

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*.

TRUTH WILL ENDURE.

THEY that do evil ever hate the light,
In darkness they their evil deeds would hide;
But he that doeth truth, 'tis his delight
To do such deeds as will the light abide.
John iii, 20, 21.

The holy law of God is true entire;
Each of its precepts was distinctly heard,
When God's own voice proceeded from the fire,
And trembling Sinai to its base was stirred.
Ps. cxix, 142, 151; Neh. ix, 13; Ex. xix.

The doers of that law shall stand the test, (shake.)
When that same voice both earth and heaven shall
The Sabbath law as well as all the rest
Survives the ordeal of the burning lake.
Rom. ii, 12-16; Ps. xcvi, 13; Heb. xii, 26.

That fire that shall dissolve this sin-cursed earth,
In which all liars shall their portion take—
The throes preceding nature's second birth—
In God's eternal law no change shall make.
2 Pet. iii, 7-13; Rev. xx, 9; xxi, 8.

Long as the renovated earth shall stand,
Each of its sacred precepts shall endure;
From week to week throughout that holy land,
All flesh immortal offer worship pure.
2 Pet. iii, 13; Isa. lxxv, 17; lxxvi, 22, 23.

Ye who one precept of God's law evade,
Changing the truth of God into a lie;
Beware! lest thou a liar shalt be made,
And with the liar shalt be doomed to die.
Dan. vii, 25; viii, 12; Rom. i, 25.

But ye who love the truth, that truth shall be
Your shield and buckler in the evil day;
The pearly gates swung open ye shall see,
Enter and reign with Zion's King for aye.
Ps. xci, 4; Isa. xxvi, 2; Rev. xxii, 14, 5.

R. F. COTTRELL.

MOSES.

THE BEAUTY OF THE CHILD MOSES.

STEPHEN tells us that Moses was in infancy "exceeding fair." Acts vii, 20. We learn from Moses and from Paul that this was one thing which prompted his parents to attempt, at great risk to themselves, the preservation of his life. Ex. ii, 2; Heb. xi, 23. But the providence of God had something further in view in giving to this child such surpassing beauty. His life was to be saved by it. When his mother could no longer conceal him, she placed him in the frail ark by the river's brink, exposed to the crocodiles of the river, and to the still more cruel Egyptians, in whose hands Israel then was. It was necessary that Moses should be educated in all the wisdom of the Egyptians. Acts vii, 22. That he might have such instruction and advantage, it was the purpose of God that he should be brought up in the family of Pharaoh. The providence of God alone could bring this to pass. And so the anguish-stricken parents, with many prayers and

tears, are at last obliged to expose this lovely child to his fate by the river's brink.

But God had his eye also upon the child Moses. It was not the fierce monster of the river, nor the hard-hearted officers of Pharaoh, who were to find that ark of bulrushes with its helpless inmate. The daughter of Pharaoh, who had a woman's tenderness, was the one to find this most expressive testimonial to the cruelty of her father, and the bitter servitude and cruel anguish of the Hebrews.

She opened the ark, and there lay the most beautiful babe that she had ever beheld. How expressive one sentence of that story: "Behold, the babe wept." Ex. ii, 6. It was an appeal that she could not resist. The story was comprehended by her in a moment. "This is one of the Hebrew's children." The beauty, innocence, and cruel fate, of this tender infant plead so powerfully in his behalf that this princess determined to adopt him for her own child, and to confer on him all that the wisdom of Egypt, then the most advanced of any nation, could give. Behold with reverence the providence of God.

THE MOTHER OF MOSES.

The devout and honorable women of the Bible are not a few. Their memory is fragrant with deeds of piety, humility, and self-sacrifice. Among these ancient worthies, the mother of Moses must be assigned a conspicuous place. What she was able to accomplish for the cause of God, by a wise improvement of a brief, but precious, opportunity, can never be estimated by the human mind; never at least till the day of Judgment shall open everything to our view.

The sister of Moses was watching him from afar; when Pharaoh's daughter took him from the ark. With admirable tact she responds to the remark of the princess, that this was a Hebrew child, by offering to find her a nurse of the Hebrew women. And so it came to pass that the mother of Moses received wages for the care of her own child. The mother heard those words, "Take this child away and nurse it for me, and I will give thee thy wages," not simply as the words of the princess, but as the voice of God addressed to her. How admirably she performed this work, let the life of the man whose character she thus formed, answer. How faithful to reward this labor of love shall He be, who, in his providence, assigned the task, the day of Judgment shall reveal.

It appears that little beyond the period of helpless infancy did Moses remain under the care of his mother. So soon as the child was of sufficient age to be a source of pleasure to his new mother, he was relinquished to her hands. She trained him in all the manners and customs of the Egyptian court. She educated him in the wisdom of the Egyptians. He lived in an atmosphere of wickedness. He was a member of the family of a heathen king. He was surrounded by everything calculated to make him only a man of the world, whose interest is in this life alone.

But in the midst of all this imminent peril, God preserved Moses. The ground of his heart had been pre-occupied. The good seed had been sown by that faithful mother, and tended with such care that the thorns were not able afterward to choke it.

The mother of Moses taught him that he was a He-

brew child. Rather she taught him the knowledge of the God of the Hebrews. She taught him the vanity of all false gods. She instructed him in the principles of virtue and righteousness. She taught him the promises of future blessedness that were cherished by God's afflicted and cruelly-enslaved people. She impressed on his tender mind the infinite value of eternal things, and the unsatisfactory and uncertain nature of the things of this life. She fixed in his mind the value of that reward that shall be given at the last day, and, under God, formed in his heart the purpose to secure it. She turned his youthful feet into the testimonies of the Lord. She laid the foundation of the noblest character, whose full-length portrait is drawn in the Old Testament. Her work was wrought in God. May we not say of her "Many daughters have done virtuously, but thou excellest them all. Give her of the fruit of her hands, and let her own works praise her in the gates." Servant of God, well done.

THE CONDITION OF ISRAEL IN THEIR EGYPTIAN BONDAGE.

The providence of God led Israel into Egypt. Even to Abraham, God had announced the fact, that his posterity should be subjected to this cruel servitude. Gen. xv. The iniquity of the Amorites had to be filled up before God could drive them out before his people. The people of God must become numerous enough to fill the land when it should be given them. Each of these things required time. Where should God keep his people while this time was wearing away? He chose Egypt as their place in which to wait for the time of the promise. That they might be compelled to remove thither he suffered a terrible famine of seven years to come upon the land adjacent to Canaan. To prepare the way before the family of Jacob, he overruled the wickedness of his sons to send Joseph into Egypt. That he might be fitted to act as the honored ruler of Egypt, and by his wisdom preserve the nation from destruction, and provide an asylum for his father's family, he was sold as a slave, and, on a false accusation, he was cast into prison, and his limbs shackled with iron. Ps. cv, 17-22. God wrought a mighty deliverance by his hand. Israel was honored in Egypt with great honors. But God's people cannot bear very much prosperity. This is not their rest. When they are in danger of forgetting that fact, he kindly sends them affliction. So he did for Israel in Egypt. Otherwise they would have clung to Egypt in preference to Canaan. So a king arose that knew not Joseph. A generation of Egyptians arose that forgot the immense debt of gratitude the nation owed to the Hebrews. The spirit of jealousy and intense cruelty filled the Egyptian people. They ground the Hebrews into the dust. They attempted to destroy every male child. They made their lives bitter with cruel bondage. The Hebrews had no rights left them which an Egyptian was bound to respect. Thus Israel was made willing to leave that cruel land.

THE EDUCATION OF MOSES IN THE COURT OF PHARAOH.

Moses had a work to perform greater than had ever fallen to the task of mortal man. The most extraordinary endowment of miraculous powers was requisite for the accomplishment of the work which Providence

designed that he should perform. But it is worthy of the most thoughtful observation that this man who was to receive the richest possible manifestation of spiritual gifts, was first to be trained in all the knowledge and wisdom of which men were in that age possessed. His case was in this respect an exact parallel of St. Paul's, as also in the greatness of the work performed by Paul and the miraculous powers bestowed on him for its execution.

"Moses was learned in all the wisdom of the Egyptians, and he was mighty in words and in deeds." Acts vii, 22. We ought to honor that noble lady who thus unselfishly bestowed on Moses all that Egypt could give of wisdom and instruction. No pains were spared to render his instruction perfect. Whatever was known to the wisest men of Egypt was poured out to Moses. And it was not something bestowed in vain, or upon a mind incapable of benefit. He became mighty in words and in deeds.

What he thus received was far enough indeed from qualifying Moses to lead forth the people of God. He needed another and a higher kind of training, where patience, humility, self-denial, and communion with God, should be learned. But let those who despise the knowledge of human science consider that the greatest men of the Old and New Testaments, respectively, Moses and Paul, were each of them, in the providence of God, prepared for their work by the most complete instruction that their times could bestow.

THE DESTRUCTION OF THE HEBREW CHILDREN.

How cruel is Satan! How bloody and how awful the conduct of his most faithful servants. How vast the distance that an angel, the highest in all the heavenly host, must fall to become the instigator of such deeds of wickedness as fill the history of man! Sin wrought this infinite change in that exalted being who once walked up and down in the midst of the stones of fire. Eze. xxviii. Beware of this terrible evil. What has ruined Satan will also ruin others who are guilty of it.

When Jacob went down into Egypt it seemed to have been the turning point in his captivity. That is to say, his long-continued afflictions, which may be traced directly to his sin in the case of Esau, were closed up forever. The chastisement of his sin had wrought in him repentance so deep and thorough that the rod of God was now withdrawn. His sojourn in Egypt was the period assigned by Providence for his ripening off for the kingdom of God. His sun set in heavenly brightness. It was some time after this before the prosperity of the Hebrew people ceased. But the change came at last, and a terrible change it was. Joseph and his services were all forgotten. And not only this, but even rigorous cruelty was added to the wicked ingratitude of the Egyptians. See Ex. i.

