

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*.

"GOD IS OUR REFUGE"

"Redeem Israel, O God, out of all his troubles."

O God! do thou our helper be
When men against us rise;
When roar the floods, and lifts the sea
Its billows to the skies!

When evil men by Satan taught,
Led captive at his will,
Will think to bring the good to naught,
The saints of God to kill,

Be thou our helper in that hour!
Thou wilt our conflict see,
And interpose thy mighty power,
And take us up to thee.

Then as with harps on Zion's height
The victor's song we sing,
To God we will ascribe the might,
And to the Lamb, our King.

R. F. C.

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.

THE WATCHING TIME.*

BY ELD. JAMES WHITE.

TEXT.—"Take ye heed, watch and pray; for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping." Mark xiii, 33-37.

THE literal night with its four watches is here used as a figure of the waiting, watching time. The night is the period of the greatest danger, hence the necessity of watchmen. These times are perilous, hence the frequent admonitions to watch.

The leading circumstances of this waiting, watching time, are illustrated by the man taking a far journey, giving authority to his servants, to every one his work, and commanding the porter to watch for his return. This man represents Christ. The time of his return was a matter of uncertainty. So is the time of the return of our Lord. It is purposely hidden from the church. We have no future definite time. The prophetic times served the grand design of the Author of Revelation in the first angel's message, and terminated with the midnight cry in 1844. Since that point, we have been in the waiting, watching time.

This watching time is while Christ is in the most holy place of the heavenly sanctuary. It began at the

close of the 2300 days of Dan. viii, when Christ entered the most holy to cleanse the sanctuary. It will close when Christ lays aside his priestly garments and puts on his royal robes, when it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The watching time did not commence at the ascension of Christ. It will not reach to his return to the earth to raise the just. It is the comparatively short period from the close of the prophetic periods to the close of Christ's work for sinners. The man going into a far country represents the change of our great High Priest from the holy to the most holy place of the heavenly sanctuary. His return represents Christ's return from the most holy to the holy place.

This view of the subject may be objected to on the ground that in the illustration it is said that the man took a far journey. But the first definition of the Greek word, *apodemos*, is "one who has gone from his own home." The Emphatic Diaglot, which gives under each Greek word the literal rendering of it in English, reads thus: "As a man going abroad." The idea of a far country is evidently introduced by the translators, who supposed that the man taking a far journey, represents the ascension and his return—the second advent—to raise the dead. This view makes the waiting, watching time more than eighteen centuries long, extending from the ascension to the resurrection of the just.

All the parts of a theory should harmonize. If the waiting, watching time commenced at the close of the 2300 days, when Christ changed his work from the holy place to the most holy, then it will close when he returns from the most holy to the holy place. But if it commenced at the ascension, it will not close till Christ returns to the earth to raise the just. I object to this last view, as it supposes that when Christ shall appear the second time to raise the dead, he will find some sleeping. This will not be. When Christ appears to raise the dead, he will not find any asleep in the sense of the text. All will be awake. The nature of the events that stretch along between this time and the resurrection of the just, forbids the idea of moral slumber holding any in its embrace at that time. Let us briefly notice them.

Our adorable Redeemer is, as we believe this morning, in the most holy place of the heavenly sanctuary. He is now clad in priestly garments. When his work there is done, he lays aside his priestly attire, and is clothed in royal robes. He receives his crown, and upon his vesture and thigh a name is written, *King of kings and Lord of lords*. Immediately following this change of our great High Priest to kingly power and authority, the seven last plagues are to be poured out, as literal as, and far more terrible than, those that were poured out upon the Egyptians. However much the professed church of Christ may sleep between this and the time of the pouring out of the plagues, it is very evident that none will be sleeping then.

The voice of God is heard in connection with the last of the seven plagues. It shakes the heavens. It shakes the earth. Mountains are thrown down. The hills disappear. The earth's surface is broken up, and the

ocean boils as a pot. Are there any drowsy ones at that time? Certainly, this mighty earthquake, produced by the voice of God, will thoroughly awaken them, should any be sleeping then. All the ungodly, who are not destroyed by the plagues, are frightened. They rush to rocks and mountains. They enter the caves of the earth. They cry to the ragged rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

All are engaged in this general prayer-meeting, "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man," all, are engaged in this general prayer-meeting. There are no sleepy ones then. And then immediately follows the advent of the Son of God to raise the dead and change the living.

These events, dear friends, that stretch along the way between this and the resurrection of the just, will fully arouse the inhabitants of the earth, so that when Christ shall come in his glory to raise the dead, there will be no sleeping ones. Therefore the sleeping time, which is the waiting, watching time, does not extend from the ascension to the second advent. It must terminate with the work of our great high priest in the most holy place. And if it terminates with that work, it must commence with that work.

Why the frequent and especial injunctions to the people of God, who are waiting for the return of the Lord, to watch? The watchman watches in the night. They that sleep, sleep in the night. The literal night was divided into four watches. The first was the evening watch; the second, the midnight, the third, the cockcrowing; and the fourth, in the morning. The period of watching for our Lord is represented by the night. It is a sleepy time. Moral drowsiness readily comes over the soul. Hence the many exhortations of our Lord to watch. "What I say unto you, I say unto all, Watch." This watching period, and the duty of those who are to watch, are represented by the words of our Lord concerning the man going into another country, and giving authority to his servants, and giving the porter charge to watch. Watch for you know not when your lord will return; whether at evening, midnight, cockcrowing, or in the morning. But watch, watch, watch, throughout this entire night. It is the drowsy hour. It is the dangerous time.

And why is it thus drowsy and dangerous? It is because of the power of Satan that is brought to bear upon the people. The three great foes of the Christian are the world, the flesh, and the Devil. Satan holds up the world before us as he held it up before our Lord Jesus Christ. He took him upon the pinnacle of the temple, and showed him all the kingdoms of the world, and made him very flattering promises. So Satan holds up this world with its glitter before us. And the temptation takes wonderfully. Satan enflames the fleshly desires, the lust of the eye, the pride of life. Satan is in all this to lead us astray from God. And then there is his direct power brought to bear upon us. I wish to call your attention to a few thoughts upon the direct power of the Devil and his angels.

*Preached in Battle Creek, Sabbath, Jan. 16, 1869. Reported for REVIEW, by the editor.

We see men and women yielding to temptation, and we marvel. We read of singular instances of men and women yielding to the temptations of the Devil, and are astonished. Now I regard these things which seem so astonishing, as the direct power of the Devil brought to bear upon the mind. His influence upon minds we have not viewed perhaps in all its magnitude. The psychologist will get persons under his influence, and by exciting different organs, set them to laughing, then to praying. Next he will have them in a fighting spirit and attitude, and in a moment they show the meekness and loveliness of the lamb, or dove. If man can do this to his fellow-men, what can not the Devil and his angels do to those who yield to their power?

We are astonished sometimes as we read of those men rashly committing crime, in whom the public have had perfect confidence. Their life may have been spotless; but a very favorable opportunity presents itself to steal. The safe perhaps is left open, or means are placed within their reach, which they can take, as they suppose, without danger of detection. There are persons who, under such circumstances, would rashly seize that treasure which did not belong to them, and in a few moments be overwhelmed with the fact that they were miserable thieves. They confess their guilt, and declare that a power moved them to that degree that they could not help themselves. I believe it. Such persons are objects of my pity. How they need the grace of God. There are persons who have sustained good moral characters, who have had the reputation of being godly men, devoted men, elevated in their views and feelings, who, when a favorable opportunity for Satan to rush them into sin has presented itself, have found themselves stained with crime. Pardon me my dear friends when I mention the fact that the violation of the seventh commandment has become a most frightful and common crime. If the psychologist can excite mirthfulness, reverence, anger, &c., I ask why cannot the Devil excite any and all of the organs of the mind? I believe he does do it. A power gets hold of minds which they cannot resist, without the protection of holy angels. Here lies the danger of unsanctified minds.

I have been speaking of the men who would detest the idea of stealing, the man who, in his usual frame of mind, would sooner die than violate the sixth, seventh, or eighth commandments. These are sometimes overcome. And if this is so, what will those do who are naturally loose in regard to these things?

God pity the man who has grown up all the way from childhood disposed to theft, or addicted to telling lies, fostering impure thoughts. Children, may God save you. Don't allow these sins to grow with your growth, and strengthen with your strength. If the man who grows up detesting the violation of the commandments of God may be pushed into crime by the Devil, how easy a prey will you be to his temptations who grow up cherishing from your childhood these very sins.

The sin of lying—that terrible sin—takes root very early in the mind. It is a dreadful age for deception; lying tongues are increasing. These things are abounding in this especial hour of the power of the Devil.

This period of especial peril is included between the time when Christ went into the most holy place, and the time when he leaves it.

And why should Satan be so very vigilant during this period? Answer. It is the last chance for souls to be saved, and his last opportunity to wrench them, if possible, out of the hands of Jesus Christ. He who has ever delighted in the destruction of the human family has an object in this. It is our last chance. Can he poison the youth, that they may grow up liars, thieves, insubordinate, disobedient to parents? He knows if he can thus lead them along, that they may grow up thus, it will be very doubtful as to their ever yielding to the claims of the truth of God. If he can lead parents to love the world, or to indulge in pride, fashion, and folly, and keep us from giving our hearts to the Lord, while Jesus is in the most holy place of the heavenly sanctuary, and keep us from perfecting a good religious character, a moral fitness for the kingdom of God, he will gain a decided victory.

