State of New York is now contemplated to be holden in July.

Sixth-day, the 20th, we left Rochester for Wellsville, joined by Bro. Samuel Abbey and his sister Hall, the worthy widow of Bro. William Hall, who faithfully and ably acted his part at the Review Office for several years, and now sleeps in Jesus.

As we were nearing Batavia, where we were to change cars for Attica, I stepped out upon the platform, and in an instant the strong wind hurled my hat into a snow-drift. The like misfortune I had never before met. The hat was of but little value; but there I was, five hundred miles from home, among strangers, minus a hat. To go out into the violent snow-storm of that bitter cold morning, bareheaded, was decidedly unfashionable. But on the train there were no hats to be bought or borrowed; so when the train had stopped, we took up our hand baggage and pressed through the crowd to the ladies' sitting-room. We evidently attracted more than our share of attention. Almost every one we pass usually notices Mrs. W.'s unfashionable style of dress; but the bareheaded man by her side, hastening through the pelting storm, made the scene still more noticeable. At Batavia, we had to wait three hours and a half, in consequence of blocking snows. We went to a hotel for retirement and rest. The landlord loaned me the use of his cap to wear out to the hat store, where I was glad to find one to take the place of the one so unceremoniously hurled from my head.

We returned to the depot some time before the cars left for Attica, and there we saw a poor man terribly afflicted with Saint Vitus' dance. He was one of the unfortunate soldiers shut up in Libby Prison. While confined in that prison, this disease came upon him. His arms were in violent motion every moment. I took hold of them, and very soon learned that they could not be controlled. His motions were irregular, rapid, violent, perpetual, only when lost in sleep. His poor little girl put drink to his lips, and cheerfully did all she could to help her unfortunate father. Both father and child were poorly covered with rags. I gave this poor sufferer a small sum of money, and Mrs. W. handed him some more. Then I called the attention of the crowd to the wants of this soldier, stating the cause of his affliction, and urged them to each give him a few shillings. One after another handed him money, till several had bashfully and stintedly given him money. No one failed to see his wants, and all could but see that they had a clear duty to help this distressed creature, yet they seemed ashamed to do him good.

But in that depot were two Italian fiddlers. They were dirty, ragged, and low; yet the sound of their fiddles seemed to charm the crowd, and turn their interest from the poor soldier. These boys would then hold out their dirty caps, and receive from the people, who gave liberally and boldly to pay them for their miserable fiddling. And the poor soldier was forgotten. This well illustrates the taste of the people. Should Jesus appear among men as he did eighteen centuries since, how few would receive him. Should he be seen in agony on the cross, or in the judgment hall, careless, proud, pleasure-seeking sinners would probably turn from him, to admire the high priest's robe.

Who can turn coolly away from the poor sufferers who lost health in the war, or while lying in Southern dungeons? The soul of such an one, if indeed he has a soul, is as unfeeling as a burnt boot.

The storm had so blocked the roads that we made poor connections, and did not reach the Wellsville depot till nearly eleven in the evening. There we found Bro. Fuller ready to take us to his home. We

got to rest a few minutes before midnight, and rested well till daylight. Instead of occupying their house of worship, three miles from the village, the brethren hired a large hall in Wellsville in which to convene the people. It would seat five hundred, three times as many as could be packed into their meeting-house.

Sabbath morning, we found about two hundred and fifty persons seated in this hall, most of them Sabbath-keepers. I spoke in the forenoon with freedom. In the afternoon the congregation increased, and Mrs. W. addressed the people in a most interesting manner. I had a good congregation in the evening, and Sunday forenoon, and Mrs. W. spoke to the crowd packed into the spacious hall in the afternoon. In the evening, I spoke to the crowd upon The Law and the Gospel. The subject took hold of the people, and they listened with great attention for more than an hour.

I labored to make one point especially prominent, that there is no redeeming property in law. The law condemns the transgressor, and holds him guilty, while it has no power to redeem. This I repeated, with emphasis, several times. But after the congregation was dismissed, a very portly gentleman present, who is known to be a bitter opposer, said to Bro. Fuller, Don't you know that Paul said, "By the works of the law shall no flesh be justified"? The question was so absurd, after the remark which had been repeated several times—There is no redeeming property in law, that Bro. Fuller made no reply.

It is said of one who called himself Lord Timothy Dexter, when called upon by a woman, frightened by a thunder-storm, to pray, that he replied, "Madam, I know but one prayer, and that would be good for nothing on this occasion." It seems that this man had but one class of texts to use, and one style of opposing the law of God, but failed to see that it was good for nothing on that occasion.