The king of Egypt made slaves of the Hebrews, lest, by-and-by, they "get them up out of the land." What made him think of such a movement on their part? Beyond all doubt he had heard that Israel expected, by-and-by, to return again to Canaan. He was determined that they should not. So by one edict, he reduced them to debasing servitude. Yet how shortsighted was all this! Had the Hebrew people continued to enjoy prosperity in Egypt, it is difficult to see how that God himself could have induced them to leave it with all its good things, and to undertake a tedious journey, at best, through a terrible wilderness to reach Canaan, and by force of arms drive out the well-armed hosts of the Canaanites. They certainly would have shrunk from such an undertaking. So God caused the wrath of man to praise him. He suffered a wicked king to stir up their nest so that they could no longer remain in it.

The king of Egypt, finding that the people increased even more rapidly in their bitter servitude than before, next ordered the destruction of all the male children of the Hebrews. Every one of them, he enacted, should be thrown into the river.

The king of Egypt thought by this means to blend the Hebrew people with the Egyptians, and to prevent their existence as a separate people. But Satan, who stirred up his mind to this cruel project, had something else in view. He knew that the time of deliverance to the Hebrews was at hand. He had no doubt that God was about to raise up their deliverer.

Satan hoped to destroy this deliverer as soon as he should be born. What he attempted in the case of the child Jesus, he had tried before in the case of the child Moses. Thank God it failed each time. And now, see how impotent is Satan's malice. It was needful that Moses should be educated in Pharaoh's court. This very edict, which Satan undoubtedly instigated, especially to destroy Moses, was the very means whereby Moses was raised to the place he needed first in the king's court, and whereby the utmost advantage of earthly wisdom would be secured to this noble child. Let us have stronger faith in God.

JOSEPH AND MOSES.

It is a great error to suppose that God's providence has only one form in which to manifest itself. This is very far from being true. Not only do the providential manifestations of the Almighty take great variety of form, but it is even true that some of them are almost the opposite of others. Joseph, called of God virtually to the throne of Egypt, and Moses, called of God to forsake it, when it was within his reach, are illustrious examples of this. Each had a work to do, and each did that work wisely and well. That Joseph might rule over Egypt with humility and in the fear of God, he was reduced to slavery, and next cast into a dungeon, with iron fetters on his limbs. Ps. cv. When patience, humility, and submission, had been learned, he was called from that prison to rule over Egypt. It does not appear that he ever forgot the lesson he thus received, but that with humility and singleness of heart, he ruled in the fear of God, and exercised the high trust which Providence assigned him.

Moses was called of God to spend his early life, even to mature manhood, in the royal court, and probably as heir-presumptive to the throne of Egypt. But God did not call him to ascend that throne. He called him to cast his lot with the most oppressed and degraded people in the land. The sacrifice was as great a one as it is ever possible for man to make. Nobly did Moses make it, and never does there once appear a sign of regret that he had made so great a change. His life presents as noble an example of disinterested benevolence as it is possible to find. It is God's prerogative to call men to his work. It is folly in men to think some other duty besides that assigned them of God, would be better for them. It is folly also to measure ourselves by others, or others by ourselves. Let every man fulfill with faithfulness the work assigned him by Providence, and leave the rest to God. The day of Judgment will reward every man according to his works.

J. N. ANDREWS.

(To be concluded in two weeks.)

REPORT FROM BRO. OANRIGHT.

It has been a long time since I have reported in the paper, yet I have been trying to do something in the cause all the time. Soon after Bro. and Sr. White were with us at South Lancaster, Mass., in December last, I went to Richmond, Maine, and worked some seven weeks with Bro. Waggoner. As the way did not seem to open for further labor, I returned home Feb. 5. When I left home in December, my wife was sick, but doing well, as we thought; but she was soon taken worse, and has suffered exceedingly for over two months. Some of the time it seemed that she must die; yet it appeared to us to be the work of the enemy to draw me from my work. I knew that she had the care and sympathy of the church and friends, who would do all they could for her. So for weeks I worked on, hoping and believing that God would hear our prayers, and help us. Still she grew worse, till they followed James's directions, chap. v. The Lord heard prayer. She was relieved of her pain, and in a great measure of her disease. From that time, she has been gaining steadily, and growing stronger, till she is now able to work some. We feel very thankful for this token of God's mercy to us. We feel more than ever that our lives should be devoted wholly to God. Never did we find so kind friends as the brethren and sisters at South Lancaster were during my wife's sickness. They did everything that could be done for us. We feel deeply grateful to them all for it. Such a time shows who are friends indeed.

As soon as I came home, I was taken sick myself with a sort of epidemic that has prevailed very extensively in New England this winter so far as I know. However, with proper water treatment, I soon recovered, so that after a week's stay at home I left again, Feb. 12, for Blakeville, N. H., where Bro. Haskell and Rodman had been holding meetings for a few weeks. There appeared to be quite an interest there, and several had come out on the Sabbath. I think that the brethren have done well, and will see fruit of their labors if they have patience and perseverance to hold on there.

I stayed there one week, and helped them some, and tried to find an opening near by, but did not. So I came to New Ipswich last Friday, and obtained a hall and commenced meetings there last Sunday. Bro. Gould and Hastings live near this village, and have long wanted meetings here. That was why I came. It is a place of some 500 inhabitants, I should judge. Is rather a rich, popular place. The Advent was preached here in '44, and a good company of believers raised up; but since that, there has been no Advent preaching in the place. Of course the people look upon Adventism as a failure. However, this was the best opening I could find, so I went to work, hoping in God for success. I have had four meetings, and my congregation has increased from 40 to 140. I have sold each evening from \$1 to \$2 worth of books. This looks encouraging.

I learn that the people are becoming considerably excited over it, and say that they want to hear it through. I hope they may continue to feel so. But my experience of three years in New England does not allow me to expect a great deal. If I can live so that God can work through me, I hope to see some embrace the truth here. A few with those here would enable them to have regular meetings. May God hear their prayers and grant it.

I feel very small and weak myself. I know that unless God shall specially help me, I can do nothing but injury to the cause. If God can use me at all I shall be very thankful. I never felt a deeper sense of the holiness and majesty of God, the hatefulness of every sin, and the nothingness of humanity, than now. My soul is astonished that the great God could ever save such wicked sinners as we are. Pray for us that he may bless his own truth.

D. M. OANRIGHT.

New Ipswich, N. H., Feb. 25, 1869.

REPORT FROM BRO. A. C. BOURDEAU.

WHEN we were holding meetings in Roxbury, a few weeks ago, as mentioned in my last, four had embraced the Sabbath in a new place, and others were investigating. But while a good work was thus going on, it was soon seen that the enemy was also busy in doing his work; for in a very short time, in order to prejudice the minds of the people against us, and against the truth, some were supplied with two small pamphlets, one in which is advocated the no-law theory to get rid of the Sabbath of the fourth commandment; and the other in which an attempt is made to falsify the visions. I had disposed of nearly all the books and tracts that I supplied myself with when we started on that tour; yet I was glad that I could then hand out our works on the law, and Sabbath, and Bro. Smith's excellent work in answer to objections to the visions. Thus the opposition was quieted in a measure.

In comparing our works with those of our opponents on these points, the candid, even among unbelievers, readily see a difference between them, not only in regard to the consistency of the positions which are held out in these different works; but also in regard to the kind of spirit which characterizes them. On one hand, with a meek and gentle spirit, God's law is magnified, his holy Sabbath is called "a delight, the holy of the Lord, honorable;" and the testimony of Christ is confirmed in the church, etc. While on the other hand, with a bitter spirit of opposition, God's law is laid aside and rejected, his holy Sabbath is profaned, and prophesies are despised. And the worst feature of this is, that those who are the most actively engaged in this work of opposition are persons who profess to be looking for the soon return of the Lord; thus they "make war with the remnant, . . . which

keep the commandments of God and have the testimony of Jesus Christ."

While we were in Roxbury and Braintree, the brethren received us very kindly, and their faith was greatly strengthened in the truth. From there, Jan. 27, we drove thirty miles, crossing over the Warren and Lincoln Mountains to Bristol. On our way we spent two hours in visiting at our aged brother, James Allen's, in W. Though Bro. A. has recently buried two sons who loved the present truth, and is now deprived of their help in his very old age, he holds on to the Sabbath, loves the truth, and his hope is in God.

At Bristol I held three meetings. A thaw at that time made it unfavorable about holding more meetings. We had a profitable time with the brethren and sisters there, who are trying to hold fast the profession of their faith. We were glad to see Sr. Everts's son still trying to endure faithful, and to hear another youth speak for the first time in these meetings, who seems very determined to be a humble follower of Jesus. A favorable improvement is manifest among the brethren in B.

I will notice one point: A little more than a year since, I found several of them feeling so poor that they could hardly afford to take the REVIEW, and were very reluctant to endorse our views on Systematic Benevolence; and further, they had for years questioned the propriety of church organization. Now they received the REVIEW as a welcome messenger, and have already paid liberally two quarters on their s. b. pledges for the year, up to the cent.

On reaching home, Feb. 1, we found our kind parents, who, during our absence from our family, have the charge and care of things at home, and our children, sick with cold and fever—an epidemic which is raging considerably in these parts this winter.

The next day, at an evening prayer-meeting with the church here, pledges were made by the brethren and sisters, to assist Bro. James White in circulating Life Incidents as in his judgment the work should be given, amounting to \$161.60. Since then, others here have added to this, so that the figures now stand, \$190.60.