Do any of you start back at the idea of this being a special time of the power of Satan? Let me ask you, What means all this rapping, and writing, and all these wonders of modern Spiritualism? No one ever dreamed of this letting loose of ten thousand infernal spirits from the region of darkness, till since 1844. It is emphatically true that Satan has come down with great wrath and power because he knows that his time is short. Why did not Spiritualism come up in the eighteenth century? Why not in the boyhood and girlhood of those in this assembly who, with me, have reached, or have passed the noon of life? That was not the time. The sleeping time had not then come. The watching time had not arrived. The dangerous time had not then come. The time that is especially to try men's souls, we had not reached. In the providence of God, and to fulfill the prophecy, to carry out God's great plan, this letting loose of the powers of darkness, and the advent of ten thousand demons in the manifestation of Spiritualism, was reserved for our time. And it helps to constitute this the dangerous and fearful time.

While Christ is in the most holy place of the heavenly sanctuary, we are to watch because of that unnatural slumber that comes upon the human mind.

The moral drowsiness of this time is well illustrated by that unnatural sleep which came upon the disciples in the hour of Christ's agony. He went away and prayed, and when he returned he found his disciples sleeping. "What," said he, "could ye not watch with me one hour? Watch and pray, that ye enter not into temptation. He went away again and prayed in agony, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy." "What, could ye not watch with me one hour?" How cruel to sleep then. Christ in agony! His divine soul wrung almost to death, with anguish, bearing the sin of sinners, and they so readily yield to the power of sleep!

I presume, however, that had those disciples, on ordinary occasions, watched three successive days and three successive nights, they would not have been as sleepy as they were at that time. It was an unusual sleep. The powers of darkness were about to triumph over the person of the Son of God. And when he prayed in agony in the garden, it was the hour of the powers of darkness upon the disciples, bringing upon them unusual drowsiness. Satan was determined to conquer. He knew that if Christ should bear the sins of men; if he should endure the sufferings through which he must pass, go into the grave, and rise again to life, that would seal his doom forever. And now the struggle on the part of Satan commences. The hour was drawing near. Christ was in agony. He began to feel the sins of the world. A death-like sorrow is upon his divine soul. He was soon to be nailed to the cross. Satan now musters his angels. He puts the disciples to sleep with unusual slumber, even when the Son of God is in agony sufficient to press the sweat, like drops of blood from the pores of his body. "What, could ye not watch with me one hour?" Will not the disciples keep awake and pray and sympathize with him? He returns and finds them sleeping. "What, could ye not watch with me one hour?"

And do I hear my Lord saying to us here this morning, What! can ye not watch with me one hour? Can ye not keep awake? The porter had his charge to watch. Watch, porter, you do not know what hour I will return, whether in the evening, at midnight, or at the cockcrow, or in the morning. Just so with us. Prophetic time has done its work. The periods have closed. Hence we know not when the time is. There is no time within our reach. That is purposely hid. Watch. The angel swore that time should be no longer. Prophetic time is ended. It brought us to the sleeping, dangerous, watching time. "What I say unto you, I say unto all, Watch."

The watching time does not extend to the second coming of Jesus Christ. The necessity of watching is created by the fact that this is the special-hour of the power of darkness. Error in every form—Spiritualism, with all its flattering influence, its baseness, and corrupting power, is flooding the world. Demons are

permitted to have free access to the minds of those who will yield to their power. This is the hour of darkness, and the triumph of the powers of hell.

But when Christ shall have finished his work in the most holy place of the heavenly sanctuary, Satan will have no further inducement to deceive, and lead astray, the people of God. The time of their spiritual warfare will then be ended. While Christ is our advocate, and offers his blood for the pardon of our sins, Satan has a special object to lead us astray. When that work shall be done, when the saints are sealed, when they have overcome, when they have gotten the victory, then it will be said, "He that is righteous, let him be righteous still; and he that is holy, let him be holy still." There will be no backsliding after that point. We cannot for a moment believe that God's people, after they are sealed, and Christ leaves the most holy place, are to be in danger of falling. They will be beyond that danger.

Now is the watching time, now is the waiting time, now is the praying time, now is the time to keep the word of Christ's patience. "Here is the patience of the saints. Here are they that keep the commandments of God, and the faith of Jesus." It is *here*, during the period that Christ is in the most holy place. The watching time, the waiting time, which is the sleeping time, the period of Satan's special effort, is the hour of our danger. When that closes, our dangers cease.

But is there no danger, inquires some one, of our losing our fitness for Heaven during the period of the pouring out of the seven last plagues? I think not. But is there not an exhortation in connection with the sixth plague, "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame"? I admit it. But, to my mind, this is no proof that during the pouring out of the plagues any one will lose his garment. I think this passage is not to be chronologically understood. John is viewing the seven last plagues. He describes them in order, the first, second, third, fourth, fifth; and as he enters upon a description of the sixth terrible plague, he is overwhelmed with the importance of our being prepared to escape them, and exclaims, "Blessed is he that watcheth, and keepeth his garments." Watch when? Then? No; watch now, during the watching time, and keep your garment ready for that trying hour. That will be a time when men and women shall have overcome, have received the broad seal of the living God, and their cases will then be safe. None will be in danger of falling then. None will have an inclination to sin then.

The Scriptures are plain upon this point. In the 91st Psalm we have a description of the condition of the saints at this time: "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked." How is this? "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Thus the saints will be kept during the terrible scenes of the pouring out of the seven last plagues. They are safe because they are kept by the angels. One angel that came down at the resurrection of the Lord, had sufficient power to strike the Roman guards as dead men to the ground. Angels that excel in strength, angels that are mighty, will have their charge. Now we are, in a certain sense, to keep ourselves. Watch, keep your garments. This is our work now; but then you will be kept by the angels. That is the difference. Now it is dangerous to get off your guard, to be off your watch, to become careless. Watch and pray, and keep your garments. If you do this, if you get the victory, if you overcome the world, the flesh, and the Devil, you will have the broad seal of God placed upon you. Then you will fall under the protection of the mighty angels. How does it look, my hearers? Are you going to be able to stand the battle? You have something to do here.

It is an awful hour. Why ten thousand demons let loose from the regions of darkness to flood our world in the form of Spiritualism, if this be not the hour of the special power of the Devil? In the providence of

God to constitute this a trying hour, in which to fit a people for translation, he has let loose the powers of hell upon the world. It is an awful hour. Men are plunged into crime, impelled to break almost any of the commandments, rushed in a moment to the violation of all law, when they get off their watch. But there is help for us in God. I have reserved one text to apply to our case at this trying time, which is just a fit. As George Storrs used to say, when he stood in the counsel of God, "I have reserved one text which I regard as a binder." It is this:

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." If we keep the word of Christ's patience in this waiting, watching, trying time, he will keep us in the time of trouble. Blessed promise this. God help us to fulfill the conditions, and share the blessing promised.

But oh! the importance of this hour! How few realize it! What power the world has over professed believers in the present truth! They may have but little of this world's goods, yet Satan will hold it up before them in the most attractive light. Their means of gain may be small, yet Satan holds it up before them in all its glitter. They sacrifice much for a little gain. They peril much for a little increase. They run great risks that they may add another hundred to their possessions.

They engross themselves in business, and when they are called upon to spend a few days to attend the means of grace, they plead, business. My business will suffer. My plans are laid, and they must be executed. There are terrible risks that the waiting ones frequently run for the sake of a little gain. Satan gets us up on some pinnacle. He shows us, as he showed our Lord, worldly prospects. He gets the mind engrossed. He gets us to lay our plans. He urges us to execute them. He presses us to the point. We have but little time to attend on the means of grace. Our closets are neglected. The prayer-meeting is not attended. We do not give ourselves seasons for consecration and devotion. Our minds are upon the world, all engrossed in our business. We lose sight of the divine. We lose sight of these great truths for, and the importance of this hour. What shall be done for us? My friends, this is a terrible hour. The world with its glitter is held up before us. The lusts of the flesh, in almost every form, are inspired by the Devil. And then, here is his direct power upon us. God pity and save us. It is a terrible hour. Oh! that living faith would spring up in the church of Christ! Oh! that a thorough and perfect consecration to God and his cause was ours! Oh! that a lively sense of our position might constantly rest upon us! That we might love God! love Christ! love the angels! love the kingdom of Heaven! and love the influence of the Spirit of God! Oh! that we were heavenly minded! But this terrible sleep comes upon us. Take heed. Watch and pray; for you know not when the time is.

But do you inquire how long it may be before the present state of things closes? how long we shall have to battle with the foe? how long the conflict will continue? I know nothing definite upon this point. You know nothing definite respecting it. Time has done its work. Definite time is beyond our reach. Because of this, some will reason thus: We have been disappointed. We have been waiting long. Time has continued longer than we expected, and it may continue a great while longer. I will turn my attention now to the things of this world. Let me say, dear friends, this temptation is the Devil's masterpiece. Christ tells us to watch, for we know not when the master of the house cometh, whether at evening, or at cock crowing, or midnight, or in the morning. You do not know when this conflict will end, when this watching time will be over. Therefore, watch! watch! Yes, watch through all these hours of darkness. Keep awake through all this period of waiting. Enoch walked with God three hundred years. And cannot you walk with him a few years? Must you go to sleep here? Will you yield up all now? Here is the turning point with God's people. Go to sleep if you dare. Risk it if you dare. Go into the world if you think such a course will be safe. Our duty is pointed out very plainly.

