

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*.

"FAINT, YET PURSUING."

Bound for the better land,
Why should we slumber,
Or in the vineyard stand,
Only to cumber?
Sands of life are running fast,
Let us be doing,
Be like heroes of the past—
"Faint, yet pursuing!"

What though we wander here,
Midst doubt and dangers?
Soon shall the shore appear,
Where these are strangers,
Where the pilgrim's broken staff,
Needs no renewing;
Wine for wormwood shall we quaff—
"Faint, yet pursuing."

The Sermon.

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

LOVE OF THE WORLD.*

BY ELD. JAMES WHITE.

TEXT.—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15.

THE connection is indeed interesting. "I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

These are the words of the beloved John. He dwells much upon the subject of love. Love abode in him. His nature was in harmony with love. Grace had refined and elevated him until it was easy for him to love.

He addresses the people of God in terms of affection. His age, perhaps, makes it proper for him to address the church by the term of little children. Tradition says of him, that in his old age, when not able to rise to address the assembly, seated in his chair, he would repeat these words, "Little children, love one another."

What he says of young men is equally true of young

women. Those in the morning of manhood and womanhood, possessing strength of intellect as well as physical strength, have in them power to gain victories. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Young men are called to enter the army to fight the battles of their country. And because of the strength of their years, those who have not yet reached the noon of life, are the very ones that the church have a right to look to as valiant in the cause of Jesus Christ. In the spiritual warfare with Satan and his angels, these are the ones who should succeed. "I have written unto you, young men, because ye are strong, and have overcome the wicked one."

But, with most young men and most young women, time and strength are regarded altogether too valuable to spend in the service of their Master. And instead of entering into this spiritual battle, and gaining victories to save themselves, and to become strong, to be of use in riper years, we find them loving the world, and the things that are in the world, and giving the best of their lives to the service of the Devil. This is a frightful fact existing in the church. And it should be a matter of mourning to the church. She may well put on sackcloth of hair, and mourning, that the very strength of the church, or what should be the strength of the church, is spent almost exclusively in the service of the world, and of Satan.

"Love not the world, neither the things that are in the world." The apostle makes a distinction. World, here, refers to this globe. In the following verses, I think, is given an idea of the distinction which the apostle had in his mind: "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world." The world, perhaps, means this earth, this globe, with all that God has created upon it. And the things that are in the world may refer to the works of men, that which is termed by the apostle, the lust of the flesh, that which the flesh lusts after, the lust of the eye, and the pride of life. "And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

The Scriptures deal in strong terms. These strong terms are sometimes qualified by other revealed facts. The Scriptures must be understood in harmony. When correctly understood, there is found to exist a perfect harmony throughout. The apostle would not give us to understand that all our powers to love are to be absorbed in the Father, and that no portion of our love, or any degree of our love, may be bestowed elsewhere. The husband is commanded to love his wife; we, therefore, are led to the position that the Father is to receive our supreme love, and that wherever it is proper and right that our affections should rest, it should be in a lesser degree.

God is love. The principles of his moral government are founded in love. And it is in the mind of the great God to do all his creatures good. He requires of us supreme love. Yet a man may love his wife. God commands him to do this. Christians may love a world of sinners lying in wickedness, because the word of God teaches that they should do it. The Christian may even love his enemies. It is no more

than what Christ told him he must do. We may love this place consecrated to the worship of God. It is right that we should. Creatures that God has formed, who are dependent on us to live, may share a portion of our affection. Some particular location may have many claims to our special regard. There may be associated with it things that make that place especially dear to us. In a proper degree, to love that spot may be right.

But in the text, the love of the Father is put in contrast with the love of the world, and the love of the things that are in the world. We are not sufficiently sanctified to God to bestow our love always as we should. We are living in an age of extremes, and we ourselves are prone to be extremists. If we would ever bear in mind, as in duty bound, to love God supremely, and love everything else in a subordinate sense, it would be better for us.

The object of the apostle, as I regard it, is to strike against the great evil that existed in the church in his day, and has existed ever since, namely, a growing disposition in the hearts of the disciples of the Lord, to love the things of time and sense, to love these supremely, and to love God in an inferior sense.

I am not disposed, this morning, to halve this matter, and try to run around plain facts. The church generally love this world supremely, and love God in an inferior sense. Could the matter be reversed—could they love God as they love the world, and could they love the world as they now love God—then we might have proper proportions.

I love to hear that remark that we have frequently heard in substance like this: "We should bestow our love, and should put forth our efforts, in proportion to the value of the objects of our pursuits." For a moment, think of the duration of the next life, of the glory of the next world, and the reward of the future state. And then think of the brief duration of this mortal state. Are our efforts, our devotions, proportionate to the objects we are seeking? Then we would serve God a thousand times where we would serve the world once. And we would love the world but a thousandth part as much as we love Heaven, and the things of God. Our lives should be in harmony with the words of Scripture, "Seek first the kingdom of God, and his righteousness, and all things shall be added unto you." We do not do it. We do not obey Christ in this respect.

The history of the church is a sad one. It has been hard to bring men and women up to the standard. When God, in past ages, has undertaken to try his people, to prove them, they have most always sunk beneath the trial. And instead of coming out gold, they have come out dross. This is the sad history of the church. Probably there is not a more beautiful character brought out in the Scriptures of the Old and New Testaments, than that of Abraham. And yet the world and its spirit had a most powerful influence upon the patriarch. And he, yielding to it in the form of polygamy, suffered his character to be terribly marred. Oh! what a living shame!