Owing to an unusual depth of snow, badly drifted, we did not fill our appointment for the 6th and 7th inst., in Sutton, P. Q.

I have an increasing desire to be wholly the Lord's, to keep humble, low at his feet, and to overcome everything that is unlike Jesus, that I may wear the overcomer's crown at his appearing.

A. C. BOURDEAU.

Bordoville, Vt., Feb. 20, 1869.

MEETINGS IN ILLINOIS.

As anticipated in my last report, I attended the Quarterly Meeting at Albany, Jan. 30 and 31. It was very stormy, so but few from other places came. We held our meetings in a new hall the brethren had rented to hold their meetings in. Our meetings commenced Sabbath morning, and closed evening after 2d day. I preached seven times, and had two social meetings. The people came in to hear, and the interest increased to the close. Some attended and became interested who had been ranked among infidels because they could not endorse the conflicting views taught by the opposing clergy of these days. But when they saw that there was such a thing as harmonizing the Bible, they became interested, and thought more of the Bible than ever before. They are intelligent, and have a reverence for God and for truth. May the Lord lead them out of darkness into his marvelous light, and establish their going. The church was encouraged. May the Lord bless this little church, and make them pillars of truth. The subject here was the sanctuary, and the coming of Christ. We were glad to meet Brn. Olds and Bartholf from the Little Prairie church. Our last meeting was a solemn one as we presented the signs of Christ's coming. The Lord will bless this meeting. I then returned to Rockton, scattering tracts by the way, and praying the Lord to bless the seed sown.

On sixth-day, I went to Johnstown Center as requested in REVIEW. The brethren are scattered, and the church was in a distracted condition. I hardly knew what to do, but asked the Lord to direct, and

when our meeting commenced, I was surprised that I could not fix my mind on any particular point of doctrine, but I was led out in exhortation on the importance of heeding what we had learned lest we let them slip; and very soon it was evident the Good Shepherd was there to call by his loving voice the erring sheep back to the fold. The anxious countenance and the flowing tears told who were interested in the work of preparation. In our second meeting there was a rending of heart and not the garment, and the scattered and torn ones came back weeping and confessing to the fold, and renewed their vows to go to work in earnest to right their wrongs, and with all diligence to prepare for the impending Judgment.

We tried to right things as far as we could, and left them much encouraged. The idea some have entertained of disbanding, I hope will be forgotten, and all press together and let their light so shine that others may see their good works, and glorify their Father in Heaven.

From this place, I went to Bark Woods to visit the lonely ones there. Held one meeting with them, and then took Bro. Olds and came to my new field of labor, and have just commenced with a fair prospect of accomplishing something if the Lord will help, as I trust he will. The work is still onward in Roscoe. There is a general interest through this part of the country to hear, and new calls are coming in from all directions. Pray for us. In hope of life. Amen.

T. M. STEWARD.

Belvidere, Ill., Feb. 18, 1869.

REPORT FROM BRO. STERLING.

It is a long time since I have ventured to occupy any space in the columns of the REVIEW; but that all may know my whereabouts and what I have been, and am now, engaged in, I will say that soon after January 1, I went to Douglass, near the lake shore, and spent a few days. I found the brethren and sisters there in a discouraged condition. But some were not ready to yield the ground to Satan. The Lord answered our united prayers, and we hope Satan's purposes of turning some away from the truth they once loved, were frustrated. At least I left them in much better spirits than I found them. They were desirous that I should continue my labors among them, but I left for home that I might be present at the dedication at Otsego, and there have the privilege of being benefited through the labors of Bro. and Sr. White. Before reaching home, I learned of the postponement, and concluded to labor some about home and return to D. immediately after the Otsego meeting. As Bro. and Sr. White arranged to return and continue their labors, I concluded to remain, especially as I did not meet the brother who was to take me back. During the meeting I met Bro. Strong, who has been laboring for some weeks past near Wayland, in this county. I concluded to go with him instead of returning to D., first, because he needed assistance, and, secondly, because I thought it better for me to labor with some one, than to go alone. Suffice it to say, then, I came here, Feb. 10, since which time I have done what I could to aid in the good work. Bro. Strong of course does the principal part of the preaching. I will here add in behalf of Bro. Strong, that he has been laboring here since the middle of December. He has met with all sorts of opposition from the orthodox ministers and churches about here. Some who endorsed his sentiments while presenting the prophecies, were sternly opposed when he presented the law. A Baptist deacon who thought every one could see that Bro. Strong had the truth if they would be honest, flew the track when the law and the Sabbath were presented, and in one of his own meetings, I am told, said, "I would to God Almighty that Eld. Strong had never set foot into this school-house."

But the best of all is, God is with us. There is a company of about thirty keeping the Sabbath here now, and others that are quite favorable. The lectures having been somewhat interrupted by opposition, it will take more time to complete the work than would otherwise have been required. Among the interruptions, I may mention that a person known as "Rev. Hamilton," a phrenological showman, was in-

vited to preach an opposition discourse. He succeeded in getting the house from Bro. Strong. Opened his services by prayer to a being he called Father, Mother, Sister, Brother,—God. In the course of his remarks, he said that Mr. Miller preached that Jesus would come in 1844. His preaching was founded on the Bible, but proved false; but, he added, Jesus did come in 1847 through spiritual manifestations. He then poured forth such a tirade of abuse on the orthodox churches as is seldom equaled.

We are now laboring principally in an adjoining town, returning occasionally to the old field. Last Sabbath, Bro. Strong spoke on the health reform, with encouraging results.

J. G. STERLING.

Moline, Mich.

"SOW BESIDE ALL WATERS."

LET us sow beside all waters precious seeds of truth and love;
God will send to bless our efforts rain and sunshine from above.
Let us sow beside all waters; though the waves are rudely tossed,
Heaven will guard the scattered treasure—not one germ will e'er be lost.

Let us sow beside all waters; though affliction swell the tide,
God will aid our trembling footsteps, and through every trial guide.
Let us sow beside all waters, though in sadness and in tears,
Heaven will mark our weak endeavors, and will calm our rising fears.

Let us sow beside all waters, pass not by one tiny rill,
Trusting Him who giveth increase, he can all our hopes fulfill.
Let us sow beside all waters; though in sickness and in pain,
Asking God for strength to labor, we shall never ask in vain.

Let us sow beside all waters, though the soil be parched and bare,
Plant the rose upon the desert, it may blossom even there.
Let us sow beside all waters; waste no precious time in sleep,
Never faltering, never wav'ring, if we faint not we shall reap.

C. E. CHIPMAN.

Battle Creek, Mich.

Mystery of a Christian.

1. He liveth in another. He is wise in another. He is righteous in another. He is strong in another.
2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet he expects the greatest.
3. He is in the world, but not of the world; in the world as a pilgrim, but his conversation above.
4. He is meek, but vehement; meek in his own cause, yet vehement in the cause of God, as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with anything that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humors of the greatest.
5. He works his own salvation with fear and trembling. He works as if he were to live here always, yet works as if he were to die to-morrow.
6. When he is weak, then he is strong. When he is the most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.
7. When he is the most vile in his own eyes, he is the most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."
8. He is content in this world, yet longs and prays for a better.

THE WARFARE OF SECTS.—Though we all profess to own one Lord, one faith, one baptism; though Jesus Christ never was, and never will be, divided in himself; yet the followers of Jesus Christ have in all ages been sadly divided among themselves; and what has rendered the case more to be pitied is, that they have generally been divided about the circumstantialia of religion, they have generally received one another to doubtful disputation, and embittered one another's hearts by talking about those things which they might either do or not do, either know or not know, and yet at the same time be the true followers of the meek and lowly Jesus. I am verily persuaded that this is the great artifice and engine of the Devil.—Whitfield.

MAKE not an enemy of your friend by returning evil for good; but make a friend of your enemy by returning him good for evil.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 9, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II (CONTINUED).

VERSE 41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. 42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

The element of weakness symbolized by the clay, pertains to the feet equally with the toes. Rome, before its division into ten kingdoms, lost that iron tenacity which it possessed to a superlative degree, during the first centuries of its career. Luxury, with its accompanying effeminacy and degeneracy, the destroyer of nations as well as of individuals, began to corrode and weaken its sinews of steel, and prepared the way for its subsequent disruption into ten kingdoms.

And here a question presents itself for solution: Do the ten toes of the image represent the ten divisions of the Roman empire? To every sincere lover of a straightforward interpretation of the word of God, to every lover of truth and harmony, it is a matter of no little astonishment that any question should be raised here. To take the ten toes to represent the ten kingdoms into which Rome was divided, is so easy, consistent, and natural, that it requires a labored effort to interpret it otherwise. Yet such an effort is made by some—by Romanists universally, and by such Protestants as are still stupefied with the wine of Roman errors.

A volume by H. Cowles, D. D., has just fallen into our hands, which, as the latest, may perhaps best be taken as a representative exposition on this side of the question. The writer gives every evidence of extensive erudition and great ability. It is the more to be regretted, therefore, that these powers are devoted to the propagation of error, and to misleading the anxious inquirer who wishes to know his whereabouts on the great highway of time.

We can but briefly notice his positions. They are, 1. That the third kingdom was Grecia only during the lifetime of Alexander. 2. That the fourth kingdom was Alexander's successors. 3. That the latest point to which the fourth kingdom could extend, is the manifestation of the Messiah, for, 4. There the God of Heaven set up his kingdom; there the stone smote the image upon its feet, and commenced the process of grinding it up.

Nor can we reply at any great length to these positions.

1. We might as well confine the Babylonian empire to the single reign of Nebuchadnezzar, or that of Persia to the reign of Cyrus, as to confine the third kingdom, Grecia, to the reign of Alexander.