Watch, for you know not when the time is. The Lord would have us watch all the way through this waiting time.

But there are strong reasons for believing that the hour of our conflict will soon close. There are strong reasons for believing that soon it will be heard in Heaven and resounded upon earth, He that is holy, let him be holy still; and he that is filthy, let him be filthy still. We have reason to believe that soon those who have waited and watched, will be thrown directly under the protection of the holy angels, and will be kept by the power of God.

True, there are important prophecies to be fulfilled during the waiting time. And, according to the common course of events, it might take half a century for their accomplishment; but we are looking for a short work to be done on the earth. We believe that God will cut short these things in righteousness. We know not how soon they will be rapidly fulfilling before our eyes. We think it best to be on the safe side. I do not know why all this might not be fulfilled in eighteen months.

Go back with me eight years, to the election of Abraham Lincoln. Who then thought that we would so soon be involved in a terrible civil war. Even the editor of the New York Tribune, whose sagacious eye was ever taking a survey of the whole field, said, when it was suggested by one that we might be thrown into a civil war, "Now I advise that old woman to take a cup of catnip tea and go to bed." He said this to ridicule the idea of coming war. But in a few months the nation was wading in blood. A century's history was there written in a few months. When Providence gets hold of the crank, things move very rapidly. It is impossible for you to show that these things cannot take place in eighteen months. I appeal to this congregation. Where is the proof that all these things may not be fulfilled in eighteen months?

While, then, it is not possible for us to prove that it will not take two, or even five, years, it is not possible for any one to prove that they may not be fulfilled in a much shorter time than this. Said Christ, "Now learn a parable of the fig tree. When its branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye see all these things come to pass, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled."

Our Lord does not design to designate any number of years by the term generation. He simply means that the very men and women who live after the fulfillment of the signs, who shall hear the proclamation that should be based partly upon these signs; the very persons who shall hear the faithful warnings illustrated by the three messages of Rev. xiv, they shall not pass away till all these things be fulfilled. Here let us settle. God help us to settle here. The truth is plain. These points are important. They are like an anchor to hold us. Keep them before you. Farmer, keep them before you. Mechanic, keep them before you. Merchant, let them be your guide. Wherever you are, whatever may be your business in life, do not lose sight of them. If there is any thing in the great truth that has called us here this day to worship God, instead of to-morrow, then here is the great anchor. The great threefold warning, illustrated by these messages, has been, and is being, given to this generation, and this generation will not pass till all be fulfilled. As God raised up Noah at the right time, and as Noah preached to the last generation before the flood, and as those who rejected Noah, drank the waters of the flood, just as surely those that hear this threefold warning, and obey it, will be kept in that awful hour; and those who reject these messages will receive the seven last plagues.

Farmer, I say, let this position be your guide. Mechanic and merchant, or whatever may be your position in life, or your occupation, let this be your guide. Watch, for ye know not when the master of the house cometh. This is our only hope as a people. Anchor here. Let it be a living reality that this is our position. And let all your plans and enterprises bend to it. God requires this of us. With this we may have his blessing. Without it we shall wane away, and become a body of backsliders.

That theory of truth, and that movement, which has brought us here this day to worship, as Seventh-day Adventists, is not simply a farce. They are living realities, sustained by the divine word and Spirit. Christ is coming in our day. Noah warned the last generation before the flood. The threefold warning is given to the last generation before the coming of the Son of Man. May God pity the sinner. May he bless his waiting ones. And may it be their joy to exclaim, as they see the Son of Man coming in his glory, "Lo, this is our God, we have waited for him, and he will save us." Amen.

MARRIAGE.

God having planted the social principle in the nature of the first man, provided a helpmeet for him, one who should be his companion, his solace, and closest friend,—one emphatically a part of himself, and endowed with all the tenderest sympathies of his own nature, even in pre-eminent degrees.

The marriage relationship, therefore, is the most intimate that can be formed, and when based on appropriateness of mental and moral choice, and hallowed by fervent affection, is of all others the most conducive to human comfort and enjoyment.

It is a union, however, that requires wisdom and prudence rightly to form; and much kind care and discretion to maintain, in all its close and sacred associations, unimpaired.

How few seem to be acquainted with its true merits and importance. One is enamored with a beautiful face or handsome form, and is utterly indifferent as to the mental or moral qualifications possessed.

Some merely seek a dowry, and are much more wedded to the purse than the person.

And some enter upon it lightly and unadvisedly, as if it were a contract that could be dissolved at will, or broken at pleasure.

This never can be a concern of small import, or of minor moment? it is a life lease of increased good, that nothing else can give; or of protracted grief and sorrow, that the opening grave alone absorbs.

Be wise, then, in this high concern; enter on its paths with care and prudence, and seek, that heavenly wisdom may direct thy steps, and give to thee the richest earthly treasure—a wise, affectionate, and virtuous wife.

And woman, let not thy kind and unsuspecting nature supplant that wise and prudent forethought which thou shouldst with circumspection exercise most rigidly, when thou art moved to enter the marriage circle.

To thee, this step, next to the favor of thy God, is all in all.

From henceforth not thine own, but his whose rule will be kind and congenial to thy gentle nature, or rude and violent, and destructive of all thy peace and joy.

Let no foolish thoughts invade thy mind, that 'tis not honorable to live and die unwedded, and make thee anxious the first presented bait to seize. It were better, beyond all compare, if thou hadst many generations here on earth to live, to be consigned to deepest solitude, than to dwell with one unfitted for the close, endearing kindness, that a happy marriage involves.

The wisest, noblest, and happiest, of thy sex have been those who would not throw their peace and hopes away, where confidence could not be fully placed, or warm affections yielded, with the certainty of full reciprocated return.

Seek counsel, then, before this step for life is taken, and let not prudence throw the reins aside, lest fancy, passion, or misplaced affection, should consign thee to a maze of doubt, and wretchedness, and sorrow.

If Providence doth open clear before thee the path of matrimony, and send thee one in whom Christian principles, and manly generosity, with sterling sense and unquestionable affection dwell, and he seeks thy hand, then yield it and ask God's blessing on it, and prove thyself a wife indeed deserving of his fullest confidence and love; and peace be ever with thee.—*Dr. Burns, in Moore's Western Magazine.*

OF PRIDE.—To be sure a man is proud of that which he scorns another for the want of.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 2, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II. (CONTINUED.)

VERSE 31. Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. 32. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, 33, his legs of iron, his feet part of iron and part of clay. 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.

Nebuchadnezzar, according to the Chaldean religion, was an idolater. An image was an object which would at once command his attention and respect. Moreover, earthly kingdoms, which, as we shall hereafter see, were represented by this image, were objects of esteem and value in his eyes. With a mind unenlightened by the light of revelation, he was unprepared to put a true estimate upon earthly wealth and glory, and to look upon earthly governments in their true light. Hence the striking harmony between the estimate which he put upon these things, and the object by which they were symbolized before him. To him they were presented under the form of a great image, an object in his eyes of respect and admiration. With Daniel the case was far different; and to him these same earthly kingdoms were afterward shown under the form of cruel and ravenous wild beasts.

But how admirably adapted was this representation to convey a great and needful truth to the mind of Nebuchadnezzar. Besides delineating the progress of events through the whole course of time, for the benefit of his people, God would show Nebuchadnezzar the utter emptiness and worthlessness of earthly pomp and glory; and how could this be more impressively done than by an image commencing with the most precious of metals, and continually descending to the baser, till we finally have the coarsest and crudest of metals, iron, mingled with the miry clay; then dashed to pieces, and made like the empty chaff, no good thing in it, but altogether lighter than vanity; and finally blown away where no place could be found for it; after which, something durable and of heavenly worth occupies its place. So would God show to the children of men, that earthly kingdoms were to pass away, and earthly greatness and glory, like a gaudy bubble, would break and vanish; and the kingdom of God, in the place so long usurped by these, should be set up to have no end, and all who had an interest therein, should rest under the shadow of its peaceful wings forever and ever. But this is anticipating.

VERSE 36. This is the dream; and we will tell the interpretation thereof before the king. 37. Thou, O king, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. 38. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold.

Now opens one of the sublimest chapters of human history. Eight short verses of the inspired record tell the whole story; yet that story embraces the history of this world's pomp and power. A few moments will suffice to commit it to memory, yet we must go back twenty-four centuries, to find the commencement of the period which it covers. It is so comprehensive that it extends from that time over into the eternal kingdom of God; yet it is so minute that it gives us all the great outlines of earthly kingdoms from that time to this. Human wisdom never devised so brief a record which embraced so much. Human language never

set forth in fewer words, a greater volume of historical truth. The finger of God is here. Let us heed the lesson well.