God has, in every age, tried his people. And it is his plan to try men in reference to the great prevailing sin of the age in which they live. This was so in the case of Abraham. The sin of the world then was

*Preached in Battle Creek, Sabbath, Feb. 13, 1869. Reported for the REVIEW.

not covetousness, and pride, and vanity, and the love of money, which curses the men of the present generation. But the great sin then was, a plurality of wives. Why! a king was not half a king unless he had from ten to a hundred wives. We speak now of the heathen kings. Polygamy was as popular then as it is now at Salt Lake. A man now is not half a Mormon unless he has sufficient wealth to have at least half a dozen wives. But polygamy was as wrong in the days of Abraham as it is now at Salt Lake. The whole system is entirely opposed to God's plan. If his plan had been that a man should have two or three or half a dozen wives, why did he not take out of the side of Adam, two or three or a half dozen ribs, and make as many wives for him. Instead of this, he took one only. That was God's plan. The great men in Abraham's day, the kings about him, had a plurality of wives. This was their pride. This was their glory. This was their greatness. Abraham was truly a great man, and oh! what a living shame that the weakness of his nature should lead him to bend to the popular crime of his age, and that that noble character which shines out from the Scriptures of the Old and New Testaments, should become so marred. What a terrible shame! But it only shows how dangerous is unlawful love of the world, and the things that are in the world.

With the history of this matter all should be familiar. It is wonderfully interesting. God promised Abraham that he would make his seed as the sand of the sea in number. The promised Heir of the world was to come through his seed. And yet Sarah, his wife, in her age, was childless. Did Abraham believe God? Certainly. And there was the promise of God that he would make him a great nation. Wonderful. He is perplexed. But finally Sarah has a son at the age of ninety years. Isaac is born. It was, however, a miracle of divine power. Here stands the patriarch at the age of one hundred years, and his wife Sarah at the age of ninety, and the child of promise is born unto them. I say it was a miracle.

But prior to this time, Abraham passed a terrible trial. Prior to the birth of Isaac, he was in great perplexity as to how this thing could be. Abraham waits, and his perplexity increases. Here are all the nations around him just glorying in the popular vice and sin of the age, polygamy. It was as common for a man to have a plurality of wives as it is now for a man to have only one wife. This was the existing state of things. Wherever Abraham turned his eyes, it was polygamy. Wherever Sarah looked around her, it was polygamy. It was the glory of the age. The Devil comes along and tempts Sarah. She goes to Abraham and says, Now Abraham, my age forbids the fulfillment of the promise; but here is my maid, Hagar, take her to wife, and let the promise of God be fulfilled. Abraham yielded. Oh! what a living shame!

"Love not the world, neither the things that are in the world." If he had stood where he might have stood, and had clearly seen God's plan in the beginning, that one man and one woman only should constitute the head of every family, he would not have been tempted. But the power of example around him influenced him in his perplexity to the popular sin of the time. And what a miserable family trouble followed. Hagar despised her mistress. Isaac is born. Then came the rivalry between the two women, Hagar and Sarah. Hagar had the idea that her Ishmael was to be the child of promise. Sarah, now that Isaac is born, believes him to be the child of promise. What a miserable family fuss! And just such things are ever the result of error. How embittered was Abraham's life. He has to send Hagar away, and his own son, Ishmael.

I now carry you back to the point I first introduced before the birth of Isaac. The birth of that son was a miracle. But why did not God work this miracle, if a miracle it must still be, when Sarah was fifty, or sixty, or seventy, years of age? God could have wrought a miracle then, just as well as when she was ninety years old—just as well as after Abraham had fallen into the sin of polygamy. Why does God suffer his servant Abraham to thus fall? Let me say, friends, God tries every man. God tests every man. He will not admit any one to the kingdom of Heaven before he has been tested.

God, I say, could have wrought a miracle, and Isaac been born when Sarah was sixty, or seventy, and Abraham been saved all this perplexity. And the sin of falling into polygamy might have never rested upon Abraham. But he is no respecter of persons. Abraham must be tested as well as other men. But, unfortunately for him, he did not stand the trial.

Follow me now for a moment. And you that are acquainted with the matter, will be able to follow me. And you who are not, I advise to become acquainted with it before the sun goes down. The promised heir was to come through Abraham. Sarah, Abraham's wife, reaches the age of eighty-nine, and is yet childless. Her age now forbids the idea of her having children. She finally has a son at the age of ninety. The birth of that son is a miracle of God's power. God designed it so. It would have been so, of course, if Abraham had been true, and never taken Hagar. But just think how splendidly would Abraham's character have shone out from the Bible, had he not fallen at all. Just think of it. Here is the promise that his seed should be as the sands of the sea; yet his own wife, and the only one he ever should have had, is childless. She reaches the age of eighty-nine years, and yet there is the promise. God is sending his angel, repeating the promise over and over again, which promise was that his seed should be as the sand of the sea. Had Abraham stood the test, how much trouble it would have saved him. And he would have stood out as one of the noblest characters in the word of God. And the skeptic would not have grown bold over his wrong, to fling insult in the very face of Heaven. "There," says the infidel, "is the father of the faithful, cherishing two wives!" What a living shame that Abraham should thus fall!

But God is good. God was merciful to Abraham, although he had become stained with the popular crime of his age, and marred his holy character. The God of Heaven gave him a chance to redeem the time, to redeem his character, and to place it higher in the estimation of Heaven than if he had not fallen. How is this? Can Abraham redeem the past? God has a plan by which he may. At a later period he says to the patriarch, "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." What father's heart would not have revolted at this, the most terrible test that God ever brought upon mortal man! Its equal cannot be found.