2. Alexander's successors did not constitute another kingdom, but a continuation of the same, or Grecian division of the image. For in this prophecy, the succession of kingdoms is by conquest. When Persia had conquered Babylon, we had the second empire, and when Grecia had conquered Persia, we had the third. But Alexander's successors (his four leading generals) did not conquer his empire and erect another in its place; they simply divided among themselves the empire which Alexander had conquered and left ready to their hand.

"Chronologically," says Prof. C., "the fourth empire must immediately succeed Alexander, and lie entirely between him and the birth of Christ." Chronologically, we reply, it must do no such thing; for the birth of Christ was not the introduction of the fifth kingdom, as will in due time appear. Here he overlooks almost the entire duration of the third division of the image, confounding it with the fourth, and giving no room for the divided state of the Grecian em-

pire as symbolized by the four heads of the leopard of chap. vii, and the four horns of the goat of chap. viii.

"Territorially," continues Prof. C., "it [the fourth kingdom] should be sought in Western Asia, not in Europe; in general on the same territory where the first, second, and third kingdoms stood." Why not in Europe, we ask? Each of the first three kingdoms possessed territory which was peculiarly its own. Why not the fourth? Analogy requires that it should. And was not the third kingdom a European kingdom? That is, did it not rise on European territory, and take its name from the land of its birth? Why not then go a degree further west for the place where the fourth great kingdom should be founded? And how did Grecia ever occupy the territory of the first and second kingdoms? Only by conquest. And Rome did the same. Hence Rome, as the fourth kingdom, answers the territorial requirements of the professor, as well as Grecia as the third kingdom.

"Politically," he adds, "it should be the immediate successor of Alexander's empire, . . . changing the dynasty but not the nations." Analogy is against him here. Each of the first three kingdoms was distinguished by its own peculiar nationality. The Persian was not the same as the Babylonian, nor the Grecian the same as either of the two that preceded it. Now analogy requires that the fourth kingdom, instead of being composed of a fragment of this Grecian empire, should possess a nationality of its own, entirely distinct from the other three. And this we find in the Romans, and in them alone. But,

3. The grand fallacy which underlies this whole system of misinterpretation, is the pet theory of bewildered commentators that the kingdom of God was set up at the first advent of Christ. It can easily be seen how fatal to this theory is the admission that the fourth empire is Rome. For it was to be subsequent to the division of that empire that the God of Heaven should set up his kingdom. But the division of the Roman empire into ten parts, was not accomplished until A. D. 483; consequently the kingdom of God could not have been set up nearly five hundred years before. Rome must not, therefore, though it answers admirably to the prophecy in every particular, be allowed to be the kingdom in question. The position must be maintained at all hazards that the kingdom of God was set up in the days when Christ was upon earth.

Such is the ground on which our opponents seem, at least, to reason. And it is just to maintain this, that our author dwindle down the third great empire of the world to the insignificant period of about eight years! For this he endeavors to prove that the fourth empire was bearing full sway during a period when the providence of God was simply filling up the outlines of the third! For this he presumes to fix the points of time between which we must look for the fourth, though the prophecy does not deal in dates at all, and then whatever kingdom he finds within his specified time, that he sets down as the fourth kingdom, and endeavors to bend the prophecy to fit it, utterly regardless of how much better material he might find outside of his little enclosure, to answer to a fulfillment of the prophetic record. Is such a course logical? Is the time the point to be first established? No; the kingdoms are the great features of the prophecy; and we are to look for them; and when we find them, take them where they are. Let them govern the time, not the time govern them.

But that view which is the cause of all this misapplication and confusion, is sheer assumption. Christ did not smite the image at his first advent. Look at it. When the stone smites the image upon its feet, it is dashed in pieces. Violence is used. The effect is immediate. The image becomes as chaff. And then what? Is it absorbed by the stone, and gradually incorporated with it? Nothing of the kind. It is blown off, removed away, as incompatible and unavailable material; and no place is found for it. The territory is entirely cleared; and then the stone becomes a mountain, and fills the whole earth. Now what idea shall we attach to this work of smiting and breaking in pieces? Is it a gentle, peaceful, and quiet work? or is it a manifestation of vengeance and violence?

How did the kingdoms of the prophecy succeed the one to the other? It was through the violence and din of war, the shock of armies, and the roar of battle. "Confused noise and garments rolled in blood," told of the force and violence with which one nation had been brought into subjection to another. Yet all this is not called smiting or breaking in pieces.

When Persia conquered Babylon, and Greece, Persia, neither of the conquered empires is said to have been broken in pieces, though crushed beneath the overwhelming power of a hostile nation. But when we reach the introduction of the fifth kingdom, the image is smitten with violence; it is dashed to pieces, and so scattered and obliterated that no place is found for it. And now what shall we understand by this? We must understand that here a scene transpires of so much more violence and force and power, than the overthrow of one nation by another through the strife of war, that the latter is not worthy even of mention in connection with it. The subjugation of one nation by another by war, is a scene of peace and quietude in comparison with that which transpires when the image is dashed in pieces by the stone out of the mountain without hands.

Yet what is this smiting of the image made to mean by the theory under notice? Oh! the peaceful introduction of the gospel of Christ! the quiet spreading abroad of the light of truth! the gathering out of a few from the nations of the earth, to be made ready through obedience to the truth for his second coming, and reign! the calm and unpretending formation of a Christian church—a church that has been domineered over, persecuted, and oppressed, by the arrogant and triumphant powers of earth, from that day to this! And this is the smiting of the image! this is the breaking of it into pieces, and violently removing the shattered fragments from the face of the earth! Was ever absurdity more absurd? Were ever two events more unlike? Had the object been to find two scenes the exact opposite of each other, it would have been fully met in the comparison of these two events; but that any one should seriously contend that these are one and the same thing, is one of the anomalies of human reasoning; or, rather, it is one of the unpardonable inconsistencies to which men will sometimes resort, to save a theory.

From this digression we return to the inquiry, Do the toes represent the ten divisions of the Roman empire? We answer, Yes; because, 1. The image of chapter ii, is exactly parallel with the vision of four beasts of chapter vii. The fourth beast of chap. vii represents the same as the iron legs of the image. The ten horns on the beast of course correspond to the ten toes of the image; and these horns are plainly declared to be ten kings which should arise; and they are just as much independent kingdoms as the beasts themselves; for the beasts are spoken of in precisely the same manner; namely, as "four kings which should arise." Verse 17. They do not denote a line of successive kings, but kings or kingdoms which exist coterminously; for three of them were plucked up by the little horn. The ten toes, beyond controversy, represent the ten kingdoms. 2. We have seen that in Daniel's interpretation of the image he uses the words king and kingdom, interchangeably, the former denoting the same as the latter. In verse 44, he says that in the days of these kings, the God of Heaven shall set up a kingdom. This shows that at the time the kingdom of God is set up there will be a plurality of kings existing coterminously. It cannot refer to the four preceding kingdoms; for it would be absurd to use such language in reference to a line of successive kings, since it would be in the days of the last king only, not in the days of any of the preceding, that the kingdom of God would be set up.

Here then is a division presented, and what have we in the symbol to indicate it? Nothing but the toes of the image. Unless they do it, we are left utterly in the dark as to its nature and extent. As such a position would cast a serious imputation upon the prophecy, we are held to the conclusion that ten toes of the image denote the ten parts into which the Roman empire was divided, between the years A. D. 356 and A. D. 383, conquered and possessed respectively by the

Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, and Lombards. This enumeration of the ten kingdoms is that given by Machiavel, in his History of Florence, lib. i, who is, says Dr. Hales, "the best, because the most unprejudiced authority." The dates are furnished by Bishop Lloyd; and the whole is approved by Bishop Newton, Faber, and Dr. Hales.

THE SUFFERINGS OF CHRIST.

I HAVE just read this little tract by Sr. White, and I could wish that every person who could read at all would do the same. The editor of a leading Advent paper has stated through his editorial columns that Sr. W. was possessed with a demon. The Jews anciently said this of Christ. But others among them said, "These are not the words of him that hath a devil."

I repeated this saying when I had read the tract. I even thought that the editor aforesaid would be constrained to utter those very words were he to read the tract. Indeed it would be much in place for him to do this in the same public manner that he has made the charge.

I need not ask the readers of the REVIEW to give this tract their careful attention; but I will ask them to put it in the hands of their neighbors and friends, and of such as they may feel an interest to benefit.

Indeed I would be very glad to have every person in our land read this little tract. I am sure that our candid opponents, however decided their opposition, would be favorably impressed by its perusal. And I cannot but think that even the bitterness of some of our unrea-sonable assailants would be mitigated at least for a season were they to read this tract.

And now I beg of those who read this little work to consider what the religion of the Bible cost its Author. And can you ever have eternal life if you make no sacrifice for him? He did all this for thee; what hast thou done for him? Ask yourselves the question seriously: Do I know anything of *this* kind of religion? Have I *Christ's* religion; or have I the religion of convenience? Have I made a sacrifice of everything for him, or is it my study to gain Heaven at the least possible expense to myself? Very few persons know anything of the real spirit of the Christian religion. How is it, reader, with yourself? If Christ should save only such as share in the spirit that led him to die for sinful men, how many of us would be saved? How much of the spirit of sacrifice have we ever exhibited in our lives?

"Seeking thee his worn feet hasted;
On the cross his soul death tasted;
Let such labor not be wasted."

J. N. ANDREWS.

TESTIMONY NO. 17.

THIS excellent work came to hand a few hours since, and I have just completed its careful perusal. It is truly the testimony of the Spirit of God to the people who are awaiting the advent of Jesus. It embraces practical instruction adapted to a very great variety of cases. No experienced Christian can read the exhortations, rebukes, entreaties, admonitions, reproofs, counsels, and instructions, and not see that these are wisely adapted to the nature of the cases set forth. Whence, then, these words of wisdom? Who can read them with candor and not acknowledge the counsel of the Faithful Witness?