With what interest, as well as astonishment, must the king have listened to the words of the prophet, as he informed him that he, or rather his kingdom, the king being here put for his kingdom, was the golden head of the great and terrible image which he had seen. Ancient kings were grateful for success; and in cases of prosperity, the tutelary deity to whom they attributed their success, was to them the adorable object upon whom they would lavish their richest treasures, and bestow their best devotions. Daniel indirectly informs the king that in his case all these are due to the God of Heaven, since he is the one who has given him his kingdom, and made him ruler over all. This would restrain him from the pride of thinking that he had attained his position by his own power and wisdom, and would enlist the gratitude of his heart toward the true God.

The Babylonish empire, this head of gold, was founded by Belesis, the Baladan of Scripture, B. C., 747. It arose from the ancient Assyrian empire, founded by Nimrod, Gen. x, 9, 10, which had governed Asia for about thirteen hundred years. It reached the summit of its glory under Nebuchadnezzar, who added to his original dominions the provinces of Asia Minor, Phenicia, Egypt, Syria, and Palestine. These, with the empire of Babylon proper, embraced all the then known world of any national influence or power, which constituted this the first universal empire. In 606, B. C., it became connected with the people of God by the capture of Judea, and is at this point introduced into prophecy.

The character of this empire is indicated by that portion of the image by which it was symbolized—the head of gold. It was the golden kingdom of a golden age. Babylon, its metropolis, towered far above all its later rivals. Situated in the garden of the East, laid out in a perfect square sixty miles in circumference, fifteen miles on each side, surrounded by a wall three hundred and fifty feet high and eighty-seven feet thick, with a moat, or ditch, around this, of equal cubic capacity with the walls, divided into six hundred and seventy-six squares, each 18 furlongs in circumference, by its fifty streets, each one hundred and fifty feet in width, crossing each other, at right angles, twenty-five each way, every one straight and level, and fifteen miles in length; its two hundred and twenty-five square miles of enclosed surface, divided as just described, and laid out in luxuriant pleasure-grounds and gardens, interspersed with magnificent dwellings,—this city, with its sixty miles of moat, its sixty miles of outer wall, its thirty miles of river wall through its center, its hundred and fifty gates of solid brass, its hanging gardens, rising terrace above terrace, till they equaled in height the walls themselves, its temple of Belus, three miles in circumference, its two kingly palaces, one three and a half, and the other eight miles in circumference, with its subterranean tunnel under the River Euphrates connecting these two palaces, its perfect arrangements for convenience, ornament, and defense, and its unlimited resources—this city containing in itself many things which were themselves wonders of the world, was itself another and still mightier wonder. Never before saw the earth a city like that; never since has it seen its equal. And there, with the whole earth prostrate at his feet, it sat, a queen in peerless grandeur, "the glory of kingdoms, the beauty of the Chaldees' excellency," fit capital of that kingdom which constituted the golden head of this great historic image.

Such was Babylon, with Nebuchadnezzar, youthful, bold, vigorous, and accomplished, seated upon its throne, when Daniel entered its impregnable walls to serve a captive for seventy years in its gorgeous palaces. There the children of the Lord, oppressed more than cheered by the glory and prosperity of the land of their captivity, hung their harps on the willows of the sparkling Euphrates, and wept when they remembered Zion. And there commenced the captive state of the church in a still broader sense; for, ever since that time, the people of God have been in subjection to, and more or less oppressed by, earthly powers. And so they will be, till earthly powers shall give way

to Him whose right it is to reign. And lo! the day of deliverance draws on apace. Into another city, not only Daniel, but all the children of God, from least to greatest, from first to last, are soon to enter; a city not merely sixty miles in circumference, but fifteen hundred miles; a city whose walls are not brick and bitumen, but precious stones and jasper; whose streets are not the stone-paved streets of Babylon, smooth and handsome as they were, but transparent gold; whose river is not the mournful waters of the Euphrates, but the river of life; whose music is not the sighs and laments of broken-hearted captives, but the thrilling peans of victory over death and the grave, which ransomed multitudes shall raise; whose light is not the intermittent light of earth, but the unceasing and ineffable glory of God and the Lamb. Into this city they shall enter, not as captives entering a foreign land, but as exiles returning to their father's house; not as to a place where the chilling words of bondage, servitude, and oppression, shall weigh down their spirits, but where the sweet words, home, freedom, peace, purity, unutterable bliss, and unending life, shall thrill their bosoms with delight forever and ever. "Yea, our mouths shall be filled with laughter, and our tongue with singing, when the Lord turns again the captivity of Zion." Ps. cxvi, 1, 2.

(To be continued.)

TRUTH IS HARMONIOUS.

A LOGICAL mind delights in the harmony of its views. It decides of a tree by the fruit which it bears. Men do not gather grapes of thorns, nor figs of thistles. A good tree cannot bear evil fruit, neither can a corrupt tree bring forth good fruit.

If a miracle is wrought in confirmation of that which is truth, it is the work of the Spirit of truth; but if it is wrought in defense of error, the spirit by which it is wrought, is evil.

If in the defense of Spiritualism or Mormonism you had the gift of tongues or of healing, it was given by that spirit that upholds these *isms*, that is, the spirit of the father of lies. God cannot work a miracle to confirm a lie. But if gifts are given, and miracles wrought, in confirmation of truth, it is done by the Spirit of truth, which is the Spirit of God. Satan would not, or, if he would, could not, work a miracle in confirmation of the truth. God, whose power is greater than his, will not permit him to do it. And those ecstasies that tend to confirm one in error, are from the spirit of error, and not from the Spirit of truth.

Make the tree good, and its fruit good, or the tree corrupt, and its fruit corrupt; for a tree is known by its fruit. If spiritual gifts are given and exercised in confirmation of Bible truth, it is impossible that their manifestation should be from an evil spirit. It can only proceed from the Spirit of God. But all such manifestations given in support of error can proceed from no other spirit than that which is opposed to God and truth.

Let us have consistency and harmony in our faith. Truly logical minds must have this. The mind of Jesus was such. Speaking on this very subject of spiritual power, he said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit." Matt. xii, 33. Brethren, let us cultivate clearness of mind, and come to truly logical conclusions.

R. F. COTTRELL.

"AND HE DIED."

THIS short sentence, when considered in its connection, gives us a forcible idea of the shortness of human life. Of Adam it is said, "All the days that Adam lived was nine hundred and thirty years; and he died." Gen. v, 5. "And all the days of Seth were nine hundred and twelve years; and he died." Verse 8. "And all the days of Methuselah were nine hundred and sixty and nine years; and he died." Verse 27. Here were men who lived, not fifty years, nor seventy, nor a hundred, nor two, nor five hundred years, but almost one thousand years—a sixth part of

the time that our world has stood! Yet each one's record closes with, "And he died."

Now men can hope to live only sixty to eighty or possibly a hundred years at the longest, and then they must die. However long and prosperous a life any man may have, it must close in the same way, "And he died." The young, the noble, the honored, the rich,—all alike must soon have it said of them each, "And he died." What a blight this puts upon all the joys and bliss of earth. They must all come to an end, and the cold, dismal silence of death must take their place.

There is something very sad and mournful in the language of the dying Jacob as he directs his sons to bury him in the cave of Machpelah. "There," said he, "they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah." Gen. xlix, 31. Rachel was my best beloved wife; but I had to part with her and lay her in the grave with the rest. How many bitter tears we have dropped upon that lonely cave in Machpelah! Yes, and the world is all dotted over with tombs of the dead like Machpelah. How many times it has been said of lonely, bereaved, and bleeding hearts, "She goeth unto the grave to weep there." "Friend after friend departs; who hath not lost a friend?"

Reader, have you ever wept beside the grave of a dear friend? How keen the anguish of that moment. How drear and cold and cheerless the world then looked. So your friends will soon weep beside your tomb; and as they recount your life they will close your history by saying, "And he died." We are now in this world of the dying and of the dead. Is it reasonable for us to set our hearts upon the things here which are so soon to pass away? There is a world to come where it shall never be said of any one, "And he died," but all shall be immortal and never die. May we all obtain a home there. D. M. CANRIGHT.

Richmond, Me., Dec. 25.

WORLDLINESS.

Few realize the danger of God's people at the present time. From every point, Satan is rallying his legions to make war upon the saints; and his greatest success is attained where we are least guarded. While we are looking for great events and severe persecutions in the future, Satan is at work most effectually; for if he can now drown the senses in worldly pursuits, he knows well we shall not be among the persecuted ones.

One of our dangers is that of worldliness, which creeps over us while we least suspect it. As we pursue our daily occupations, we become charmed with these affairs, and engrossed in them, and nothing is left for God.

Little by little a love for our employment, or of its profits, crowds out the love of God; and the cares and responsibilities of life, so necessary to be well borne, are so constantly upon the mind, that we often become cold as an iceberg before we are aware that we are drifting away from the port.

The man of business fancies that he is doing a laudable and praiseworthy work in driving his trade or his other interests; and so he is, if God has the highest place in the heart; but alas! how many fatally deceive themselves in this. The pleasure derived from mental toil and success in life is often mistaken for God's approbation. The spirits are light and buoyant from healthful exercise, and Satan steps in, with deceptive charms, and lulls the soul to sleep, while he drives it far away from God. The student, the teacher, the literary man, is peculiarly exposed by reason of the high intellectual enjoyments he experiences, and unless he places a double guard against the enemy, he is led astray, or lost.