The people of Wellsville have given us a good hearing. We never had more intelligent, candid, orderly, and interested congregations. God bless the people of Wellsville. There are two reasons in particular why we were treated with respect in this village. First, there has been no nominal Advent influence to disgust the people; and second, the upright and Christian course of Eld. N. Fuller, who lives near the village, has exerted a good influence in all this community.

We find the brethren in this part of the State and Pennsylvania in advance of those in some other parts of this State in spirituality, unity, and devotion to the cause. They are anxious to have a camp-meeting in this part of the State. My stock of books was low, yet I sold many, and gave some. The brethren pledged freely to aid in tract and book circulation. They also raised \$48.00 to meet our expenses.

First-day evening, it was decided that the interest of the cause in this region demanded that the meetings be continued in the house of worship three miles from the village. They were continued Monday and Tuesday, with a crowded house, and the deepest interest. Not less than thirty came forward for prayers, and most of them spoke with deep feeling. The meeting-house is too small for the congregation. It is too low and too narrow to extend in length. Could it be sold for a school-room or private dwelling, and a good house be built in a central place, that would seat at least four hundred, God would be honored and his cause advanced.

We part with this dear people with feelings of deep interest for their prosperity. God has blessed us in their midst. We leave, in a few hours, on the night train for Ohio.

JAMES WHITE.

MEETINGS IN RICHMOND, MAINE.

FOR the information of friends I will write a few words about our meetings in this town.

The "Reed Meeting House" being under an opposing influence was refused to me from the first; so I commenced meetings in the Reed School House, about one and a half miles further north of West, and four miles from Richmond village. The Adventists in this town have been much divided in feeling for a number of years past; so much so that they would not fraternize together at all, nor even meet in the same house. On this account the attendance has not been

so large as it otherwise would have been, but most of the time have had a fair congregation for the house; part of the time it has been filled. Those who have attended have been deeply interested, and generally convinced that we have the truth; indeed, I think I never spoke at any length to any people who so unanimously assented to the truth of the word spoken. Yet they do not appear to be very forward to move out on what they confess to be truth. This may be attributed in part to the difficulties that have existed among them, and in part to the fact that almost everything wild and fanciful has been preached here in the name of Adventism.

On the 15th inst., Eld. Walker, of Richmond village, preached an opposition sermon on the two covenants, in the Reed Meeting House. His text was Gal. v. 1. On this he affirmed that the bondage from which Christ freed us was the law, and that law was the ten commandments, not one of which is binding on us! From this starting point he quoted largely in reference to the passing away of the first covenant made with Israel, applying it all to the ten commandments. I will further refer to this at another time.

Bro. Canright came on the 17th. Up to this time there have been twenty-eight discourses given; equal to nearly forty in those places where we have to argue the question of immortality. Almost everybody here believes in the Bible view on that subject; in fact that is about the sum of Adventism here, as it has been the special theme of the preaching here for many years.

The people of this section were early and thoroughly aroused on the subject of the advent, by Bro. White, in 1843, and the doctrine took strong hold. Since that time there has been a great deal of preaching here; perhaps no place in Maine, or even in New England, has had more. And the lack of spirit and power with those who deny the Third Angel's Message, is well demonstrated. With all the preaching and effort that has been made I never saw a place where Adventism was lower; where there was less devotion with so much profession; so much division, jealousy, and strife, with so great boasting of Christian love and gospel liberty! Never before did I so fully appreciate the force of the phrase, "Nominal Adventists."

It is no pleasure to find such a state of things among those who profess to be looking for the return of the Lord; and we are glad to record that some begin to realize how far they have strayed from "the old paths." May the Lord help to carry on the work begun to their salvation and to his own glory.

J. H. WAGGONER.

Richmond, Me., Dec. 29, 1868.

REPORT FROM BRO. FULLER.

SINCE my last report, there have been omens of good in the places where I have labored. At our meeting in this place, Oct. 3 and 4, the blessing of God was upon us. I tried in weakness to set forth the true position of Seventh-day Adventists; that we were now in the last drowsy hour of the night. Five united with the church, ten were baptized on first-day, and all resolved to seek a thorough preparation for the Coming One.

I have labored with the church at Catlin Center, N. Y., at different times. I was with this church from Oct. 16-20. The great object of that visit was to secure unity in the church. How long will there be necessity for such labor for the churches? Hearts subdued by the grace of God, and filled with his Spirit, will be united.