First in the work is an extended account of the sufferings of the Son of God, and instruction drawn from this of the highest practical value. It is calculated also to shed much light on the subject of the atonement, and the relation of the death of Christ to the law of God. I have spoken of this already, as it has been published in advance in a 16-page tract. I wish a copy of it could be in the hands of every person who can read the English language.

After this excellent treatise concerning the death of the Son of God, there follows a very large amount of testimonies relating to individuals. The names, of course, are not given, and with them the mass of readers have no concern. But in the reproofs and instructions given, all do have a most vital interest. Each

case may be taken as the representative of a class, and from the counsel given to each individual case, that class is faithfully admonished. How solemn and heart-searching are these words of warning! How faithfully do they lay open the evil nature in man! Yet who can say that these things are in one particular more searching than the warnings and reproofs of the Bible? And how little is there in these words of solemn warning that flatter the pride of man! How little that seeks the favor of any by words of peace to those who are at ease in Zion.

After the various messages of reproof relating to individual cases, there follows most excellent counsel and warning to ministers of Christ. No one can read this without acknowledging that these are instructions of the highest practical value. And now shall they be heeded by us who are specially addressed? What account shall we render in the Judgment if we go on in the spirit of carelessness and neglect and slothfulness, so faithfully reproofed in this solemn admonition? Shall we be workmen that need not to be ashamed, or shall we be unskillful in the word of righteousness from neglect of that book whose words came from Heaven? Shall we be able to help the people of God because we have a living experience in divine things, by which we are able to lead them forward in the things of God? or shall our experience be inferior to those with whom we labor, so that we shall bring them down to our own low plane of action?

The work concludes with a faithful testimony respecting moral pollution. It is very humiliating that such a warning is in place. But it is manifestly in place, and may its warning voice be heeded by old and young.

I commend the book to the people of God everywhere. May it be read thoughtfully, prayerfully, and often. Do not think it an occasion of rejoicing that another is the person who receives the reproof when you are also guilty of that very sin. The Spirit of God speaks to you. Thou art the man.

J. N. ANDREWS.

BALAAM.

The conduct of Balaam, in wishing to earn the honors and the gold of his king, is a cutting satire upon human nature, as it is often developed in money-loving, avaricious apostates from the faith, who, Judas-like, will sell their Lord for cash down.

The perseverance of this greedy apostate, in receiving Balak's messengers after he was expressly forbidden to go with them, and his experience in his conversation with the beast, which seems to have had more sensibility than his rider, and his triple attempt to curse the people of God upon his seven altars, three times erected in as many different localities, and the anger and disappointment of Balak, who lost all his expense and labor, in his sacrifices, and who sent the poor prophet Balaam home in disgrace, empty as he came, is altogether an apt representation of the madness of those who oppose God in his work.

But the strangest part of the story is, that Balaam, after having been, as he no doubt was, once a true and great prophet, should, after all, advise his king Balak to effect by base stratagem, the overthrow of the people of God, by causing them to associate with the women of Moab, and form connexions with them by marriage; knowing he did that this was forbidden of God.

But the guilt of those, who, professing to be the people of God, still consider it right to ally themselves with the world, by marriage, may be inferred from the winding up of this strange and wicked plan, as recorded in Numbers, chap. xxv. See also Rev. ii, 14.

JOS. CLARKE.

"GREATLY BELOVED."

WHAT a testimony to be borne, fresh from Heaven by an angel of God, to a mortal man! What man so highly favored of God! Who would not covet such a testimony?

What was the prophet Daniel doing, when this dispatch was sent to him from glory?

He was not boasting of his own righteousness, tell-

ing how good he had been, how long he had lived free from sin. He was not glorying in the light and wisdom he had, and of being able to "dissolve doubts and make interpretations." He had had visions of God, but he did not boast. In his modesty he could say, "This secret is not revealed to me for any wisdom that I have more than any living." He was careful to give all the glory to the God of Heaven.

But what was he doing, when this special dispatch came to him from Heaven? He was seeking the Lord by prayer and supplications, with fasting, and sackcloth, and ashes. He was confessing his sin and the sin of his people. In his earnest and importunate supplication he was crying out: "O Lord, hear! O Lord, forgive! O Lord, hearken and do; defer not for thine own sake, O my God! for thy city and thy people are called by thy name."

If we would enjoy the favor of God, if we would be greatly beloved in Heaven, let us follow the example of the beloved prophet.

R. F. COTTRELL.

A DIALOGUE

Between a First-day-keeper, and a Seventh-day-keeper.

First-day-keeper. You who keep Saturday for the Sabbath are great sticklers for a particular day.

Seventh-day-keeper. Yes; the commandment says, The seventh day is the Sabbath, and from this we think it a logical conclusion that the Sabbath is the seventh day.

F. But here is a difficulty. The world is round; and the day begins at different times in different places. The sun enlightens only one half of the world at one time, and this enlightened half is gradually and constantly changing, so that at any moment it is all times of day in different parts of the world.

S. I presume that God who made the world, made man to live upon it, and made the Sabbath for man, knew this as well as you, some time before you discovered it. What is your object in these remarks? Do you object to the Sabbath institution, and hold that the Lord did wrong in commanding man to keep a Sabbath on such a rolling world as this?

F. No; it is right we should have a Sabbath; but as the day is constantly revolving, continually sliding, as it were, from under our feet, it is impossible for all to keep the same time, and consequently it was only intended that we should keep one seventh part of the time. Hence any one day of rest after six of labor is the Sabbath. All days are alike. Any day of the seven, kept as a day of rest and worship, is acceptable to God, and answers the letter and spirit of the Sabbath law.

S. God blessed and sanctified (set apart) a particular day, or he did not. The record says he blessed and sanctified the seventh day. Now he either blessed and sanctified a particular day of the seven, or he blessed and sanctified equally each day of the seven.

F. His blessing is upon any day of the seven which we choose to keep holy to him.

S. But here is a slight difficulty. He blessed and sanctified the day, because that in it he had rested. Did he rest equally on each day of the seven? or did he labor six days of the seven in making the world, and rest only on the seventh? Did he rest on a particular day of the seven, or not?

F. We know that the Jewish Sabbath was kept on Saturday; but the Christian Sabbath answers the commandment just as well, and is just as acceptable to God.

S. Why talk about a Jewish and a Christian Sabbath? Are these two distinct Sabbaths? or are they one and the same? You make the Sabbath law require only the keeping of one day in seven; consequently this is all it requires of the Jews as well as of us Christians. So whatever day we keep, it is the same Sabbath the Jews were required to keep. Then there are not two Sabbaths, one of them Jewish and the other Christian. These two are one.

F. That is very true. And the Bible says nothing about a Jewish and a Christian Sabbath. It is one Sabbath throughout the Bible; and any day of rest after six days of labor is that one Sabbath. The Jews might have changed the day, and it would have been

the same Sabbath still. Another day would have answered the commandment just as well.

S. There was one difficulty in the way of their changing the day. God, who gave them the Sabbath, gave them also a civil, national law which required that the man who should do his own work, of whatever kind, on that day, should be put to death. Would that law have taken a man's life for laboring on the first, second, third, fourth, fifth, or sixth day of the week? If not, neither of these days was the Sabbath. The Sabbath law then was just what it is now; and if it applies equally to any and every day of the week, as you assert, then the civil law referred to, enforced, would have put a man to death for working on any one day of the seven; for according to your position all days are alike—all equally blessed and sanctified—all equally the holy Sabbath or rest day. These considerations force the conclusion that the Sabbath law bound the Jews to a definite day; and if it bound them to a definite day, is it not possible at least that the Sabbath law, unaltered as it is, binds us to a definite day?

God's government on earth now is not connected with any particular nation. Christ's kingdom is not of this world, but of the future. Consequently no civil penalty is required to be executed in the church against the Sabbath-breaker, or the violator of any other precept of the moral law. But you believe that the law of God has a penalty, and that it will be executed in the future against every one that shall, at the close of his probation, be found in sin. You admit the existence of the Sabbath law. Then you believe that, at the execution of the Judgment, the unpardoned Sabbath-breaker will suffer the penalty of the divine law. Now is it not possible that the same law, that required the observance of a definite day of the Jews, and was enforced on pain of death, requires the observance of the same definite day of you?

F. It must be admitted that the Jews were bound to one definite day; and they could keep it there in that one locality; but we cannot keep the same day here.

S. The day moves there, as well as here. The Sabbath glides right along over Palestine without stopping a moment for any one to keep it. It comes later to the western boundary of that land than to the eastern. Consequently if the same definite day could be kept throughout Palestine, by the same rule it could be kept by the Jews at Rome; and so it was. Now if you really want to keep the same seventh day that the Jews kept in that country, just get your eye on the day over there, and when it gets along here keep it. And having kept one Sabbath fresh from the holy land, you need have no trouble about where the next is coming from; it will come again in just seven days as true as clock-work. But if you object that you cannot see the day in that far-off land, and cannot go there to get it (though many would circumnavigate the globe both ways to find an objection against it), I will tell you that there are a multitude of Jews in this country that have brought the Sabbath with them all the way from that land to this. Traveling with the sun they have not lost the day. And besides this, a host of Christians have come in company with them, at least as far as from Rome, bringing with them the first day of the same original week, which they call the Christian Sabbath. Their testimonies as to the numbering of the days of the week agree. In the mouth of two or three witnesses every word and every day of the week is established.

F. Well, I believe we ought to keep the Christian Sabbath, the day of Christ's resurrection.

S. Do you then abandon your one-day-in-seven theory, and take the ground of an actual change of the Sabbath from the definite seventh day to the definite first? If so, I shall have to ask you for your Bible proof, the want of which gave birth to the indefinite-day theory.