It was the practice of a very devoted and learned man, to often turn from his studies to the Bible, to see if his love for the word of God was waning in his intense zeal in the acquisition of knowledge. If he found that his love for human learning was at all drawing him from the love of the Bible, he would leave his studies and read the word of God until his love for it re-

turned, and he was satisfied that his love for God's word was above that of mere literature and science. His was true wisdom. JOS. CLARKE.

REPORT FROM CALIFORNIA.

OUR last report was made some two weeks since. At that time we were just returning to Petaluma. Bro. Bourdeau and myself spent a week together in Petaluma, visiting from house to house, and holding meetings here. Last Sabbath and first-day, Bro. Bourdeau spoke with freedom in Petaluma; while I gave four discourses in Windsor. The last was in reply to a discourse by a Methodist minister on the Sabbath question. This discourse was principally designed to show that the day of the Sabbath was indefinite, and that in different dispensations God had selected different days for different objects. That God gave a day to the first inhabitants of the world, to commemorate creation; that Noah had a day to commemorate the resting of the ark upon Mount Ararat. It was claimed that the reckoning of time by sevens of days by Noah, in sending out the dove and raven, were probably only sevens of days from the time the ark rested, not corresponding with the seven days from creation.

Again it was claimed that God gave the Israelites a day to commemorate their deliverance from Egypt; that God gave them manna six days, and the seventh day was a sabbath, but that there was no evidence that these days corresponded with the days from creation, but were reckoned from the time the manna began to fall. Mention, however, was not made by the elder that God in the fourth commandment pointed out the day on which the manna was withheld as the day he rested upon, blessed, and sanctified, at creation. Again, if the sanctifying of that day at creation placed obligation upon Israel at Mt. Sinai to keep it, of course that obligation existed in the days of Noah, and shows that the day he observed was one with the Sabbath at creation and Mt. Sinai.

The elder claimed that Christ had given the first day of the week to be kept in honor of his resurrection. It was frankly admitted that there was no command to keep that day, and an effort was made to show that the seventh day commanded in the fourth commandment was any seventh day after six days of labor, and not the seventh day of the week. Luke xxiii, 56, and xxiv, 1, compared, show that the seventh day of the commandment corresponds with the seventh day of the week.

This discourse and reply only served to strengthen those who have taken their stand on the truth. About a dozen have taken their stand with us in Windsor, and a Sabbath School and Bible Class, as well as regular Sabbath meeting have been started.

In Petaluma there is still an ear to hear, and an increasing interest with those who have come out, to get near the Lord, and do their duty. We expect to spend the coming Sabbath and first-day here. The Sabbath following, I go to Windsor again, while Bro. Bourdeau will probably remain here. The same Methodist elder is to speak on "Natural Immortality of the Soul," at Windsor. After returning from Windsor, we design to enter another new place as the way may open before us.

Our prayer is that we may move with simplicity, humility, zeal, and faith in God, and see of his salvation attending our efforts. It is very muddy on the adobe soil now, so we shall have to take a place to labor where the roads are better, so as to get the people out. The weather is mild here, though there is much rain. It seems more like spring than winter.

J. N. LOUGHBOROUGH.

Petaluma, Jan. 14, 1869.

MONTHLY MEETINGS IN MAINE.

OUR Monthly Meetings in this district have been increasing in interest a few months past. The last one held in Canaan, was one of the best that we have ever had. We had a very good representation from the different churches, except the Hartland and Palmyra church. Many of us decided at this meeting that we would live better than we have the year past. Some

started out anew to serve the Lord. Twelve or fifteen came forward for prayers. Union was restored in the church, and a spirit of labor was manifested. I remain to labor a few days. The Lord is truly at work. Souls are being converted, and the backslidden reclaimed.

CHAS. STRATTON.

REPORT FROM A. C. BOURDEAU.

SINCE I wrote my report, dated Nov. 17, 1868, my labors have been varied. First, myself and wife visited several families in Enosburgh and vicinity; especially some who lived at a distance, and were deprived of meeting privileges. As we called on Sr. S. Sherman in Fairfield, our hearts were moved with tenderness in view of her deep affliction and distresses. She had a difficulty in her left side, which threatens to end in an abscess, or cancer, and which made it very painful for her to use her lower limb on that side. Her other lower limb was broken in two places, and the ankle had been put out of joint, caused by her having recently been thrown out of a carriage by a runaway horse; and in addition to this, she lived in a house which was being repaired, and was very cold.

We unhesitatingly placed her on a bed in our double sleigh, and brought her to our house, where she was made comfortable for five weeks, till her husband had finished their house inside, and dried the plastering. Sr. S. is now with her family, improving slowly. May this sister, while she lives, secure to herself an everlasting habitation in that land where there shall not be "any more pain," and the inhabitants shall not say, "I am sick."

Nov. 28, we held three meetings with the church at East Richford. I was glad for the courage the brethren there had shown in pledging liberally toward building a house of worship; but regretted to find in some a spirit which would tend to selfishness, strife, and discord. They needed to reform on this point in order to be successful. Since then, I met with them twice, prepared "Articles of Association" for them, &c., and now we have some reason to hope that in the course of the ensuing year they will succeed in building a commodious house of worship—size, 32x45 feet. About \$600.00 are already pledged toward this enterprise, which will go a great ways, where timber and lumber is furnished free from charges, except for the drawing and sawing.

Dec. 10, we commenced to hold protracted meetings in Enosburgh, which continued till the 20th. We have great reasons for gratitude to our Heavenly Father for the good that has resulted from these meetings; especially in removing trials and difficulties which existed among some, and in reviving, in all those who attended, a spirit of earnestness, and a determination to draw nearer to God, live the whole truth, and dwell together in unity.

The 2d day of Jan., thirty-five from Enosburgh accompanied us to Berkshire. Held meetings in a school-house near Bro. Austin's. Bro. Stone was present, and assisted in preaching. We felt to praise God for the freedom the few in B. enjoyed with the brethren and sisters in these meetings.

Last Sabbath, I met with the church at home. Had a full meeting, freedom in speaking the word, and in our excellent Bible Class and Sabbath School, which are progressing with increasing interest, weekly.

The day following, four of us, including wife and self, went to Montgomery to visit the few friends there. Some of them I had not seen for six years. They are all very poor. The news was soon circulated that we were in the place; they came together in the evening of the same day. I gave them a synopsis of the truth, and of the progress of the cause, freely disposed of all the publications that I had with me—Life Incidents, Thoughts on the Revelation, Spiritual Gifts, and several pamphlets and tracts—for which I did not take in one cent. As we left these friends, wife assisted the needy with a little provision, and a few articles of clothing which she left with them. We are now at Bro. R. Loveland's, in Johnson. Had a good meeting yesterday with the few in this place.

A. C. BOURDEAU.

Johnson, Vt., Jan. 15, 1869.

REPORT OF MEETINGS.

It has been a long time since I reported my labors in the cause. We continued our labors in the tent until the Convocation at Clyde. Our brethren from the churches around, spent several Sabbaths with us, much to our encouragement. Some ten or twelve embraced the truth, and commenced to keep the Sabbath. Our last meeting there was on first-day, Sept. 20. There were some, much interested, who were in the neighborhood picking hops, but they had to go home without hearing all. I hope they may give the truths they heard a large place in their hearts, that it may do them good as it doth the upright in heart. These people were intelligent. One sister, who had been picking hops, took of me five dollars' worth of books, and since, we have learned that she has commenced to keep the Sabbath. I hope all that vowed to keep the Sabbath will keep their vows. Seven went forward in the ordinance of baptism. The sweet Spirit of the Lord was with us in this last meeting. May he bless our labors in that place.

I was much interested in my short acquaintance with Bro. H. C. Blanchard, of Princeville, Ill. We arrived in time for our Convocation. And although the weather was very unfavorable, yet the clouds that darkened the light of the sun, could not obstruct the rays of the Sun of righteousness from shining into our hearts, and cheering us on in the way to life. We had an excellent meeting. I think if Bro. and Sr. White, and Bro. Andrews, could have stayed another week, they would have been better satisfied with the meeting. I think such meetings ought to continue longer than one week. I do pray that the rich instruction we received there, may not be lost. May the Lord help us not to be forgetful hearers, but doers of the word. I feel thankful for this visit of God's tried servants to our Conference. May the Lord bless them. We hope they will make us another visit the coming summer, if the Lord will.

Dear brethren, let us heed Paul's instruction, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark [perfection], for the prize [eternal life] of the high calling of God in Christ Jesus." I hope we may so run that we may obtain. May that meeting mark a new era in my Christian experience, and also in my public labors as a minister of the gospel.

Since that meeting, I have spent some six weeks in making arrangements, and getting settled. I would here express my gratitude to God and his servants for the benefit my wife received while at the Health Institute, Battle Creek, Mich. I find her very much improved in health. In December, 1866, when she went to the Institute, she was so low that she was unable to walk even to the carriage or garden. Had to be carried out and into the house, and to all appearance was just sinking into the grave. After a stay of nearly two years at the Institute, she is able to resume her place in the family, and can walk one-half mile without injury.