The aged patriarch obeys. He does not open the matter to Sarah. He fears the result of such a course. He well remembers what witchwork Sarah made when she persuaded him to take Hagar. "And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father; and he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the lamb for a burnt-offering? And Abraham said, My son, God will provide himself a lamb for a burnt-offering; so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order; and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham. And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

God did not say to Abraham, Take Isaac, and go to the mountain, and build an altar, and put on wood,

and put Isaac upon it, and act just as though you were going to slay him, and just as you are ready, I will call to you, and tell you to hold, I have provided a ram instead. It was no such farce as this. The apostle says that Abraham accounted that God was able to raise Isaac up, even from the dead. He had no other idea than that he was to slay his son. And now his only hope is, that God would raise him from the dead.

Oh! what a desperate position is this to which the patriarch is driven! He is an extremist. How wild! He is mad. But God had pushed him to just that very position. Just such an extreme was necessary in his case; and if he stands the test, then he will redeem the past. Abraham must now be an extremist. There is no other way. God watches from Heaven, as the silversmith watches the ore in the furnace, lest the precious ore shall be destroyed. He watches until the dross is all separated from the pure metal. So God looked on as Abraham was passing through the trial. But Abraham staggered not at the promise. He builds the altar. He places the wood. He binds Isaac and lays him upon it. He raises the knife. But just as the fatal blow is about to fall, a voice from Heaven calls, Hold, Abraham, it is enough. You have proved yourself true. You have redeemed the past. It is enough. Blessed be God! What a happy day is this for Abraham. The cords are loosed from happy Isaac, happy that his father has met the mind of God, and receives the approving smiles of Heaven, without sacrificing his life. They come down from the mountain rejoicing, and the circumstances of the case are written out for the good of the church. All the scenes of Mount Moriah are recorded, and in the heavenly record, Abraham now stands higher than if he had not fallen into the sin of polygamy.

It was the influence of the world, that threatened the patriarch all through his life, as well as it threatens us. In one particular he stained his character. God gave him a chance to wipe the stain off. He did it, by faith in God. And he stands as the father of the faithful. In the next life you may look around upon all the victors that shall stand upon the plains of deliverance, and Abraham's palm will be the most beautiful. His crown will shine with the greatest glory. For of all those that have fought in the warfare of faith, none will have stood such a test as the patriarch. Among all the faithful his crown will be the brightest. He has fully redeemed the past. What an encouraging view this is to present to those who have marred their lives in the past, by wickedly departing from God. He gives them an opportunity to redeem the time, and to come out as gold, and to have the heavenly record stand in the eyes of God, and Christ, and angels, fairer than if they never had fallen.

Now Abraham's case is not an isolated one. True, it is a marked case. It was a shameful fall, and a glorious victory. But the case of every child of faith will resemble that of the father of the faithful.

God has designed to bless this people, located at Battle Creek, greatly. He has given evidence of this. In times of backsliding, and even rebellion on the part of many, he has sent his servants into your midst, and as it were, over the heads of the church, sinners and backsliders have been brought to Christ. The scenes of the past year—the visits to the Kalamazoo to bury the new converts with their Lord in baptism, these front slips filled with backsliders and sinners, testify to what I am telling you, that God has had great blessings for his people in Battle Creek. He has reproved you. The great sin among you has been the love of the world, and of the things that are in the world. The lust of the flesh, and the lust of the eye, and the pride of life. These cover almost everything that is sinful.

There are those in this church that have been covetous, loving the world, gathering the world, and have shut up their bowels of compassion against the poor, the suffering, and the needy. These things have been reproved. God has given you a chance to redeem the time. There are those who love to gratify the lust of the eye in their dress, and in their appearance. For this pride of life, and lust of the eye, they have been reproved. They have had an opportunity to redeem the past. There are those in whose hearts has been inspired an extreme love of worldly amusements.

Singing is not to be objected to by any means, if held subordinate to the principles of true religion. Would to God that we all sung. But it has been turned to a bad account. And then various other amusements have been advocated as being healthful, innocent, and even necessary. It has been stated that if you take them away from the young, there would be a vacancy which nothing else could fill, and they would run to ruin. This is one of the Devil's arguments. Just get these things out of the mind, and I can present work enough before the young, work just in harmony with the teachings of my Lord. These young men and women, that should be strong to overcome the wicked one, can be engaged in more noble work than playing checkers, or any of these little, simple plays, that do not amount to a row of pins. These young men and young women should be gaining victories in the work of God. And to come down to these small things is a living shame. Come, young men, and young women, search up the destitute and needy. Visit those orphans, who are, perhaps, brothers and sisters in the church. Go search for these children. Go to these in the name of your Master. Are they ignorant? Give them books. Do they need to be taught right principles, how to shun the evils in the world? You are just the persons for this work.

"I have written to you, young men [and it is as good for young women, as for young men], because ye are strong, and have overcome the wicked one." Cherish love of these things, and your playing croquet, checkers, and the like, will look to you like small business for Christians. Go, young friends, and search these out. Try to lift them up. Get your strong arms, young men, and young women, beneath them, and lift them up. Are they in want of clothing? Get them clothing, and bring them to the house of God. Are they in want of instruction? Have your assemblies, not for the fortunate ones, but for the poor, the halt, the lame, and the ignorant; and there you may do good in leading them on to goodness and morality. "I have written unto you, young men [and I do not believe the apostle would object to my adding young women also], because ye are strong." It is your strong arms, that we want to lift in the cause.