I attended the N. Y. and Pa. State Conference, which was a meeting of deep interest to us all. There were such close, searching truths presented by Bro. and Sr. White, and Brn. Andrews and Waggoner, that I trust we all felt like seeking God with the whole heart. After visiting the church at Nile Settlement, Nov. 7, the 12th and 15th, I returned to Catlin, where I felt that the good Spirit of God was beginning to soften the hearts of his people.

On first-day, the 15th, we repaired to a stream two miles distant, where seven were baptized. I left, hoping

that there were better days for Catlin in the future. May God bless that church.

I have labored, most of the time since, in the vicinity of Alleghany. I attended the Monthly Meeting for Alleghany, Dec. 5 and 6. It was a good time for us all. Several resolved to seek God and serve him. Seven united with the church.

We were all glad to see the appointment for Bro. and Sr. White. The meeting was one of deep interest to all who attended. It was held in the hall at Wellsville. Bro. White gave four discourses, and Sr. White two. Bro. W. spoke, with great clearness, on the subject of The Law and Gospel, and the Sabbath. As an evidence of the force of his remarks, I will say that some have commenced to keep the Sabbath. One promising young man in Wellsville has taken a decided stand on the truth.

Sister White spoke with great clearness on the plan of redemption. God blessed the effort. She also spoke on the subject of love to God and love to man, making it more clear and forcible than I ever saw it before.

Much prejudice has been removed from the people of Wellsville and vicinity. We were very kindly treated by them. As we had to rent a hall and barn for the occasion, Mr. Gordon, the owner of the hall, let us have it, warmed and lighted, at one-half his usual price, and gave us an eating-room free of charge. Also Mr. Howell, hotel-keeper near by, let us have the use of a well-furnished parlor, warmed especially for the occasion, free of charge. Brethren, remember these noble-hearted men when you do business in Wellsville.

I wish that all who were at the hall could have been at Nile Settlement, Monday and Tuesday, where Bro. and Sr. White labored especially for the benefit of the church and those interested. Such close, practical truths as there presented, will, if lived out, be of great benefit to the church. Over thirty came forward for prayers. The Spirit of God came down upon us in power. Unbelievers in the testimonies, out of the church even, were convinced that God was with Bro. and Sr. White, and some said that they had no more opposition. Doubts were removed from the minds of our brethren and sisters, where any existed. This has been a telling meeting for Alleghany. I think we can now more fully appreciate the labors of those who have had experience in the work; and, although we could do but little for those worn servants in way of means, I can assure them they have the sympathy and prayers of the people of God in Southern N. Y. and Pa.

I met with the brethren and friends at Nile Settlement last Sabbath and first-day. The interest is still good.

Let me here say to my brethren in the ministry in N. Y., Let us take courage, and labor faithfully for the salvation of our fellow-men. Fields are opening on every side for the proclamation of the third message. Men, who carry the truths of God to this generation, must be awake, having their hearts all on fire with the love of God, and a zeal worthy of such a noble calling.

N. FULLER.

REPORT OF LABOR.

OCT. 29, I left home to attend the Monthly Meeting at Falmouth, Me., which commenced Sabbath evening, Oct. 30. But few came together, which evidently was a sign that the cause was low; but we tried to claim the promise of our Saviour: "For where two or three are gathered together in my name, there am I in the midst of them." The interest began to rise, and kept increasing during the entire meetings.

Sunday, Nov. 1, at 9 A. M., met and attended to the ordinances, and received one into the church. Nov. 3, evening meeting. Roads bad, and but few out; but we felt that the Lord was with us by his Spirit, and it was very evident that the Lord was stirring up some to investigate his truth.

Nov. 4, attended prayer and social meeting in Portland, and my heart was made glad to meet with Bro. Waggoner for the first time. It was a very pleasant interview indeed to me. I remained in P. over the Sabbath, and first-day went to Westbrook.

Nov. 11, went to Woodstock; found the church very

low. Their meetings were not sustained as they should be. They had suffered some things to exist among them until it had nearly ruined the church. They had failed to live out the rule given by our Saviour in Matt. xviii, 15. Sunday, had a meeting of all the Sabbath-keepers, to ascertain as far as possible the standing of each member of the church. Difficulties were settled up, and union restored in the church. This was the best meeting we had for the cause in this place. It is impossible to reach those outside of the church unless there is union among those that profess to love the truth. There seemed to be a few here that were willing to hear. I hope they will obey the truth.