After giving up all hope of ever seeing my little family together again, I have that privilege now, by the blessing of God. After taking some pains to locate them comfortably on Dell Prairie, I left them, Nov. 23, to return to Rockton, to settle up some business there. While attending to this business, I gave out an appointment to preach in Roscoe, where I preached a few times last summer, and was broken off by the expectation of having a Convocation at Dell Prairie. I have labored here about three weeks, under very discouraging circumstances. The effort against us has been to keep the people away. They have succeeded in this direction to some extent. But there were some of the Lord's own here, who had heard and loved the Advent doctrine in the East, and had been praying the Lord to send some one here with his word, and they were ready to listen, and were willing to obey. Some four or five have commenced to keep the Sabbath, and others are investigating, and I trust will soon obey. They are now reading Bro. White's Life Incidents. Some of the facts mentioned there they witnessed, and they were acquainted with some of the preachers referred to by

him. I think the Lord has a people here. May I have wisdom to labor in the counsel of God.

I attended the Quarterly Meeting at Rockton, as appointed in the REVIEW, Dec. 19. We had our Sabbath meeting and the ordinances at Rockton, and on first-day in the afternoon we went four miles to Roscoe, and had a meeting at 2, P. M., and in the evening. Then, as there was so much excitement about Christmas, I thought I would spend the week in visiting and writing. The next Sabbath I spent in Rockton, and first-day in Roscoe.

As it was holidays, I concluded to go to Little Prairie and attend their Quarterly Meeting, Jan. 2 and 3. It was the first time I had ever visited this church. Had an interesting meeting, and visited four families. Had my last meeting on the evening after third-day. Left them on fourth-day and came to Bro. Cheesebro's to fill an appointment there. There were but few out, but they gave good attention. Hope they will not forget the word. Came back to Rockton on sixth-day and found an urgent request for me to go to the Avon Quarterly Meeting. So I made my arrangements and went, and tried to help them all I could in the short time I was there. Preached four times, and had two social meetings. The brethren seemed determined to make a greater effort to live above the world than they had ever done before. May the Lord bless them.

I spent last Sabbath at Rockton, and first-day I came back to Roscoe to resume my labors. Found the friends and others anxious to hear. The Lord seems to be opening the way for a work here, and I do pray I may have that help from him that I so much need. Since I have been in this place, I have received more than twenty calls from Illinois, Wisconsin, and Iowa, to go and labor. Truly the harvest is great and laborers are few. My prayer is that the Lord would raise up, qualify, and send forth, more laborers into his vineyard.

I want to say one word about our Quarterly Meetings and all our public gatherings. Many of these meetings prove almost a failure by the confusion, or distraction of mind, caused by so many leaving before the meetings close. Some of our brethren, when the Sabbath meetings are over, and often before we have attended the ordinances, begin to talk of, and make preparation for, going home. They leave, to the confusion of the meeting and the embarrassment of the preacher. I think this has a bad influence on others' coming to our meetings. I would suggest that our brethren come to such meetings prepared to stay until it is thought advisable to break up the meeting; and if they can spend but one day from home, come on first-day. Let us try to make the interest of the meeting increase to the close, and then feel as if we were loth to part. I am sure this would have a much better influence on the world around. Don't invite the servants of God to your meetings, and then leave them to do all the work, and do it alone.

I know many of our brethren go to meeting, and after one or at most two meetings, go home and complain that we have not had a very good time, when they are the very ones that stood in the way. May the Lord help us to think as much of seeking the kingdom of God and his righteousness, as we do of our farms and our stock.

I shall continue my labors here through the week and most of next week, if the Lord will, and then the friends here expect to attend, with me, the Quarterly Meeting at Albany, Wis. May the Lord prosper his cause in this Conference. In hope.

T. M. STEWARD.

Roscoe, Wis., Jan. 19, 1869.

SHALL I?

SHALL I go mourning and disconsolate, because of fear that I shall be unable to bear the next trial? Shall I sit down weeping because I fear that I shall be unable to climb the next ascent? Shall I refuse to give utterance to my gratitude to God for his help in the past, because the journey is not yet ended, the victory entire, not yet won? Did I not receive strength from him to hold on to the cable whose anchor is cast

"within the vale," when the dark waters of doubt were surging around me, and my weak hands seemed powerless to retain their hold? Did not our merciful Father strengthen me then? and will it not displease him for me to repress my joyful thanks, because I fear that in the next trial I shall fall?

Does the earthly warrior wait till every foe is conquered, every battle fought and won before he says, Rejoice? Shall I, because I find that I have wandered far from the right way, sit down where I am and make no efforts to find my way back? Or because I find the work I have been doing is not done right, shall I fold my hands and say, I can do no better?

No, no; I will raise my voice in glad thanksgiving for the victories already won; and walk onward with a cheerful heart, trusting that our Heavenly Father will give me strength to endure "unto the end." Not because I am worthy, but for Jesus' sake.

And I will try to find my way back from the bewildering maze of selfishness to the narrow path of humility and sacrifice. Yes, I will try, for that is the "narrow way" which leads to the eternal rest. And I will try to learn to do my work as I ought; to do it right and well, that in the day of final accounts, I may see our Master smile, and hear his sweet voice say, Well done. Yes, I will try. It is good for me to draw near to God. He giveth power to the faint, and to them that have no might he increaseth strength. Ps. lxxiii, 28; Isa. xl, 29. M. J. COTTRELL.

TO THE LONELY ONES.

As the providence of God is seen in the gathering of Sabbath-keepers in certain localities, and in the formation of churches; so, also, is it seen in the scattering abroad of believers, whose manifest duty it is to shine as lights in the several places in which their lots are cast. The epistle of James, which is believed to belong to us who are living here in the time of waiting, just before the coming of Jesus, is addressed to the twelve tribes "scattered abroad." To you, then, who are alone, and almost crushed by the trials you have to endure, is the exhortation given, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

Perhaps you are a wife, and mother; you are trying to keep the Sabbath, and bring up your children in the fear of God. But your husband opposes, and purposely adds to your burdens, because of your faith. You complain of your lot, and sigh for the liberty of those who can, unmolested, every Sabbath, attend at the sanctuary, and who have the aid of husband, and friends, in keeping "the commandments of God, and the faith of Jesus."

But remember, dear sister, that "where much is given, much is required." The Lord does not require more of you than you are able to perform. Keep the Sabbath just as well as you can in your circumstances. Study to make your husband and family as comfortable, and happy, as possible; for this is their portion; eternal life will not be theirs, unless they yield to the truth. By gentleness you may win them to the truth; but you cannot drive them. Study the Bible to know what your duty is to your family. If you are afflicted, and weighed down, because of your hard lot, remember that in the providence of God, it may be just what is necessary to save you. Now you love to read the Bible, to pray, to meditate; and you long to see Jesus, and go with him to the home prepared for you in Heaven. If you were differently situated, it might be otherwise. To whom will the rest of Heaven be sweetest, but to those who endure the most sorrow here? Christ identifies himself with his humble followers; therefore every adversity you suffer for his sake, he will reward you for.

Courage then, dear lonely one, your sorrow will soon be turned into joy for evermore. At present, in the ardor of your devotion, you can exclaim,

"I'm not ashamed to be despised,
By those who ne'er religion prize.
Christian, sweet name, its worth I view,
Oh, may I wear its nature too."

"This world's vain honors will I shun,
The narrow way to life I'll run;
That this at last my boast may be,
My Saviour's not ashamed of me."

Continue to act upon this resolution, and you can soon join in singing the anthem of the saved.

ADOLPHUS SMITH.

Blendon, Mich.

FOR CHRIST'S SAKE.

WHAT have I done for Christ's sake? I have done a great many things for the people of God, but have I done them for Christ's sake? If not I shall lose my reward. While looking over the past I can see that there has been too much selfishness in my heart. The Lord could not do much for me, I have superseded the necessity of that, by taking such good care of myself. I have not always done all I could to help the sick and the poor, have not denied myself of food and raiment necessary for my comfort, to help others who were more needy.

A sacrifice that does not cost anything will not be acceptable to God. If it should be my lot to die before the Lord comes, I do not care to be missed in the halls of the rich, but I do care to be missed in the humble cots of the poor. It is a *label* on Christianity, a reproach on every member of the church of Christ when one among us suffers for the comforts of life, while we are surrounded with plenty. The precepts of our blessed Lord will have to be spiritualized to a great extent if we cannot there learn our duty. He everywhere speaks of the poor with the greatest sympathy and affection, while of the rich he says, How hardly shall they that have riches enter into the kingdom of God.

If we have a religion that does not teach us to look well to the wants of the poor, we may be sure it is spurious. James gives us the best definition of pure and undefiled religion in the whole Bible. There is no alloy here. He says it is pure. If we have been bought with a price, and are the property of another, it is not ours to say what we shall do with what he gives me in charge, but just to ascertain what our Master requires, and then do it with all our hearts.

May the Lord ever help us thus to do.

MARY STRATTON.

BABYLON IS FALLEN.

It is a noticeable fact that the professed church who rejects the commandments of God, and the soon coming of his Son from Heaven, is fast becoming more and more united with, and conformed to, the world. Scenes of mirth, frivolity, and festivity, is a chief feature in the present course of these popular churches. My attention was recently called to this subject by the following notice in a County Journal, from an adjoining State, which speaks for itself:

"FAIR AND FESTIVAL."