I have said that a man that loved money, and had been stingy with the orphan, stingy with the unfortunate, and had a cold, rigid heart toward the poor, had been reprov'd. Such have had a chance to redeem the time. They should have been about it. And the men and women that have had a love for folly, dress, and the vanities of life, had better have been in haste to get rid of these things. And there are some young men, and some young women, in this church, who are as full of this kind of trash as an egg is full of meat. They have been reprov'd over and over again. God would have them to redeem the time.

Abraham, and the test brought to bear upon him, may be taken as an example of many I am addressing. God pushed Abraham to the position where he was an extremist. Nothing could blot out the stain upon his noble character but to be pushed to the position where he stands forth as an extremist. The man who has had a love for the world, and that young woman whose life has been as aimless as a butterfly's flight, and these young people who have had all their powers buried up in some of these simple plays, God would have become extremists, on the other side. And the very best thing they could do to correct themselves of the weakness in the one direction is to stand forth decidedly in the opposite direction. God requires it. Nothing else will fully satisfy the Spirit of God but for you to prove yourselves, and show that you stand entirely aloof from the sins into which you have fallen.

God gave Abraham a chance to fully redeem the past, and vindicate his character, that he might stand upon the sacred record as one of the most excellent characters therein written. The patriarch improved it, and came off a victor. There are those in this congregation who have failed to come up to the doctrine of Christ. But for the sake of the interests of the cause of God located in this city, when hearts were set against his work, he reprov'd those in the wrong, and has turned the current of things in another channel. His name be praised for what he has done. Then he left you to redeem the past. But have you

done it? Did he lead Abraham, after he had made mistakes, to take an extreme position to blot out the stain upon his character? Then you would be fully justified to become extremists. I would explain myself here. I mean just this: That man who had an extreme love for money, has had opportunity to redeem that by extreme liberality. That person who has been unfeeling toward the orphan, has had a chance to redeem the past by having a great care and regard for them. Has he done it? And those that have been running to pride, and dress, and folly, have they redeemed the past?

Now, friends, just place yourself in the position of right. Let the heavens gather blackness. Let all hell be astir. Let what will come, be men and women for God. There are ways leading in all directions out into the world. Here is a young theater in this city. Should any Seventh-day Adventist be found there, I should feel like putting on sackcloth. When you hear of any visiting that place, please buy a weed for my hat.

It is time we knew where we were. When we get into the right position, copious showers of God's blessing will come upon us, and we shall not be as dead as door nails.

May the blessing of God rest upon us. May the truths we have spoken rest with deep weight upon your minds. Amen.

MENTAL IMPROVEMENT.

As a general thing, we think too little of the cultivation and improvement of the mind. A man has land, he improves it; money he has, he puts it out at interest; stock, he sees that it is always growing; but his mind he considers a servant, to be used in his own interest. His mind is employed, worked, burdened; or he does not perchance stop to think of the fact that his mind is capable of improvement.

Property, riches, honor, fame, may all take wings and fly away; but a well-stored, well-cultivated mind, will last, and will continue to shine when youth, beauty, and wealth have all passed away; and more than this, will not mental culture go with us when we enter the celestial world, if we are so happy as to attain to it?

Men toil, and strive, and tug, at the perpetual round of life's labor, and year in, and year out, they are slaves, though in a free country; they toil and sweat, and often even when they have attained a competence, they only know how to toil on and on, forgetting that they possess minds capable of endless improvement.

So common is this, that if it happens that one more thoughtful, leaves the common beaten track, and lives in simple style, that he may have time to think a little of the affairs of the mind, he is considered much behind in the race of life. He has no money at interest, no fine houses or farms to rent, but is content with a competence. Surely he must lack common sense, say the wise and prudent of this world.

But we do not think of censuring any one on this head; we only suggest that it is, as we believe, every one's duty to cultivate the mind daily, old as well as young. And speaking of this, we would inquire if premature old age is not sometimes caused by this very thing, too much physical labor, and too little real mental culture.

It is a well-known law of nature, that neglect of any physical or mental endowment, causes the decay of the neglected capacity. Thus the singer may neglect his vocal powers, and he soon loses his musical talent. The mechanic may lose his skill, by ceasing to practice his trade. And so of every kind of business. It is the constant practice of the same which makes the skillful workman.

Now it often happens that, when people become a little in years, they imagine they must grow old, lose sight, hearing, memory, and at the slightest notice they have of this, they imagine the time has come; and committing their affairs to others, they sit down in apathetic slumber of mind, become dull and torpid as to life's affairs, and suppose it is all chargeable to old age. We admit that old age brings decay; but not so soon as it often comes to the timid and despondent.

That the culture of the mind tends to lengthen life, and to strengthen the mental powers, is proved by the lengthened lives and usefulness of such men as have most consistently, judiciously, and continuously, improved the mind; and hundreds of such men are now living; which is, we think, fair evidence of the correctness of this position.

There are various ways of improving the mind. Circumstances may debar some from such a course of study as they wish. To such, some other mode of improvement is suggested by the necessities and exigencies of the occasion. Again, another consideration presents itself. It is this, that men's minds are varied in their tastes and capacities; one is for deep and thorough investigation; another skims more swiftly over the surface, but returns again to plow deeper the next time; one is the deep subsoil plough, another only ploughs the light stubble just below the surface; or one is like the elephant shaking the earth as he walks, another is like the light deer, which glides softly but swiftly by.