F. It is according to the law of the land to keep Sunday; and we are bound to obey our rulers. All ought to be agreed in the day; and I think no one has a right to disturb the peace and order of community by introducing the observance of another day.

S. You finally take ground then upon a definite day. The seventh day and the first are two distinct days af-

ter all; and they are rivals too, as their claims conflict with each other. Your first position gave us full liberty to keep any day of the seven we might choose. Accordingly we choose to keep the seventh, the day named in the commandment, which is as truly one seventh part of the week as any other day. Holding your first position, you cannot find fault with us for this. But from what you now say, it would seem that, although we may bend and twist and stretch the Divine law to suit our taste or convenience, yet it will not do thus to trifle with human laws. When the State demands of us a certain day, we must not offer another in its stead.

F. Well I would like to have the subject discussed; and I will bring you a minister that will defend the Christian Sabbath.

S. What is the Christian Sabbath? Is it not any one day of the seven? Then we are keeping it; for the seventh day is as truly one seventh part of the week as any other. So you have nothing to defend, till you settle upon a definite day; and when you do this, you abandon the fundamental argument by which you defend it. And if you will read the history of the discussions on the claims of the Sabbath and the Sunday, you will find that they ever have been considered two distinct days. And as there is confessedly "no scriptural direction for the change," your only consistent position is that of the Roman Catholic church, namely, that the church has substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day; and if you are as frank to own the truth as they, you will freely acknowledge, with them, that it is "a change for which there is no scriptural authority."

R. F. COTTRELL.

REPORT FROM BRO. MATTESON.

THE cause is still onward here in Alaidon. The Lord is working with the truth, and Satan is working against it. Many threatenings have been made, and much talk about shutting up the school-house against us. Finally the officers called a school-meeting. The Methodist elder had made appointment to come and preach last Sunday evening and then hold protracted meetings right along. By a unanimous vote it was decided that I should have the house for meeting as long as I desired.

Last Sabbath seventy grown people attended our forenoon prayer-meeting. The Holy Spirit was at work on our hearts. There was a strong conviction of sin and of righteousness and of a Judgment to come. Some who have been eighteen years with the Methodists, say they have never seen or felt such heavenly influences before. The friends are beginning to love the truth and prepare for the Judgment and coming kingdom. The love of God is moving upon our hearts, and Jesus in his infinite mercy is mindful of us. Our Bible class numbers thirty-five; and all are interested in the study of the Scriptures. We have twenty-four scholars in the Sabbath-school; and there are now forty-five who have commenced to keep the Sabbath since our meetings commenced a little more than four weeks ago. And still others are investigating.

Sunday forenoon I preached. The roads are broken up and the going very bad. The rain continued. Yet a goodly number came to meeting. I gave up the house to the Methodists and told them that they could come and have meetings as long as they wanted, only reserving Wednesday evening, Sabbath, and Sunday afternoon. In the afternoon went to another school-house, preached a funeral discourse to a full house although the rain storm continued. I was astonished to see so many people in such weather and going. Enjoyed good freedom in speaking to a very attentive and interested congregation.

This is the first day I have spoken on the immortality question. The minds of the people by this time seem to be ready to hear and investigate the truths of the Bible. And many were convinced by conversation on this point before I commenced to preach on it. Yet all need instruction.

Went back to attend the Methodist appointment. Two preachers came into the neighborhood, but none into the school-house; and not one of the Methodist

party came near the house. About forty came to the meeting and went home through the mud and rain disappointed.

Next morning the elders were going from house to house. They were very happy. One of them said he was "chockfull" of glory, running over all the time, and he could not refrain from shouting. Yet they seem now to have come to the conclusion that they will not come near the school-house as long as I am here.

The work goes well. I get a little rest this week, and next week I will commence preaching again if the Lord give strength. Pray for us.

JOHN MATTESON.

Mason, Ingham Co., Mich., Feb. 17, 1869.

Meetings in Wisconsin.

I AM still continuing the protracted meeting with the church at Sand Prairie. The hearts of the people here seem to be very hard, yet the truth, with the aid of the Holy Spirit, is melting away the prejudice and some are turning to the Lord. Many are convicted, and I trust will soon yield to the truth. On account of rain and thaw, the roads have been bad for a number of days, and thereby some have been kept from the meetings, but we soon shall have a change in this respect. I now expect to continue here through the month of March, as I have taken up my appointment at Sugar Grove, for the present, and will visit that place as soon as I can in the future.

I. SANBORN.

Sand Prairie, Feb. 22, 1869.

REPORT FROM BRO. HASKELL.

BRO. RODMAN and myself have now been here about four weeks. The Lord has seemed to bless our feeble efforts. Eight have decided to keep the commandments of God. Quite a number of others are interested. The people here are stirred up to study the Bible as never before. The store, (the only public place in the village,) being a common resort for the people, much of the time is a scene of Biblical discussion among themselves. There seems to be a general conviction with those that have heard that we have the truth. It has been a time of general sickness here as elsewhere, so much so that the second week we postponed some of our meetings in view of it, and visited the sick.

We have now given thirty-two discourses, and the interest seems to increase rather than abate. The Lord is evidently in the place. Blakeville is a small village in the town of Rindge. The people here are generally a candid, well-meaning, and industrious people. Pray for us, that many may decide for God and his truth.

Last Friday we were much cheered by the arrival of Bro. Canright, who has given two discourses, one on the perpetuity of the law, and one on some of the common objections to the seventh day, with good effect.

May the Lord prosper his truth is our humble prayer.

S. N. HASKELL.

Blakeville, N. H., Feb. 17, 1869.

Be Choice in Your Reading.

WE live in an age when there is great danger of our minds being called away from dwelling on heavenly things. What a vast amount of newspapers and other reading there is circulated throughout the country that is not profitable reading, and is not calculated to elevate and refine the mind, and fit subjects for the society of Heaven. The great part of such reading has an immoral tendency.

Oh! that we could always realize that Satan will use those very things to draw our minds away from the word of God, and keep us from searching for truth as for hid treasures. We may go to many households and find the father, and perhaps most of the family, engaged in trashy reading, while the Bible lies on the stand untouched. Can we be prepared to live with God and angels without first becoming acquainted with the mind of God as contained in his word?

If it was necessary for Timothy in his time to know the Scriptures, how much more necessary for God's people now, when darkness covers the earth and gross

darkness the people. There should be an earnestness on the part of all to become thoroughly acquainted with the designs and purposes of God and his will, by reading and searching his blessed word.

W. E. CAVINESS.

A Confession.

It is with feelings of great unworthiness, and from a sense of duty which I have long felt, that I now attempt to confess to the church and the world my errors in the past. And I desire that they be permitted a place in the REVIEW.

It is a number of years since I embraced the truths of the third angel's message, as far as I understood them; but my life has come very far short of corresponding with my profession. Soon the tempter came in in mighty power, and I have to confess that I fell into his snare, and have been led captive by him at his will, until I have departed far from God, and grieved his Holy Spirit, and brought a reproach upon his cause, which I do most sincerely and deeply regret; and for which I earnestly pray my heavenly Father to forgive me. I feel truly unworthy of the least favor; but I want eternal life, if it is for me.

To those who have labored here, and any who have in any way been injured by any thing which I have done to bring a reproach upon the cause, or that I may in any way have injured, I would say, I humbly ask your forgiveness. And I desire the prayers of God's people, that I may find grace and strength to sustain me until I am thoroughly purged from every sin, and can reflect the image of Jesus.

Waterloo, Iowa.

H. G. WASHBURN.

Conference Department.

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

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

From Bro. Cottrell.

BRO. SMITH: Two evenings since, I went to listen to a minister of the M. E. church, on the second advent of Christ. Text, Acts i, 11. The main question upon which he dwelt was, When will Christ come? Ans., "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. xxiv, 36. He emphasized considerably, "No man knoweth; he forgot to tell us that the true rendering of the text that I have quoted above, would be, No man maketh known, neither the angels of Heaven, but my Father only." That was, I believe, the only passage of Scripture that he used to disprove the idea of men's knowing anything in reference to the coming of Christ. He forgot to tell us that Jesus says, in the same discourse, verses 32-34, "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Here it is expressly stated by the blessed Saviour that when the signs in the sun, moon, and stars, shall take place, we shall know that his coming is near, even at the doors. And the generation that witnesses the last of these signs shall not pass until the Son of Man come.

God warned the old world, through Noah, and our Heavenly Father always has given the necessary notice to all people of coming danger. It is a noticeable fact, that God has always given warning to the generation that was in danger. See Luke xvii, 26-30. Matt. xxiv, 37-39. God designed that man should be left without excuse. Rom. i, 20. Why the oft-repeated admonition to watch, unless we know when to watch?

There are those that will be looking for Jesus when he does come. See Heb. ix, 28: "And unto them that look for him shall he appear the second time without sin unto salvation." The day of the Lord will come as a thief, says the objector; but on whom will it come as a thief? On them that are in darkness. "But ye, brethren are not in darkness, that that day should overtake you as a thief." 1 Thess. v, 1-9. But the minister said, "We don't know anything about when he will come. He may come to-night, or he may come in a week, or a month, or a year, or a century, or he

may not come for a thousand years; we don't know anything about it. "You old people remember," said he, "a few years ago, when this country was flooded with Millerism, how the people put on their white robes and climbed up to the tops of trees to see Christ come," &c. It so happened that I had one of those tracts, "Ascension Robes," which I sent to him, and it produced quite a sensation. The truth is not in danger from such attacks. May the Lord help us to watch, and be ready to meet him, and stand at last with the remnant upon Mt. Zion.

Yours in hope of a blessed immortality,

Green Co., Ohio.