"The ladies of the ——— church and society, will hold a Fair and Festival at ——— hotel, on Wednesday evening, Oct. 28. Fancy articles, ice cream, confectionery, oysters, a most luxurious supper, fortune-telling, music, and tableaux, will be the order of the evening. All are invited to come and enjoy the good time."

And so a good time is promised by the ladies of the church, and all are invited to come. The proceeds, as we shall see in the sequel, were for the benefit of the church. This must be kept before the mind in order to quell the conscientious scruples any might have in attending such places. Indeed, the pastor, yes, and all of his flock that can possibly go, must be there to enjoy the luxurious supper, and get their fortunes told, as the proceeds are for the benefit of the church. The village editor of course must be especially invited to attend, so as to give a puff in his journal. In the next issue he pronounces the festival a "grand success." "The net proceeds, for the benefit of the church, were a hundred and thirty-five dollars—a much larger sum than the society expected." He complimented the ladies for "the manner in which everything was arranged, the excellence of the supper, the taste displayed in the fancy articles, the richness and profusion of the dainties;" for having seen so many "pretty faces," met so many "pleasant friends," and chatted with so many "agreeable associates," &c., and closes his eulogy by saying, "There is one thing certain, that if the congregation at the festival was a fair sample of the ——— church, that's the one we want to join."

Only a few years ago, I was a member of this church; but oh! how fallen! At the time of its organ-

ization, I trust that most of her members were God-fearing Christians, and would have shrunk from the idea of such instrumentalities for the benefit of the church. Our prayer-meetings then were spiritual, and were well attended, and I trust sinners were truly converted.

Soon a railroad town was built up, and a church building erected, and fashionably furnished. Many of the church members gradually became more and more worldly and pleasure-seeking, patronizing horse-racing, circuses, and the ball-room. How true it is said,

"Her private members walk no more
As Jesus Christ has taught them;
Riches and fashions they adore—
With these the world has bought them."

Tried, discouraged, and grieved, to see such a want of consistent church government and discipline, I was glad when the Lord interposed, and sent us an Advent messenger, who preached the "commandments of God, and the faith of Jesus." A few of us received the truth, and heeded this last call, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities."

"Well may thy servants mourn, my God,
The churches desolation;
The state of Zion calls aloud
For grief and lamentation.
Once she was alive to thee,
And thousands were converted;
But now a sad reverse we see,
Her glory is departed."

Oh! that others would heed this call from Heaven, and identify themselves with God's remnant people, who "keep the commandments of God, and the faith of Jesus."

GEO. WHITE.

Hamilton Co., Iowa.

THE WORK OF WISDOM.

"WISDOM hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, come eat of my bread, and drink of the wine, which I have mingled. Forsake the foolish and live; and go in the way of understanding." Prov. ix, 1-6. We are here informed of certain events wrought out by wisdom; one of which is, a feast is prepared, and an invitation given. In this we feel an especial interest. We want to attend this feast, and share in its blessings. In order to do this, it is necessary for us to know when, and where, it is celebrated. We will look to other portions of God's word for light upon this important truth. The wisdom here spoken of, we see by comparing its characteristics with the inspired definitions of the word, is not the wisdom of this world, which Paul tells us is foolishness with God; but heavenly wisdom, which is from above; and originates with Him, "who is the immortal, invisible, and only wise God." Then the house which she hath builded, is not a costly edifice, erected by one of earth's wise and skillful artificers; but we look for one built by the wisdom and power of God. In Heb. iii, 5-6, we read, "Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope given unto the end." Again, in 1 Pet. ii, 5: "Ye also as lively stones, are built up a spiritual house," &c. Also, in 1 Cor. iii, 9, we read, "Ye are God's husbandry, ye are God's building." In Eph. ii, 20, we have a more definite description of the plan and foundation of this building, thus: "Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." May we not see by these, and many like testimonies, that the church of Christ is the house which wisdom hath built. "She hath hewn out her seven pillars." The workman in erecting a temporal house, hews his timber out of the rugged forest trees, by laboring upon it with proper implements, thus, in the building of God's

spiritual house. The Lord sends forth his servants with his word, which, directed by his spirit, works upon the hard and unregenerate heart of man; and while it hews down every evil tree, it prepares the good, and sets them in his building, "where, all fitly framed together, they grow up a mighty temple in the Lord." In Rev. ii and iii, we find a representation of the seven states of the church, commencing with the apostolic church, and ending with the Laodicean or last church. Next in order, she prepares a feast, and a call is sounded from the highest places of the city. The simple and those wanting understanding, are invited to come, that they may eat, drink, and live. Let us compare this entertainment with the great supper brought to view in Luke xiv. Here the servant is commanded to go into the streets and lanes of the city, and bring in the poor, the maimed, the halt, and the blind, and in the third place, "the Lord said unto his servant, Go out into the highways, and hedges, and compel them to come in, that my house may be full." But where shall we look for the fulfillment of these things? As the supper time is in the afternoon, and the supper is the last meal in the day, we believe we have here a representation of the closing hours of probation, and the last gospel feast; and what a rich banquet hath wisdom prepared. How wholesome are her viands! present truth, the commandments of God, and the testimonies of Jesus Christ. Well may we exclaim with David, "The entrance of thy words giveth light, it giveth understanding to the simple." Then while our ears are saluted with the last call, while wisdom invites us to come, and the Spirit and the bride say, Come, let us not linger, but hasten to partake of the feast, while yet there is room. Now mercy lingers. Now the voice of God's servants are crying aloud. The guests are collecting. Soon the house will be full; and when the Master hath risen up, and shut to the door, many will seek to enter in, and shall not be able. A famine will be felt in the land, "not a famine for bread, nor a thirst for water, but of hearing the word of the Lord." He that is filthy will so remain—Jesus will quickly come, and his saints who have waited in patience for him, with shouts of victory, will be gathered home.

THIRZA M. FOSTER.

Vienna, Wis.

RELIGION is as necessary to reason as reason is to religion—the one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the phenomena of nature, had he not a Supreme Being to refer to; if there had been no God, mankind would have been obliged to imagine one.

ALAS! how much of our life is an empty romance! a religious show without substance! Is it not a sad defect in our method or education, that God's word is so excluded and children's minds stuffed with pagan fooleries and romantic fancies?

It has been said that the three sweetest words in the English language are happiness, home, and Heaven. About these cling the most touching associations, and with them are connected the sublimest aspirations.

SORROWS are like tempest clouds; in the distance they look black, but when above us scarcely gray. As sad dreams indicate coming joy, so will it be with the so called torturing dream of life when it hath passed.

Obituary Notices.

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

DIED, at the residence of Elder S. B. Whitney, in Potsdam, N. Y., Jan. 6, 1869, sister Almira S. Cohun, aged 76 years. Forty-four years ago she devoted herself to the cause of her Saviour. She commenced obeying the fourth commandment about 1848, under the labors of Bro. J. Bates. During these years she endeavored to follow Christ. She was successful in forming a Christian character, and found it a great comfort during the last seven years of her helpless and suffering life. The three last years, she was as helpless as a child, made so by rheumatism and palsy. The blessed hope sustained her in all of these weary days and nights. She gave good evidence till the last that she sleeps in Jesus. A companion and eight children mourn her departure, yet not without hope. Sermon by the writer, to an attentive congregation. Text, Heb. ii, 14.

C. O. TAYLOR.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 2, 1869.

MEETING IN OTSEGO, MICH.

ACCORDING to appointment, Bro. and Sr. White met with the church in Otsego, Sabbath and first-day, Jan. 23 and 24. The brethren there, with commendable zeal, and a noble spirit of sacrifice, have just completed a neat and commodious house of worship, of brick, 30 feet 8 inches by 50 feet, outside. The present meeting was for the purpose of dedicating this house to the worship of God under the proclamation of the third angel's message.

A good representation of brethren and sisters came in from Allegan, and Monterey, with the scattered ones from adjoining towns. But the greater part of the congregation in the various meetings, was composed of the citizens of the place; and from first to last the house was densely crowded. To see the multitude come out, many of them in advance of the hour of meeting, to secure a comfortable seat, was a pleasant sight; but to see them listen with all the respect, and apparent interest and candor, that could be asked, was more pleasant still.

Bro. White spoke three times, Sr. White, twice. The Lord gave his servants freedom. The truth was spoken with clearness, and made an impression upon the people. Especially was this the case first-day afternoon. A room more densely packed with people, than was the house on that occasion, we have never seen. Sr. White addressed them with great freedom. And though many were standing, and others were in uncomfortable positions, all were held in almost breathless attention for nearly two hours. It was remarked by some of those without, that they never saw it on this wise before. An interest seems to be awakened on the part of the people, as they begin to get acquainted with what Seventh-day Adventists really are. A good impression is made; and we believe that if the work could be properly followed up, good would be accomplished, and the cause greatly built up in that region.

H. D. C.: We understand that the infant Jesus was himself the Son of God. He took upon himself our nature. How this was accomplished we can answer only in the words of the apostle: "Great is the mystery of Godliness, God manifest in the flesh;" &c.

N. J. LUCAS. We think Matt. x. 23, refers to the manifestation of Christ as the promised Messiah to the Jewish people, the heralds of whose approach the apostles were sent forth to be. Then he came to his own, and his own received him not. John i. 11. A later time is referred to in Matt. xxiv. 34; a time after the signs in the sun moon and stars have been fulfilled; and the generation mentioned, we believe to be the present one, who hear the proclamation, based partly upon these signs of the near coming of the Son of Man. This generation shall not pass till the event in all its grandeur and glory shall be witnessed.