But much as minds differ, they need in a certain sense, the same preparation and early training. Failing in this, they suit themselves to circumstances, and the nearest available means and mode of improvement. Benjamin Franklin gained his high position by varied and extensive reading; and he was a remarkably rapid reader. Sir Isaac Newton attained to eminence by deep study and research.

In religious matters, one peruses the Bible with caution and care, comparing parallel passages; slowly but surely removing seeming difficulties and objections. To him the reading of the Bible by course would be of little benefit compared with the mode he has adopted. To another the study of the Scriptures is accomplished by often reading them by course. To such an one, it may be more habitual and natural to get the sense by often reading the sacred text; and by so doing the whole Bible becomes familiar. And as he often reads it in this manner, it becomes a part of his being. Like an elegant and finished painting, it becomes impressed upon his mind, in all its grandeur and truth, sublimity and beauty; and every fresh perusal, brings out some new beauties, not before seen.

The writer of this must confess himself of this latter class; but had he in the past formed a habit of study in his reading, it might have been otherwise. Not long since, a man of erudition and deep piety, made this remark in a private letter to a friend: "I am now studying the first chapter of Genesis." He was not saying, "To-day, I am studying this chapter," but, "It is my study at present;" and he is a man of large, comprehensive mind, capable of rapid work. Think of this, ye who are content to skim along the surface.

But with regard to mental culture, our age is teeming with theories as to the best modes and means of improving the mind. We fall back upon the tried and proved testimony of the Bible: "Seek first the kingdom of Heaven." First fill the mind with heavenly light and wisdom; then there is a foundation to build upon; and when the mind, purified by grace, does acquire wisdom and knowledge, it shines with far greater luster and beauty, as the sky always seems more beautiful, when clouds and mists are cleared away.

JOSEPH CLARKE.

Sincerity.

Sine, "without," and *cera*, "wax"—from these two Latin words is *sincerity* derived.

It means pure honey after it is extracted from the substance that surrounds it.

I gather this from De Sales, a pious French writer, who has given us such treasures of thought in his works.

I had never analyzed this word. It has a new and more beautiful meaning to me from this time. If one says of a person, "He or she is sincere," I feel that the individual is to be trusted; that the character is free from all duplicity, is frank, earnest, pure, artless. How blessed to find such a soul! May we not all attain to this sincerity? Is it not possible by God's grace? All things are possible with God.

Let us ask for his Holy Spirit to dwell in our hearts, and so to sanctify them that they may be sincere without offense.

It is so happy to feel that God loves us, and that men trust us.—*Christian Banner*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 16, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II, VERSE 42 (CONTINUED).

As the view is presented that the ten toes of the image denote the ten kingdoms that arose out of the Roman empire, we are sometimes met with the objection that Rome, before its division into ten kingdoms, was divided into two parts, the Western and Eastern Empires, corresponding to the two legs of the image; and as the ten kingdoms all arose out of the western division, if they are denoted by the toes, we should have ten toes on one foot of the image, and none on the other; which would be unnatural and inconsistent.

The fallacy which forms the basis of this objection, is the view that the two legs of the image signify the separation of the Roman Empire into its eastern and western divisions. To this view there are several objections.

1. Rome, from the very beginning of its history, was represented by the two legs; and if these denote division, it should have been divided at the very commencement of its career. This claim is sustained by the other symbols. Thus the division, or the two elements, of the Persian kingdom denoted by the horns of the ram, the elevation of the bear upon one side, and perhaps the two arms of the image, existed from the first. The division of the Grecian kingdom, denoted by the four horns of the goat, and the four heads of the leopard, dates back to within eight years of the time of its introduction into prophecy. So Rome should have been divided from the first, if the legs denote division, instead of remaining a unit for nearly six hundred years, and separating into its eastern and western divisions only a few years prior to its final disruption into ten kingdoms.

2. No such division into two great parts was denoted by the other symbols under which Rome is represented in the book of Daniel; namely the great and terrible beast of Daniel vii, and the little horn of chap. viii. Hence it is reasonable to conclude that it was not the design of the image to represent such a division.

3. Each of the four monarchies had its own particular territory, which was the kingdom proper, and where we are to look for the chief events in its history, shadowed forth by the symbol. We are not therefore to look for the divisions of the Roman Empire in the territory formerly occupied by Babylon, or Persia, or Grecia, but in the territory proper of the Roman kingdom, which was what was finally known as the Western Empire. Rome conquered the world; but the kingdom of Rome proper, lay west of Grecia. That is what was represented by the legs of iron. There, then, we look for the ten kingdoms; and there we find them. We are not obliged to mutilate or deform the symbol to make it a fit and accurate representation of historical events.