Nov. 19, went to Topsham and held four meetings, and attended to the ordinances. One united with the church. I, in company with Bro. Howland, visited nearly all the Sabbath-keepers in this vicinity. Found some of them low in their minds, and others were striving to be overcomers.

Nov. 25, returned to Westbrook. Held one meeting, and attended the meeting in Portland, Nov. 28 and 29. I can say, I thank God for the privilege of once more hearing Bro. and Sr. White speak the word of God with faithfulness. This meeting was a great blessing to me. I hope I shall strive to get nearer the Lord and his truth. Bro. Waggoner gave us an excellent discourse at this meeting.

Dec. 1-6, held ten meetings in Falmouth. Five came out on the truth, and others were interested. I hope to see others embrace the truth, and get ready for the solemn hour of the Judgment.

J. B. GOODRICH.

THE MARRIAGE OF THE LAMB.

WHAT thoughts rush upon our minds as we contemplate the joys of that glad day, when all the redeemed shall gather around the King's table in the heavenly Jerusalem. Patriarchs and prophets, apostles and martyrs, with the faithful of all ages, shall assemble there; and Jesus shall himself come forth and bid them welcome to the feast.

What a joyous company shall fill the golden city on that blessed day! For them there is no more separation, no more tears. Sorrow is banished from the midst of that happy throng. The hand of God himself shall wipe away tears from off all faces. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters." Death shall snatch none of their number away; for, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They have stood as witnesses for Jesus in the face of death, and many of them have sealed their testimony with their blood. They have had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, sawn asunder, slain with the edge of the sword; they wandered about in deserts and mountains, in dens and caves of the earth, being destitute, afflicted, and tormented.

On earth their portion was persecution, reproach, distress, and tears. But the toil-worn, weary pilgrims shall find rest. Their Saviour's arms enfold them now, and they shall live forever in the light of his countenance. Their feet shall tread the streets of the golden city—that city which has no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.

As we muse on the bliss of those who shall finally be gathered within the walls of the New Jerusalem, shall we not ask ourselves the question, Shall we, too, be there? For the joys that are set before us, can we not endure, in this brief life, reproach and scorn? Can we not turn a deaf ear to the call of pleasure, and, foregoing all worldly enjoyments, "press toward the mark for the prize of the high calling of God in Christ Jesus?" Let us with renewed courage and zeal go forward in the Master's service, bearing in mind that

only those who persevere unto the end can join in the song of the redeemed, and share the glories of the marriage feast.—C. L. W.—in *The Christian*.

Conference Department.

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

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

From Bro. Sutliff.

BRO. SMITH: I came to this place four weeks ago, to do some work, and return to Owatonna. On the day I arrived, I was informed that a man had been most fearfully mutilated; and that the perpetrator of the horrid crime was a woman. The weapon used was an ax. The poor man has since died.

Before I had been here two weeks, there was a rumor that a man had been killed at Owatonna. I have since learned that two men were shot, but none killed.

In the opposite direction, at Northfield, a few days ago, a man was killed by having his brains beat out with a glass tumbler. This has all transpired within a month, and all these crimes have been committed within twenty miles of this place.

How the world can behold such things, and not discern the signs of the times, is a mystery to me that can only be solved by the conclusion that they are overcharged with surfeiting and drunkenness. Of course, the day of Judgment will come upon them unawares.

We attended the Quarterly Meeting at Deerfield one week ago, and have had something of a foretaste of the heavenly meeting which the saints will enjoy a little way in the future. We felt the sweet Spirit of the Lord resting down upon us as Bro. Pierce reasoned out of the Scriptures. His kind appeals to the young, and stirring admonitions to the aged, accompanied with tears, must have had some effect upon those that were present, that have not as yet manifested a desire to go with the humble people of God.

Bro. P. seemed all alive with heavenly zeal and had a comforting message for the little flock. The words that came from his lips were truly comforting to me.

One whose locks are already intermingled with gray, arose, and in tears manifested a desire for eternal life. May the Lord help him to give up the world, take up the cross daily and follow Jesus, and with his companion keep the commandments.

As for me, I thank the Lord for the blessing that I obtained at the Deerfield meeting. I truly believe that my spiritual strength was renewed, and if I ever get into the kingdom, I shall expect to see Bro. Pierce and many of the good people of Deerfield there.