W. COTTRELL.

From Sr. Foster.

BRO. SMITH: It may be a satisfaction to some to hear from the church at Hundred Mile Grove, Wis. Our Quarterly Meeting was held according to appointment, Jan. 23 and 24. The church was well represented. Brethren who came from a distance, gave in soul-stirring testimonies which told loudly their love for the truth. Sabbath, we had a prayer and social meeting, and celebrated the ordinances. Nearly all seemed to feel the importance of heeding the faithful testimony to the Laodiceans. And when we determined to arouse, and lay hold of the work of overcoming in earnest, we enjoyed the blessing of the Lord. Our social meeting on first-day was a profitable one. Bro. Jordon made some remarks upon Dan. ii, 31-45, to our edification and encouragement. And as he spoke concerning the fifth universal kingdom now soon to be set up, I felt to adopt the language of Bro. Sanborn, "Shall I be there? I must be there. By the grace of God I will be there."

A number have lately commenced keeping the Sabbath around here who now meet with us. Others are investigating. Prejudice seems to be yielding with some, and we expect ere long more fruit will be made manifest. We feel encouraged, and would ask the brethren and sisters to thank God, making mention of us always in your prayers. Philemon iv.

Yours in hope of the coming kingdom.

THIRZA M. FOSTER.

Vienna, Wis.

SR. O. S. KNIGHT writes from Jamaica, Vt.: I write to express my gratitude to those who have so kindly sent me the REVIEW the past year. It has truly been a source of comfort and edification to me. As I have been much of the time deprived of the privilege of meeting with the people of God on the Sabbath, the sermons in the REVIEW have been my preacher, and the testimonies from the brethren and sisters, my conference meeting.

I feel very thankful that God has been so mindful of me as to teach me the way of life more perfectly. I feel to praise him for the light on the Sabbath question, and for the grace which he has given me thus far to try to keep it. I firmly believe the truths advocated by S. D. Adventists, and find my love for them growing stronger and stronger. I remember when I first commenced keeping the Sabbath, of hearing a dear brother tell how strongly attached he was to those with whom he was associated in Christian fellowship before he became an Adventist; but now said he "I love this people even better." It seemed to me then that I could never love any people as I did my Methodist brethren and sisters. But I can now say that S. D. Adventists are even dearer to me; for I believe them to be a more self-denying, cross-bearing people; and I want to live so as to have a place with them, both now, and in the earth made new.

SR. C. HEMENWAY writes from Vermont: I am willing to bear the scoffs and frowns of the world if I can have the favor of God. I must be purged from all iniquity. I must be clothed upon with the whole armor of righteousness. I feel somewhat the importance of watching, yet I am sensible I am not so fully awake as is demanded by the importance of this hour when the enemy has so much power. Sometimes I feel a discouragement almost insurmountable; and anon seem to hear a still small voice from a higher Power, saying,

"Daughter of Zion, awake from thy sadness!
Awake! for thy foes shall oppress thee no more."

I would consider Him who hath endured so much for me, lest I be weary and faint in my mind.

BRO. H. HOWE writes from Genesee, N. Y.: I value and prize the REVIEW as I view the contrast between it and other religious periodicals of the day. To me, it is no

wonder that the professed Christian world are asleep to the times in which we are living, under the sound of the peace-and-safety cry from the pulpit and the press. But here we have something to arouse us to action, something pointed and instructive, in view of the trying scenes just before us, and the preparation needful to meet them and finally stand before the throne of God without fault.

The word of God, the Testimonies for the Church, which I believe God has given to his remnant church in mercy, and the REVIEW, I shall try to study faithfully while my probationary state continues. I want eternal life, and if I heed the teachings of these, I may soon share with God's people in their final victory.

SR. F. C. REYNOLDS writes from Wyoming Co., N. Y.: My husband and sister are now both Sabbath-keepers, and each recurring Sabbath we have a happy little gathering, encouraged and strengthened by the council and earnest support of Bro. and Sr. Dibble. And at our little Sabbath meetings, though so few in number, we feel the Lord is with and blesses us.

A Word to Parents.

PARENTS: How are you bringing up your children? Do you train them up to spend their evenings at home, or do you allow them on the street, frequenting stores, liquor saloons, where they learn the habits of the infidel? Parents, think of the boys who were your school-mates, and follow them through life! Do you see any difference between those who were in the habit of spending their evenings at home and those who spent them out, and often not at home until near midnight? If you wish your children to be a blessing both to you and themselves, do not allow them to associate with children that will lead them into bad habits.

Keep your reading table well supplied with books suitable for them to read, that they may find home more attractive than the street or tavern. How many can look over the past and say, If our parents had been more strict with us, we should have been far different from what we now are. Let parents bring up their children in the way that will make them a blessing to them in their old age, and how thankful will their children be when they become of suitable age to see the danger, but for strict discipline in their youth. Let parents set such examples as they wish their children to imitate.—Sel.

A WISE man has said, "Though a man without money is poor, a man with nothing but money is still poorer."

FAITH which "looks not at the things that are seen, but at the things that are not seen," is a rational thing. It rests squarely on reason. And therefore we need not be ashamed to give utterance to our assurance, and hope that beyond this world of perpetual change, this world of disappointed hopes, this world of empty show, there is a world where the pure, the just, the good shall live forever in stable grandeur and eternal youth.

STRIVING FOR A CONTENTED MIND.—What a beautiful example for all of us is the resolution of the old lady, who, from a crabbed and anxious body, became quite the opposite. When asked what had induced the change, she replied: "To tell you the truth, I have been all my life striving for a contented mind, and have finally concluded to sit down contented without it."

Obituary Notices.

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

I HAVE just been informed to-day, March 1, of the death of our beloved sister, Cornelia Rice, of Folsomdale, N. Y., formerly of St. Lawrence Co. It seems she died about the last of October, 1868. A messenger was sent, at her request, to my house, some 35 or 40 miles, to get me to attend her funeral; but we were all absent, attending meeting at Olcott. She was a faithful sister, living alone as to those of like faith. She doubtless sleeps in Jesus. May her kind family remember her example and exhortations, and get a preparation to meet her at the first resurrection.

R. F. COTTRELL.

DIED, in Hillsdale, Mich., Feb. 13, 1869, of a complication of diseases, John P., youngest child of A. F., and Phedima Fowler, aged 1 year and 27 days. The bereaved sorrow not as those who have no hope.

A few remarks were made by a brother, and such consolation as the Scriptures afford was presented on the occasion of the funeral.

W. B. CASTLE.

The Review and Herald.

Battle Creek, Mich., Third-day, March 9, 1869.

R. CAVINESS: As we view it, the marriage of the Lamb takes place when he receives the kingdom, just at the time when he finishes his work as priest. Then the work of salvation is closed up; the lukewarm Laodiceans are spued out; the guests who are found without a wedding garment, are cast into outer darkness; the line of separation is drawn between the righteous and the wicked; probation is closed; the righteous are sealed; and the filthy are to remain so still.

In Gal. iv, 24, 25, the two women, Sarah and Agar, are taken as representatives of the two covenants, Agar representing the old covenant, with its earthly Jerusalem, and Sarah the new covenant, with its heavenly Jerusalem.

Question.

Would it be in keeping with the fourth commandment to read secular papers or study school books on the Sabbath?

ANSWER. There may be matter in secular papers proper to read on the Sabbath; but secular reading and studying of school books, we should not consider in keeping with a proper observance of the Sabbath. An enlightened judgment and a good conscience will prove a correct guide in this matter.

WM. PEPPER: The question you ask has caused a great deal of discussion; and it is not settled yet.

To Delinquents.

DEAR friends, what reason have you for neglecting so plain and important a duty, as paying for the REVIEW AND HERALD, the Youth's Instructor, and the Health Reformer, according to the stated terms "in advance." "In advance," friends, does not mean at the close of the year, or at the end of two or three years. It simply means "in advance;" that is, at the very commencement of the year. The Association has not the capital to furnish you these papers a whole year before receiving pay for them. If you wait till the close of the year before paying for these papers, you cripple the Association in its effort to spread abroad the truth of God. It is necessary, dear friends, that you should comply with the terms of these papers, and fulfill the contract on your part, and pay for them "in advance." Here are sufficient reasons why you should promptly pay for these papers "in advance."

Again we ask, What reasons have you for neglecting to pay for these worthy papers in advance? Are you too poor to raise these small sums? Then do report yourselves, and be put on the free lists. If you are able to pay, then your negligence in this matter is wrong. God holds you accountable in this matter; and you will be called to answer respecting it.

Great efforts are now being made by those who have charge of the publishing department, to push the work forward. Ten thousand dollars are wanted to publish the new hymn book, the second edition of the History of the Sabbath, the several volumes of Spiritual Gifts, an edition of the Apocrypha, second edition of Second Advent Keepsake, and a half million of pages of our smaller works and tracts. But unless you delinquents pay up, this work must be crippled.

Now let us hear from you immediately. Extreme forbearance has been exercised toward you; and you have taken advantage of even this, and grown still more negligent. Please turn to your name printed on this very paper you are reading, and see how your account stands. And if you are behind in point of pay, do not rest till you have paid up the past, and, if possible, pay as far in the future as this number finds you in arrears. Do the same with the Reformer and Instructor.

There is no want of effort to make these papers what they should be. You who are benefited with these valuable periodicals, do think of the toiling printer and editor, anxiously laboring to meet your in-

tellectual and spiritual wants. We are toiling with our might to make the publishing department more efficient, and claim the co-operation of every patron. Friends, simply pay up. This is the plain English of your duty to the Association. Pay up. Pay in advance.