VERSE 43. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

With Rome, fell the last of earth's universal empires. Heretofore the elements of society had been such that it had been possible for one nation, rising superior to its neighbors in prowess, bravery, and the science of war, to attach one after another to its chariot wheels till all were consolidated into one vast empire, and one man seated upon the dominant throne could send forth his will as law to all the nations of the earth. When Rome fell, such possibilities forever passed away. Crushed beneath the weight of its own vast proportions, it crumbled to pieces, never to be united again. The iron was mixed with the clay. Its elements have lost the power of cohesion, and no man, nor combination of men, can again consolidate them. This point is so

well set forth by another that we can do no better than to quote his words:

"From this, its divided state, the first strength of the empire departed—but not as that of the others had done. No other kingdom was to succeed it, as it had the three which went before it. It was to continue, in this tenfold division, until the kingdom of stone smote it, upon its feet, broke them in pieces, and scattered them as the wind does chaff of the summer threshing-floor! Yet, through all this time, a portion of its strength was to remain. And so the prophet says, '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.' (v. 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years this tenfold division has existed. Time and again men have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V tried it. Louis XIV tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. 'Partly strong and partly broken' was the prophetic description. And such, too, has been the historic fact concerning them. With the book of history open before you, I ask you, Is not this an exact representation of the remnants of this once mighty empire? It ruled with unlimited power. It was the throned mistress of the world. Its sceptre was broken; its throne pulled down: its power taken away. Ten kingdoms were formed out of it; and 'broken' as then it was, it still continues—i. e., 'partly broken.' For its dimensions still continue as when the kingdom of iron stood upright upon its feet. And then, it is 'partly strong'—i. e., it retains even in its broken state, enough of its iron strength to resist all attempts to mould its parts together. 'This shall not be,' says the word of God. 'This has not been,' replies the book of history.

"But then, men may say, 'Another plan remains. If force cannot avail, diplomacy and reasons of State may—we will try them.' And so the prophecy foreshadows this when it says, 'They shall mingle themselves with the seed of men'—i. e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one.

"And shall this device succeed? No. The prophet answers; 'They shall not cleave one to another, even as iron is not mixed with clay.' And the history of Europe is but a running commentary on the exact fulfillment of these words. From the time of Canute to the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden, in order to reach a mightier scepter, and a wider sway. And the most signal instances of it, which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He sought to reach by alliance what he could not gain by force, i. e., to build up one mighty, consolidated empire. And did he succeed? Nay. The very power with which he was allied proved his destruction, in the troops of Blucher on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms continue still.

"And yet if, as the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was 'mixed with the clay.' For a season, in the image, you might not distinguish between them. But they would not remain so. 'They shall not cleave one to another.' The nature of the substances forbid them to do so in the one case; the word of prophecy in the other. Yet there was to be an attempt to mingle—nay, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphasis with which history affirms this declaration of the word of God!"

Yet with all these facts before them, with all these plain declarations on the sacred page, asserting their power through the overturns and changes of centuries, the efforts of warriors, and the diplomacy and intrigues of courts and kings, some modern expositors have manifested such a marvelous misapprehension of this prophecy, as to predict a future universal kingdom,

and point to a European ruler, even now of waning years, and declining prestige, as "the destined monarch of the world!" Vain is the breath they spend in promulgating such a theory, and delusive the hopes or fears they may succeed in raising over such an expectation.

(To be continued.)

A CLEAN UNIVERSE.

THE universe of God was once free from the taint of sin. Every thing which God made was pure and holy in his sight. There was no evil thing in existence. Rebellion broke out in the person of one of the highest of created beings. It spread among the angels of God. It was communicated to the inhabitants of our earth. Sin is a short word, but it embraces all the deeds of wickedness that can be committed or imagined. It began with one evil thought, or, perhaps, to speak more accurately, with one thought of evil. This was harbored instead of being rejected. Behold, how wonderful the extent of the ocean of iniquity which has originated from this one evil thought. God's fair creation has suffered from the intrusion of this pestilential evil.

To us the time seems very long that this awful plague has remained in existence. But let none suppose that this intruder has gained any rights by this long-continued possession of a place in the universe of God. It has only one right, that is, to be punished. And in due time that shall be attended to. Evil, having once broken out, was not to be extirpated till it had borne its fruit; and then, when put down, it shall be done in such a manner that it shall not rise the second time. Be patient. God waits till the heirs of salvation are complete. He waits till the measure of evil is full. Then the wickedness that refused to be cleansed by blood, shall feel the cleansing touch of the devouring fire, and the universe shall be clean never again to be defiled.

J. N. A.

THE NUMBERING OF THE PEOPLE THE SECOND TIME.

TWICE, during the administration of Moses, were the people of Israel numbered. The first time was when they had been in the desert only about one year. Num. i. The law of God, in awful grandeur, had been proclaimed from the summit of the flaming mount. The tabernacle had been erected, and the ark containing God's law had been carried into its most holy place, and there deposited. The cloud of God's glory had taken possession of this sacred building. The hand of God had given them bread from Heaven every morning. He had smitten the rock and given them water. The Lord of hosts had shown his presence in their midst, and the pillar of cloud by day and the pillar of fire by night, departed not from their camp.

When, at the close of their first year in the wilderness, things stood thus, and the work to be done on the way seemed almost accomplished, God directed that they should be numbered. Moses performed the commandment of God; and of men able to go forth to war, there was numbered six hundred and three thousand five hundred and fifty. This numbering did not include the tribe of Levi at all, nor did it include any females, nor any that were under twenty years of age. What a vast host of men of war! Over six hundred thousand! Every one of these persons expected to have an inheritance in the land of promise. Every one of them might have had it. They had had such tokens of God's lovingkindness as no other people ever witnessed. Now the Lord took down all their names, and proceeded to marshal their host in the completest order, preparatory to their marching into the land of promise. Everything indicated their speedy entrance into Canaan.

The book of Numbers is very fitly named. It opens with this numbering of the host of Israel. In its twenty-sixth chapter, the host is numbered again. Not one man, save Caleb and Joshua, of all that were numbered the first time, was alive to witness the second numbering. Every other person had fallen in the

wilderness. The second numbering of Israel was an event calculated to impress the people with the fact that God will fulfill his threatened judgments.