W. SUTLIFF.

Faribault, Minn., Dec. 14, 1868.

From Sr. Bragg.

DEAR BRETHREN AND SISTERS: Of late I have realized, as never before, what terrible power Satan exercises over minds, to lead astray in these last days. I have been trying to review my life from a correct stand-point, that I might see myself as God looks upon me. I would correct my wrongs in the past, and be, in future, a humble and meek follower of Christ. For many years I have professed to be such, but, oh! how widely different has my life been, particularly for the few years past, from living out my profession. My life has been wholly unconsecrated to God, and his service. I have lived to self, and in self. I would gladly obliterate the past. I ask the forgiveness of all who have been affected by my wrongs, and I would secure an interest, by future obedience, in the all-cleansing blood of Jesus, to wash away the stains of sin upon my character.

While my interest has been with the present truth, and my desires and feeble efforts have been that others should see and believe, and I have refused every inducement that would separate me from the favored people of God, I have been so destitute of the fruits of the Spirit of God, to fit me for this heavenly work, that my spirit did not unite with those who were consecrated to God and his service.

I realize that my influence has had more of a scattering effect than a gathering with Christ. I have been too high for the lowly channel of meekness and love. Pride and an independent spirit have controlled me for the few years in the past. Many times when I have sought to act with a conscientious view of right, I now see that I was wrong in my course.

In the past I have studied, and dwelt upon, the faults

of others too much, which has caused them to appear in too strong a light. Thus the errors of others have been, to me a snare and stumbling-block, and my feelings have at times become disaffected instead of being drawn out in kindness and forbearance. I would seek to know and correct my own faults and errors in the future, and study to be perfected in love toward all. I will strive to seek the Lord with my whole heart, that the heavenly angels may guide, and instruct, and lead me in the right ways of the Lord, and I be kept from the deceptive influence of Satan, and be sanctified through the truth, that I can shed light, and help others to prepare for the solemn events before us.

F. M. BRAGG.

Battle Creek, Mich.

From Sr. Lawton.

BRO. SMITH: Never, before the present time, has the last great work of probation rested with such solemn weight upon my mind. The very mention of the word ought to stir the depths of our hearts. What an interesting, and yet fearful, time in which we live. Could we be permitted to witness the interest which is manifested in Heaven for us probationers, we might be aroused to a greater sense of our danger, and to make a wise improvement of time. Oh! how fast its precious moments fly. The solemn work of the last message of mercy is fast closing up. How is it with us, brethren and sisters? Do we realize that we are living in the day of atonement, when we should afflict our souls? and that this is an individual work? Each case must pass separately in the Judgment. If our sins are not confessed and forsaken, we shall not find mercy, but our names will be erased from the book of life. Oh! the thought of losing eternal life. Will we let it so easily go? Would we not resist unto blood? yea give up our lives? for this is nothing in comparison with eternal life? And yet how many will give it up for some sinful indulgence of the appetite? Oh! the love of self, and the world! Is it too great a sacrifice to give up these for eternal life? Put them in the balance and see which will weigh the heavier; or, place them side by side and draw a comparison between the loss and gain. What folly! Yet how many that profess to believe the truths of the third angel, and that we are living near the close of probation, are still clinging to their idols. Their love of self very much exceeds their love to God, and many are so in the dark they do not even see that this is the case with them. Fearful state to be in! O Lord, awake thy slumbering people.

When our wills are lost in the will of God, and it becomes as great a grief to us should we cross his will as it is now a pleasure to have our own way, we shall find it much easier to suffer with Christ, and to walk the narrow way; but this will never be brought about so long as we allow self to have dominion over us, and, by repeated acts of self-indulgence, nourish and strengthen its power. But we have got to engage in the work of self-crucifixion in a manner that will show we are in earnest, and with the apostle Paul, "die daily," "keep the body under," "make no provision for the flesh," but live to glorify God in our bodies and spirits. Although it is a greater work to conquer self than to take a city, nevertheless it must be done if we would stand with the remnant on Mt. Zion. Let us cut loose from self and the world, and make a full surrender of all to God, and the work will be accomplished. When we get so we worship God more from love, not so much from fear, we shall find it much easier living, and our worship far more acceptable.

Brethren and sisters, let us gird on the whole armor, fight valiantly for our Master, and we will soon lay down our armor at his feet, and with his own hand a crown of life will be placed upon our heads.

C. LAWTON.

Adams Center, Jeff. Co., N. Y.