We send you in connection with your name on the REVIEW each week, a statement in figures how your account stands. Do look at it, and pay up. Be in earnest. Redeem the past. Pay in advance. Pay up for these three valuable periodicals. Pay up, and have a clear conscience, and help us push the good work forward. May this ring in your ears till you have done your duty: Pay up. JAMES WHITE.

The Health Reformer.

THIS journal, during the first two years of its existence, was not what it might have been, for the want of time to devote to it, on the part of its managers. At the commencement of the current volume, a committee of twelve was appointed by the Directors of the Health Institute, who were to bear the responsibility of conducting the Reformer. They selected one of their number, Wm. C. Gage of the REVIEW OFFICE, to edit this journal, promising their co-operation. But most of the committee have been fully occupied with other duties, and as it has been apparent that Bro. Gage has been able, with the valuable contributions of Dr. Trall, and others, to make the Reformer both instructive and interesting, the responsibility of the Reformer has been left almost entirely to him.

We are glad to see this valuable journal rising in interest, and extending its circulation and usefulness. Success to the Health Reformer. Of it Eld. Miles Grant, editor of the World's Crisis, Boston, says:

"The Health Reformer for February is at hand. As usual, it is filled with good things, that everybody should read. One has very properly called it 'The Life Preserver.' It is a superior paper of its kind, and should be in every family. It is published monthly, at the low price of \$1.00 per year. We recommend it to our readers, as worthy of their patronage." JAMES WHITE.

Mrs. W. is so far improved in health by a few days' rest as to be able to speak to the congregation at Battle Creek, last Sabbath afternoon, with her usual strength, for about an hour and a half. And to-day she resumes her writing. The labors of our western and eastern tours were such as to demand entire rest for a while. But continuing labor in Allegan county, and writing a testimony which made 46 pages of printed matter for the brethren in said county, in 16 hours, she was suddenly prostrated, and we were compelled to disappoint the people at North Liberty, Ind., and Ransom Center, Mich. As for the future, we shall study duty. JAMES WHITE.

We have just published 6,000 copies of a sixteen-page tract, entitled, The Sufferings of Christ. Price, at the Office, \$1.00 per hundred; if sent by mail, post paid, \$1.50 per hundred. JAMES WHITE.

Christ's Answer Respecting Tribute.

DR. LARDNER in his Credibility of the Gospel History, Vol. 1, p. 107, quotes from Dr. Lightfoot the following statement:

"Christ answers the treachery of the question propounded [upon the tribute money] out of the very determinations of the schools, where this was taught: 'Wheresoever the money of any king is current there the inhabitants acknowledge that king for their lord.'"

Thus it appears that our Lord answered the crafty men who sought to ensnare him, by giving them in substance the decision of their own doctors on this point. They sought to involve him in difficulty with his own nation if he, the promised Messiah, bade them to pay tribute; and they would at once have delivered him to the governor had he said No. His answer caused them to retire in confusion. J. N. A.

ADAM ran from God; believers are traveling back to him.

Appointments.

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

THE next Quarterly Meeting of the church at Gridley Ill., will be at the Gregory school-house, March 27 and 28. Cannot Bro. Blanchard attend. Wm. H. SLOWY.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows: Knoxville, March 20 and 21; Sandyville, March 27 and 28. I would be glad to meet all the scattered brethren who feel interested enough to come to these meetings. GEO. I. BUTLER.

THE next Monthly Meeting of the Marion, Lisbon, and Animosa churches will be held at Animosa, Iowa, March 27 and 28. Wm. V. FIELD.

PROVIDENCE permitting, we will meet with the church in Parkville, Sabbath and first-day, March 20 and 21. URIAH SMITH, Wm. C. GAGE.

BUSINESS AND PERSONAL.

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

WANTED.—A young man, who understands farm work, wants a place among S. D. Adventists to work by the month through the season. Prefers a place in Ill. or Wis. Address JOSEPH G. WOOD, Monroe, Green Co., Wis.

WANTED.—A Seventh-day Adventist to work on a farm. Address CHAS. DAVIS, Woodstock, Me.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Who is It?—Some one writes, "Please change my paper from Pine Island, Goodhue Co. Minn., to Mantorville, Dodge Co., Minn." Not knowing who "My" is, nor what "paper" is to be changed, we are unable to comply with their request.

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 receipted pays, which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. A Hoopes 35-11, W. McNitt 33-13, Silas Geer 35-11, J. A. Spencer 35-11, B. Spencer 35-11, A. Spencer 35-11, S. A. Nichols 35-11, C. M. Dibble 35-11, S. Nelson 35-11, C. Williams 35-11, J. W. Sheldon 35-11, M. A. Murphy 35-11, I. Whistler 34-11, J. Lemley 34-11, L. Strickland 34-11, H. Roumager 34-11, F. Ramsey 33-18, H. W. George 34-1.

\$2.00 each. W. A. Towle 35-1, P. Potter 35-3, E. E. Hough 33-1, W. Edgar 35-1, S. Haskell 34-17, L. G. King 34-9, L. P. Miller 34-1, T. E. Morey 35-1, W. J. Patterson 34-1, O. Stevens 35-1, G. B. Goff 35-1, L. M. Whitney 35-16, J. H. Bedford 35-1, G. W. Mitchell 35-1, R. L. Simon 35-7, M. A. Dayton 35-17, C. Davis 35-4, D. Baker 35-1, I. E. Church 35-2, C. H. Webb 35-11, M. A. Atherton 33-1, T. Loomis 35-8, C. Stoddard 34-1, L. A. Marsh 34-1, Calvin Prince 35-1, E. Smith 35-1, E. H. Adams 35-8, J. Gregory 35-1, J. T. Terrell 35-1, F. Gould 35-1.

Miscellaneous. A. M. Degraw \$2.50 34-1, J. H. Murray 2.10 34-20, W. S. Ashley 1.50 35-9, S. E. Elder 2.70 33-11, E. Kinkadee 1.40 34-15, Mrs. N. Caldwell 2.25 34-1, W. E. Alchin 1.75 34-1, Wm. French 5.00 32-1, J. V. Mark 1.50 35-11.

Advertising 80c.

Books Sent by Mail.

J. B. Langdon 25c, A. Zollers 40c, A. C. Hudson 25c, R. S. Sisson 25c, C. L. Sweet \$4.10, B. G. Allen 90c, M. M. Elmdorff 1.00, Bann. Anten, 50c, N. R. Staines 50c, W. J. Wilson 25c, W. J. Hardy 50c, A. B. Warren 25c, W. J. Simonton 1.00, A. A. Fairfield 1.00, A. H. Brown 22c, L. A. Landus 22c, J. Shearer 25c, R. G. Cowles 50c, S. Haskell 1.37, J. Lindsey 1.00, L. G. King 25c, A. Green 3.50, L. McNitt 25c, E. Rew 25c, Anna M. Edwards 30c, Amy E. Dart 35c, W. Kelley 25c, L. B. Hoyt 2.00, S. M. Miller 25c, Jane Stillman 75c, J. H. Murray 40c, Geo. B. Tilton 1.00, W. Morse 50c, I. Edgerton 25c, W. S. Ashley 25c, E. Ireland 1.25, Mrs. M. Bardwell 25c, B. N. Berry 25c, Mrs. E. Goodwin 2.10, J. Johnson 1.00, M. Adsit 25c, M. Wilcox 25c, Mrs. S. Smith 25c, L. Phillips 25c, F. M. Palmer 25c, L. A. George 75c, G. B. Goff 3.25, D. Crandall 25c, M. E. Guilford 25c, W. Lawton 55c, W. H. Sloan 25c, W. P. Andrews 1.00, Lucy Porter 25c, M. A. Dayton 25c, C. Davis 25c, C. E. White 1.20, C. H. Webb 20c, D. Baker 1.88, I. E. Church 25c, E. Kinkadee 35c, W. P. Jones 25c, M. Montgomery 1.00, H. Wheeler 25c, Mrs. E. Hutchins 25c, H. G. Washburn 75c, Mrs. B. Wright 75c, J. Hackett 25c, W. S. Ingraham 25c, Eli Wick 50c, T. Loomis 75c, A. Paton 1.00, C. Stoddard 50c, J. Parmelee 50c, N. Gibbs 25c, E. Degarmo 35c, W. E. Alchin 25c, B. F. Bradbury 55c, L. E. Buxton 25c, Mrs. O. M. Patten 25c, W. A. Doyal 25c, Cor. C. Van Doren 50c, V. J. Whitley 50c, S. M. Abbott 25c, Jason C. Sutton 1.00, W. Camp 25c, A. Coon 25c, B. G. Robb 25c, J. M. Downs 3.00, H. Evans 25c, R. Beebe 90c, Mrs. Peterson 1.30, M. E. Reynolds 25c, D. G. Price 25c, M. A. Murphy 25c, H. Young 25c, J. A. Gregory 92c, John T. Terrell 1.50, C. Woodman 25c, A. K. Rasmussen 50c, F. Ramsey 50c, E. M. Kimball 50c, S. Whitney 75c, H. W. Lawrence 25c, E. Scribner 1.10, J. C. Smith 75c, Ann Rathbun 25c.

General Conference Missionary Fund.

Lydia Locke \$5.00, G. W. Mitchell 3.00, J. Parmelee 1.00, J. M. Ferguson & wife 25.00, Church at Curtis Corners, R. I., 30.00, Church at Green Hill 14.00, Church at Ashaway 15.00.

Michigan Conference Fund.

Church at Salem Center, Ind., \$13.00, Church at Edenville 40.80, Church at Orleans 41.00.

For California Mission.

Sarah Bowers \$5.00, F. Gould 2.00.

Receipts for Benevolent Fund.

B. N. Berry \$5.00, H. S. Woolsey 10.00.

Cash Received on Account.

John Leland 30c, H. F. Phelps 25c, J. C. Smith \$1.00.