And why was there so terrible a failure? Simply because the people were wicked. Sin was in their midst. It broke out at last in such open, wanton rebellion against the God of Heaven, that he, by a solemn oath, excluded them from the land, and doomed them to die in the wilderness.

The second numbering of Israel made manifest the fact that not one man of all that had rebelled against God, remained alive. How full of instruction is this subject to the people upon whom the ends of the world are come. Our hopes of entering the kingdom of God cannot be stronger than were those of Israel when by God's direction they were numbered the first time. We cannot have greater tokens of his favor, of his presence, or of his willingness to save, than they had. But with all this, they came short of the land of promise. The second numbering was eminently in place, to show beyond all dispute that God's threatened judgments had been accomplished.

The history of Israel teaches us one great lesson. We cannot carry sin in our hearts. It will inevitably bring us to ruin. They made the trial, and miserably perished. Let us be warned by their example.

J. N. ANDREWS.

AGE-TO-COME VAGARIES.

It is said that "necessity is the mother of invention;" the greatest inventions have generally been to supply a demand—to meet an existing want. When we look at the inventions of the Age-to-Come teachers, we are compelled to the belief that their necessities are great indeed; for it is not in the mind of mortal man, to reach out to such things, unless pressed thereto by the most urgent necessity.

J. B. Cook, having made his argument for the restoration, and everlasting blessing, of "Jerusalem that now is," found himself in antagonism with the Revelation, wherein was seen the New Jerusalem coming down from God out of Heaven. Two Jerusalems on the same ground, did not seem to work well; to change his argument to coincide with the facts of Revelation would spoil his theory, and therefore could not be thought of for a moment. Here was a slight difficulty—it would probably have seemed a great difficulty to any one but an Age-to-Come believer; but his inventive genius was equal to the emergency. He here discovered that the New Jerusalem never would come down from Heaven; that idea was all a mistake of the seer of Patmos. Jacob's ladder was to be erected in the age to come, and a Jerusalem would be located at either end!

Some years since it was stated in a secular paper, that an experimenter had discovered a composition which, in appearance, resembled a diamond, and by adding various coloring matters, it could be made to resemble the various most precious stones. The editor of the *Bible Expositor* was in ecstasies. He published the wonderful invention, as the true solution of Rev. xxi. The New Jerusalem was going to be built by the saints, and restored Jews, in Palestine; and as the stones described by John could never be obtained in sufficient quantities to accomplish such a work, this invention would enable them to produce an imitation which would answer the description—at least in appearance! This is the first intimation we ever received, that the precious foundations so gorgeously set forth by the Revelation were only Age-to-Come shoddy.

J. M. Stephenson, in 1864, published a tract entitled, the "Herald of Messiah's Reign," designed as an argument for the Age to Come. He assumed that the parable of the Saviour in Luke xvi, relating to the death of the rich man, represented the national death of Israel. And if so, the query arises, how can Jews and Gentiles be blessed together in the Age to Come, seeing there is a great and impassable gulf fixed between them? What shall—what can, be done in such a case? But we need not fear the result, even here. The system never would have arisen had not its advocates been skillful to meet difficulties; and Mr. Stephenson meets it like a man. On page 67, he says:

"The great gulf which cannot be passed during the present dispensation, will be bridged over in the times of visitation, that each class may pass to the other."

All plain, and easy of accomplishment! A more ordinary mind might have resorted to the expedient of filling up this great gulf with Age-to-Come publications; but filling up is the work of common laborers. Bridging the gulf of a parable is a very scientific operation, and will doubtless call into requisition the combined skill of the Age-to-Come engineers.

It would be very easy for the reader to imagine that the above-mentioned ideas were thrown out as burlesques on the Age-to-Come; but it is not so. They were actually set forth by ardent admirers of that doctrine, as true expositions of the prophetic word. And we are called upon to believe them! As we read them we wonder if people can possibly sink much deeper in delusion.

J. H. WAGGONER.

Norridgewock, Me., Feb., 26, 1869.

TO WHOM SHALL WE GO?

At one period in Christ's ministry, many of his disciples were turning away and leaving him. John vi, 66-68. Then Jesus said to the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." This was a very forcible answer. Their eyes were so far open that they could see the corruption of the old Jewish sects. They were fully satisfied that none of them had either the light or the power of God. They knew full well the Gentiles were without God, and without hope in the world. Eph. ii, 12. But now also arose difficulties, and discouragements, and even dangers, in following Jesus of Nazareth. Some of his teachings they thought were hard sayings, and who could hear them? Many also of his disciples were leaving him, and his cause looked gloomy indeed. Under these circumstances, Christ asked the twelve if they also would leave him. This was a trying time. But Peter looked not only at the difficulties, and perhaps doubts which they might have in following Jesus, but he also made a very necessary inquiry, "Lord, to whom shall we go?" Who will give us more light? Who will show us a clearer way? Who will give us more evidence of being of God than you have? Where shall we go that we may find no difficulties, no doubts, no trials, no discouragements? He was satisfied that he could find no such a people or way. So he concluded to stay with Jesus, and risk all in following him. Happy choice for him. Great will be his reward for his faith in Jesus at that dark hour. That was the time that Jesus needed friends, if he may be said ever to have needed them. There was some virtue in confessing Christ at such a time.