SR. M. JUDSON writes from Ohio: I feel thankful that I ever heard this truth that is to save God's remnant people. Earthly friends forsake me and turn coldly away. Instead of sinking down in despair and discouragement, may I be led by this to greater diligence; for the Lord is soon coming. Here are friends all around us who have never had the privilege that we have enjoyed of hearing the third angel's message. I feel ashamed of myself to think that I have let so many books and papers lie idly by me when so many are starving for the bread of life. The world has got such a strong grasp on my heart that my hands hang idly down. Pray for me that I may be converted to the truth, that its influence may be seen in my daily life. This is a dark place; but there may be some honest souls here who would believe if they could hear. I hope that the way may be opened.

It is certainly better to be in the humble posture of a mourner, than in the proud gesture of a scorner.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 29, 1868.

The young man mentioned in the REVIEW of Dec. 22, 1868, has obtained a situation. This will be an answer to the many who have written, offering him a place.

The Hymn Book.

It is called for. It is needed. And it will be made ready and put through the press as soon as possible, considering other duties. Those who have hymns possessing real poetic merit, expressing truth and praise to God, will do a favor in forwarding them to the Review Office. Our ministers especially are invited to interest themselves in this matter. Send immediately. GEN. CONF. COM.

AN INTERESTING INCIDENT IN THE TIME OF THE REFORMATION.

D'AUBIGNE the author of the well known "History of the Reformation" is also the author of a series of volumes entitled the "History of the Reformation in the Time of Calvin." This work covers a portion of the same time as the former history but relates peculiarly to the work of John Calvin. From the third volume of this series I extract the following interesting statement of the manner in which the evangelists observed the Lord's supper at Geneva in the year 1533. J. N. A.

"A ceremony of another kind, more serious and absorbing, was in preparation. It was Passion-week, [i. e., that week in the year supposed to be at the very season of our Lord's suffering] and the evangelists felt the necessity of meeting in a spirit of Christian fraternity around the Lord's table. On Holy Thursday (10th of April) fourscore men and several women assembled in the garden at the Pre-C'eveque [Field of the Bishop]. First, one of them washed the feet of the others, in remembrance of the like act done by our Lord. It was not an idle imitation with them; they understood Christ's meaning; reminding them that no one should refuse to descend to serve his brethren and equals, however low and abject the service might be; and they felt that if charity is abandoned it is because every one takes more than he wants, and despises almost all the others. After the washing of the feet the holy sacrament was celebrated. These energetic men humbled themselves like little children before God, and approaching the table in sincere faith, many experienced that the presence of the Redeemer, although spiritual, is real, and strengthens the inner man." Vol. iii, p. 400.

DEATH-BED REPENTANCE.

For my part, I have but little confidence in death-bed repentance. I have known a few cases myself, and each one who recovered gave up all his religion. Last winter I was called to visit a middle-aged man who thought he must soon die. He was in great distress of mind on account of his sins. He confessed to God with many tears, and made strong promises of obedience if he could only live. I frankly told him my fears about his performing his vows if he did live; told him that I had never known a person thus brought to repentance who lived a Christian after he was restored to health. But he most solemnly protested that he would be faithful to God if he could only live. The first time he could get to the meeting-house he would confess his sins, and own his Saviour.

He soon did recover, but that was the last of his religion. I often met him afterward, but he always avoided speaking to me. This was the way he kept his vows. Had he died as he was, his friends would have consoled themselves that he had left a bright hope behind; yet his subsequent conduct shows that he was only scared, not converted. Is it not the same with most of those who are thus converted? I fear that it is. Yet perhaps some may be saved who thus repent at death. But it is very dangerous to take this last chance. While we have health and strength, is the time to seek the Lord. We need to have time to put away our sins, reform our habits, conquer our

passions, and form characters for Heaven. This is not the work of a moment.

Dear friend, are you waiting, and trusting your eternal destiny on this last hope and chance? Be warned in time. You are leaning on a broken reed, which will pierce you through with many sorrows.

Some ten years ago, there was a reformation where I lived. One gay, careless, trifling young man attended, but it was only to make sport. During the meetings he was taken very sick, and thought he must die. He sent for the minister, humbly confessed his sins, asked to be prayed for in the meetings, and professed to be converted. But as the meetings continued several weeks, he got well, and came to them, before they ended. Did he then keep his vows? No; he laughed and ridiculed as he had done before. When reminded of his promises, he said that he remembered nothing of them, and that he was out of his head when he made them. Beware of death-bed repentance!