The first thirty-two pp. of the new hymn book are printed. The compiling is being carefully done, and it is hoped that an excellent book will be ready by the time of next General Conference. Those who have valuable hymns and pieces of music, not in the old book, will please forward them without delay.

J. W.

The Association will probably issue an edition of the Apocrypha with references soon, which, well bound, can be sold for about seventy-five cents a copy.

J. W.

INVIOLENT fidelity, good humor, and complacency of temper, outshine all the charms of a fine face, and make the decay of it invisible.

THAT is a choice friend who conceals our faults from the view of others, and yet discovers them to our own.

THE REIGN OF CHRIST.

BRO. SMITH: Will you please answer the following question through the REVIEW:

Will Christ reign as king on the earth after the one thousand years? or after he has put all enemies under his feet? Some contend that when Christ has put all enemies under his feet, he returns to the place he had with the Father before the world was, and then the Father becomes all in all, or the Son delivers up the kingdom to the Father.

W. R. C.

ANSWER. We think many people mistake in supposing that Christ is the one who puts his enemies under his own feet. The enemies of Christ and his people are put under the feet of Christ by God the Father. See Ps. cx, 1, in connection with 1 Cor. xv, 25. The last enemy that shall be destroyed is death; and this takes place when the righteous, the subjects of Paul's argument, are delivered from its power at the resurrection of the just; for as the enemy of the wicked, death never will be destroyed, but will hold them forever in its dominion. While his foes are being subdued under him, Christ is associated with his Father on the throne of universal dominion. Zech. vi, 12, 13; Rev. iii, 21; Eph. i, 20, 21. But when the last enemy, death, is destroyed, at the close of this dispensation, then Christ delivers up to the Father his associated throne of universal dominion which he holds during this dispensation, and takes his own throne. The relation between Christ and his Father is clearly set forth in 1 Cor. xv, 24-28 when read in the only way in which it can be read and make sense, as follows:

"Then cometh the end [of this dispensation] when he [Christ] shall have delivered up the kingdom [of associated universal dominion] to God, even the Father; when he [God] shall have put down all rule and all authority and power [that is opposed to Christ]; for he [Christ] must reign [on the throne of universal dominion with his Father] till he [God] hath put all enemies under his [Christ's] feet. [Ps. cx, 1.] The last enemy [of Christ and his people] that shall be destroyed, is death. For he [God] hath [in purpose, now soon to be done in reality] put all things under his [Christ's] feet. But when he [God] saith, All things are put under him [Christ], it is manifest that he [God] is excepted which did put all things under him [Christ]. And when all things shall be subdued unto him [Christ] then shall the Son [Christ] also himself be subject unto him [God] that put all things under him [Christ] that God may be all in all." When Christ takes his own throne he reigns a thousand years in the city above, and thereafter on the earth made new forever and ever; for of his kingdom there shall be no end. Luke i, 33. Then he is supreme alone over all the universe, excepting only subjection to his Father.

THE NEW SONG.

BRO. SMITH: We would ask for instruction in regard to your position as set forth in "Thoughts on the Revelation," upon Rev. xiv, 13. If those who die in this message are raised to form a part of the 144,000; and as they all sing the song which none can learn but the 144,000, and we are told that that is the song of experience learned during the pouring out of the seven last plagues, how can those who "rest from their labors" have this experience, and so join in that song? In behalf of the Bible Class of this place.

D. M.

Vassar, Mich.

ANSWER. We understand that those who die under the third message come up in time to share with the rest of the 144,000 in their final and glorious deliverance, and this must be that part of their experience which constitutes the chief feature of the song which they sing. Perhaps it would be proper to say that the song had reference wholly to that. They sing the song of Moses and the Lamb. The song of Moses was his song of triumph as he and the armies of Israel stood safely on this side the Red Sea, while the hosts of Pharaoh were swallowed up therein. His deliverance was the burden of that song: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." Ex. xv, 1. Those who fall asleep in the third message, go down in full view of the troublous times before them. When they arise, they at once make the experience of the living who have passed through these scenes, their

own, just as those who receive the truth under the third message, take the experience of those who had a part in the first and second messages, and enter into the spirit of it, as though it was an experience which they had themselves had. These resurrected ones then bear the everlasting covenant of peace pronounced, share with the 144,000 in their final triumph; and hence join in their song of victory. See Vindication of the Visions, pp. 55, 56.

Appointments.

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

THE next Monthly Meeting of the Sandyville and Knoxville churches will be held, Providence permitting, at Sandyville, Iowa, Feb. 13 and 14, 1869. Brethren from Monroe, Clark and Decatur counties, are cordially invited. Brethren let us have a full attendance.

BENJ. AUTEN.

THE next Monthly Meeting in the Southern District in Maine is to be held with the church in Portland, Feb. 20 and 21. We hope to see a goodly number from the different churches. Come to the work and the Lord will bless.

CHAS. STRATTON.

Monthly Meeting in Rhode Island for February, will be held at Green Hill, Feb. 20 and 21. Those coming by rail will stop at Shannock Depot. Inquire for A. P. Green.

P. C. RODMAN.

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.—To hire a man by the month or year, to work on a farm. Address ROBT. SAWYER, Battle Creek, Mich., Box 455.

FARM FOR SALE.—Twelve miles from Battle Creek City. A rare chance for purchasers. For particulars, Address A. A. DODGE, Battle Creek, Mich.

Business Department.

Not Slothful in Business. Rom. xii, 11.

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. H Goodrich 34-1, H Gold 34-5, J Frank 35-1, A A Balmat 35-1, G W Pierson 35-1, S Rider 34-1, P Luke 34-1, Rusha Evans 34-12, A M Preston 35-11, P McLaughlin 33-20, Fanny Dimmick 35-1, S Barnes 33-6, H Carpenter 34-1, C A Osgood 34-1, T F Richardson 31-6, M T Homer 34-6, O Green 34-6, C G Saterlee 34-1, S G Hill 34-1, W Grant 34-1, F Anderson 34-1, J H Archer 34-1, Mrs H E Spaulding 35-1, Harvey Olmstead 35-2, G L Davis 33-9, Z T Smith 35-6.

\$2.00 each. Philip Strong 35-6, S S Finch 35-1, E D Welch 35-1, L Hadden 34-1, G Leighton 35-1, A B Merriman 35-6, R S Webber 35-6, C Drew 35-8, H Royce 35-1, A B Hammond 34-1, C A Washburn 34-23, J B Conner 35-6, H Abbott 35-1, David Atkins 34-13, Mary Haeckell 35-1, J Huffaker 35-1, J. J. S. Johnson 35-6, L P Harriman 34-13, H Smith 35-6, B Leach 33-24, N Carpenter 33-20, Richard Town 35-6, Mrs A Austin 35-1, H W Kell-gg 35-1, Mary Olmstead 35-1, T S Harris 35-1, A Geer 35-6, L T Henry 35-1.

\$3.00 each. Eli Wick 35-1.

Miscellaneous. Mrs L Pearce \$1.25 35-1, J R Carson 1.08 34-5, L W Guise 50c 34-6, E J Baine 3.07 35-1, Geo Bates 50c 34-6, Mrs J Power 50c 34-1, L Hersey 75c 33-6, M A Collins 2.25 35-1, H V Trembley 50c 34-6, Louisa Mann 2.51 35-20.

Books Sent by Mail.

D B Staples \$2.50, Mrs F Crandall 1.00, J W White 1.00, J R Carson 17c, J Z Lamb 75c, H Royce 10c, W W Jitz 1.50, Mrs T B Southworth 1.50, G J Cady 25c, J N Loughborough 1.13, S M Abbott 17c, F D Gilman 75c, H Abbott 2.60, B M Osgood 50c, A Dunlap 44c, Wm Cottrell 15c, G H Truesdell 2.00, R Town 3.00, C B Austin 25c, J E Timothy 25c, T S Harris 50c, W Livingston 25c, Louisa Mann 2.24, S Pierce 1.50, Mary Judson 1.00.

For Review to the Poor.

A Friend \$1.00.

Cash Received on Account.

G A Gilbert 1.00, S Pierce 1.50.

Michigan Conference Fund.

Church at Greenville \$50.00.

General Conference Missionary Fund.

A Friend \$2.00, Susan Elmer 2.00, Church at Greenville, Mich., 30.00, Warren Sanborn 13.75.

Books Sent by Express.

Warren Sutliff, Burns, Wis., \$10.00, E B Saunders, Catteraugus, N Y, 17.35, Daniel Baker, Knoxville, Pa., 5.00, L W Carr 4.50, J W Raymond, Batu, Steuben Co, N Y, 10.58, John Bennett, Belvidere, Ill., 24.75.

Receipts for Benevolent Fund.

G B Gaskill \$10.00, Tryphena Hunt 5.00, N D Richmond 1.00, F Anderson 5.00, S Zolli-ger 1.00, Warren Sanborn 40.00.

Received on Book and Tract Fund.

P McLaughlin 50c.

For California Mission.

J A Ives \$2.00, A Friend 1.00, F Anderson 5.00.