D. M. CANRIGHT.

HUMILITY.

How few really understand what is meant by this term, humility, especially in this degenerate age, when pride is the ruling passion in all the walks of life. Everywhere, at all times, does pride lift its hideous front, and shamelessly magnify itself; and, worst of all, so common has it become that the veriest child is taught the ways and manners of the proud world around; and it is generally considered a virtue to exalt self, if done with taste and discretion. Indeed, one is reminded of the ancient Spartan proverb, that theft is no crime unless discovered.

O, sweet humility! how cruelly hast thou been exiled from human society, and only been permitted to remain in obscurity and seclusion, and even here hast thou been clad often in garments not thine own, and been made to appear as nearly like pride, thy deadly foe, as possible.

But truth cannot always lie hidden. So with humility. She will calmly arise. She will wear her own apparel; and though despised like the lowly Nazarene, like as he arose from his grave, a conqueror, so will humility assert its prerogative.

No substitute will answer the purpose. The disciple must tread the thorny path. As Jesus wept for sinners, so his humble followers weep and mourn because of sin; and this sense of sin and its dreadful nature and tendency, begets a hatred of the same, and a dread of its touch; and when a due sense of dependence and danger is felt, then begins the growth of that sterling grace, humility.

"There is no royal road to learning," said a celebrated teacher to a young and impatient prince; so there is but one road to God and Heaven; one way; one faith; and humility is gained only by suffering and pain. (I speak of the inward experience of the Christian.) Storms and winds do but strengthen the roots of the oak as it rocks from side to side in the tempest; so the Christian in trial bows low in the dust; freely and painfully he confesses to God his many departures from him. In this humble attitude he learns humility. Here his roots strike deep in the soil, and though no showy fruit appears, but rather the tree shows a rent and sorrowful appearance, here a limb torn away, there a broken bough, yet he has learned an important lesson; and it is this: To send out his roots deep in the soil; by repentance and sorrow of heart for sin, to appeal to God for help; to rest in him; to look away from self and outward appearance; to dig deep for a good foundation; to see it laid understandingly upon the rock; to see that no worm is eating the root of vital piety in the heart, but that all is healthy and pure within. JOS. CLARKE.

Appointments.

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

QUARTERLY reports from ministers and church clerks of the N. Y. Conference, will be due Jan. 1, 1869. Please be prompt. Address E. B. Saunders, North Parma, Monroe Co., N. Y.

The next Monthly Meeting for churches in Rhode Island, will be held in Exeter, in the school-house at Gardner's four corners, commencing Jan. 15, and holding over Sabbath and first-day.

Those coming by railroad will get off at Slocum's Corners, and inquire for Clark L. Sweet. P. C. RODMAN.

PROVIDENCE permitting, I shall hold meetings in Vermont as follows: At Johnson, Jan. 14, 1869; Wolcott, Jan. 16 and 17; Stowe, Jan. 20; Braintree, Jan. 23 and 24; Bristol, Jan. 30 and 31; and at the house of Bro. C. Smith, in Sutton, P. Q., the first Sabbath in February.

A. C. BOURDEAU.

The next Monthly Meeting in the Southern district in Maine, will be held with the Topsham and Brunswick church, commencing Sabbath evening, Jan. 15, 1869, to hold Sabbath and first-day. Hope there will be a full attendance from the different churches.

CHAS. STRATTON.

The next Quarterly Meeting for the Hundred Mile Grove church, Wis., will be held Sabbath and first-day, Jan. 23 and 24, 1869. We hope there will be a general gathering of the brethren and sisters. We also hope to see one of our ministers present on this occasion, as we have had no labor from our ministers at this church for about one year.

N. M. JORDON.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED, a good Seventh-day Adventist blacksmith. Address JAMES HARVEY, North Liberty, Ind.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

J Philo: We have no Hymn books now, but will have as soon as a new edition can be printed.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. A A Lockwood 34-1, C M Nichols 33-1, T L Stephens 34-1, J Medley 34-1, N M Gray 34-17, Geo Smith 34-1, J B Gregory 35-1, S McBetts 35-1, Jane Stacey 33-1, O Karson 35-1, E Berry 34-1, J N Berry 34-1, L Haynes 34-16, S Kindig 35-1, D Thurston 34-1, L Day 33-1, S C Perry 34-1, R B Delap 34-1, E Mock 34-1, O Paine 35-1, J L Westcott 35-1, Almira Devoe 35-1, Mrs A E Turner 35-1, A N Fisher 34-1, Nellie Boynton 33-23, A G Carter 34-6, J M Wince 33-17, L Barber 34-1, C Bartlett 34-1, A M Pillsbury 34-1.

\$2.00 each. G Crowheart 35-1, A T Oxley 35-1, A G Beal 35-1, L Graves 35-1, W Earls 35-1, Wm Cottrell 35-1, S W Herrig 33-17, C Bates 35-1, C A Bates 35-1, H N Bates 35-4, M A Haward 36-1, J C Parker 35-1, Jas Ferril 33-21, J B Mock 35-21, J Clarke 35-17, J W Lucas 34-24, J Mears 35-1, Jas Ralston 35-1, J Berry 35-1, P Z Kiane 35-1, E Kinne 35-1, P Gardner 35-1, N M Jordan 33-14, D Evans 35-1, L R Headle 35-1, W Bowen 35-1, R Carr 35-1, E Klase 32-13, B L Francisco 35-1, J Gulick 35-1, R Hoag 35-1, J M Avery 35-1, M O Temple 35-1, Mrs C M Tenny 34-17, T Bryant 35-1, D M Stites 34-14, J H Jaquith 35-1, H Smith 35-1, A Knowles 34-8, J Brown 32-9.

\$3.00 each. J F Byington 33-8, A Brewster 34-1, Mrs C Masley 35-1.

Miscellaneous. A E Brackett 50c 33-14, J Burbridge \$8.00 37-1, W McPheter 3.50 34-1, H A Crow 4.00 34-9, H Gregory 3.20 35-1, J Adams 1.50 35-1, W M Graves 5.00 35-8, B G StJohn 2.50 35-14, T W Potter 5.00 35-1, E Barber 1.25 34-1, P H Hamp 4.00 35-1, I Harmon 5.00 35-1.

Cash Received on Account.

Eli Johnson 50c, S C Perry \$2.40, S Pierce 12.00.

Michigan Conference Fund.

Received from church at Owasso \$5.00, Hanover 10.00, Orleans 35.00, Jas Harvey for church at North Liberty Ind 50.00.

General Conference Missionary Fund.

Vermont State Conference \$50.00.

Books Sent by Mail.

J M Orrock \$3.60, W E Higley 40c, C Wagener 1.00, L S Hopkins 1.13, T McKee 2.00, J Medley 25c, A E Brackett 50c, W McPheter 1.62, M White 1.22, P Z Kiane 1.00, A Brewster 1.00, J T Foit 35c, S M Holly 1.12, L M Gates 25c, H Choate 1.00, S C Perry 1.95, P W Cottrell 2.00, N M Jordan 1.00, L Haynes 75c, T Brown 15c, J Philo 50c, J M Avery 45c, W S Ernst 80c, R J Foster 12c, H L Hull 15c, O W Alverson 10c, J M Stephenson 2.40, T Bryant 75c, A G Carter 1.50, W M Elwell 3.00, Mrs D N Fay 1.75, F D Gilman 25c, S Pierce 5.50, G G Dunham 25c, R F Barton 60c, E Lobdell 1.00.

Received on Book and Tract Fund.

E G Rathbun 10c, L Graves \$5.00.

Receipts for Benevolent Fund.

A T Oxley \$1.75, Jas Ralston 5.00, Jane Ralston 5.00, C H Van Gorder 5.00, Geo Smith 10.00, A C Woodbury 10.00, F Kundert 5.00, L Stowell 2.00, I Carpenter 1.00, C A Hawes 3.00, V Carpenter 1.00, S Zollinger 5.00, Mrs L A Marsh 10.00, J B Edwards & wife 2.50, D Wilcox 2.00, B Wilcox 1.00, Mrs J Burtis 5.00, M Nicola 5.00, T Yates 50c, S Pierce 10.00, S B Craig 5.00.

For California Mission.

J B Gregory \$5.00, A Gregory 2.00, M S Merriam 5.00, A C Woodbury 5.00, F Kundert 5.00, I Carpenter 2.00, L Stowell 3.00, C Sharer 1.00, J B Edwards & wife 2.50, Vt State Conference 50.00, M S Saxby 3.00, D Wilcox 2.00, B Wilcox 1.00, T Yates 50c, L C Williams 5.00, W B Newcomb 5.00.

Books Sent by Express.

W Vance Chillicothe Peoria Co Ill, \$3.00.