Do doubts, or fearfulness, or uncertainty, or discouragement with respect to our peculiar faith and work, sometimes come over us? Are we tempted to give it all up? If so, we would do well to stop and ask as Peter did, "To whom shall we go?" Who has got more truth, more devotion, more life, more spirit of sacrifice, more of the fear of God, more unity? Who has got less grounds for doubts and fears? If we should look at all these points fairly, I think we should soon decide as did Peter, to stick by the work. We are often so foolish as to allow one doubt, one slight objection, to outweigh all the mass of evidence on the other side.

I have to confess with sorrow that sometimes I have become discouraged when I have realized so small fruits from so much labor, and toil, and effort. I have felt that there must be something wrong, there must be an easier way, a way to accomplish more. When I have seen my brethren have so little zeal, so little spirit of sacrifice, got into trial so easy, and fall so far short of what I thought they ought to do, these things have discouraged me, and I have been tempted to think that they could not be the people of God, or things would not be so. My brother or sister, have you felt so too? Well, let me tell you how I found relief. I first ran over in my mind the mass of evidence we have in the Bible in favor of the leading points of our faith, such as the fulfillment of prophecy, the signs of the times, the saints' inheritance, the law of

God, the Sabbath, &c. I compare this with the objections brought against them. This often relieves me of all my fears. Then I go and look at other people who profess to be the people of God. I look at the fruits of other men's labors with different weapons. I see that though they may make a greater show for a moment, yet in the end the truth accomplishes the most permanent results. I find that those who profess the third angel's message have more unity, more real humility, more of a spirit of sacrifice, and more of the fear of God, than any people I have found yet. This is my experience, and I have had a very good chance to know.

When we get into trial Satan would have us believe that no one has so hard a time as we do. When our brethren do wrong, he tempts us to think that no one else would do so. When a trial of our faith comes, Satan would like to have us believe that we could readily solve every doubt, and remove every objection, if we were on the right track. But where shall we go to better the case? If we give up this truth for a slight objection that we cannot answer, what shall we do with all the evidence in favor of it? Doubts and unbelief are Satan's mighty weapons. Heaps on heaps have been slain by them. God help us to be armed against them.

Satan would have us think that it is a virtue, or at least that we have a perfect right, to doubt as long as we can find a single objection to hang our doubts upon. True, we should not believe without good evidence; nor should we throw away a great mass of the best of evidence for a small objection which we may not be able readily to solve. Where is there ground for faith if we must positively know every thing? Whoever serves God has got to move out by faith, and risk something. Noah risked all he had, and God was pleased with his faith. So did Lot in fleeing from Sodom when there was no sign of danger. The apostles had to risk something in following Jesus. They believed he was the Son of God, but they did not know positively beyond a doubt. Their faith relied upon the evidence, and they moved out and risked all upon him. Others have had to risk something in obeying God, and so must we if we have a part in his work and in his kingdom. Not only the wicked and abominable but the fearful and unbelieving shall go into hell. Rev. xxi, 8. The servant who hid his lord's money in the earth was afraid. Matt. xxv, 25. He could not risk much upon his faith in his lord. He also was cast out.

Brethren and sisters, God wants men and women who will risk something upon their faith in him, who will venture all upon their confidence in his work, who are willing to work hard and suffer much now upon simple faith in his word. This message calls for such persons. Are we there? Have we got any faith in God, any confidence in his work? Then let us show it. I have fully decided from the evidence that the third angel's message is of God, and I shall risk all my hopes upon its success. If it fails, I shall be a great loser both in this world and the one to come. All my energies of soul and body shall be given to it. I have an intense interest in this work, and in its success. Its prosperity is my prosperity and my only hope, and its failure would be my deepest grief and total ruin. But I believe that it is of God, and hence shall risk all I have to risk in anything, upon this message. May God accept the humble offering, and grant me a humble part in its joys when it shall triumph.

D. M. CANRIGHT.

TO THE FRIENDS OF THE CAUSE IN IOWA.

DEAR BRETHREN: Believing you will all be interested in the progress of the truth in our own State, we desire to present before you the following statement for your consideration:

Our tent, after being in service more or less for about eight years, is used up. The top is full of mildew holes, and the wall badly torn; so that it will never answer for more than some temporary purpose, or to cut up for small tents, or something of this kind. The two meetings last fall finished it. So we are now left without a tent. We cannot believe for a moment that you will think it advisable to remain thus destitute.

tute of means to convey the truth to others. Without a tent we can do very little toward laboring effectively in the summer season for the propagation of our faith; neither could we ask for a laborer of the General Conference with much assurance, if we had no means of making his labor available. Many of our churches have been brought out by this means and should therefore feel a special interest in providing one for the benefit of others. Without a tent it seems to us the cause in the State must inevitably flatten down, and that interest which has been rising, dwindle out, and those who have been laboring with earnestness for its advancement, become discouraged.

We must have a tent. We make this appeal before the Conference, because if we wait till then, it will be too late to get the use of it the coming season. It would take some time to order one from Rochester, and before it could reach us and be set in order, the season would be far advanced. We therefore take the responsibility upon ourselves of making this call before the sitting of the Conference in June, so that it may be on the ground ready for use at that time.

We want a sixty-foot tent. The additional cost above that of a fifty-foot one would be more than compensated by the additional capacity. Our tent last summer sometimes had as many on the outside who could not get in as there were in it. The price of a new sixty-foot tent is a little over four hundred dollars. We desire to raise this sum by the first of June. We desire to present this matter before our churches as we labor with them this spring, receiving either money, or pledges payable at the State Conference, and we earnestly hope our scattered brethren through the State will respond to this call by sending in either cash or their pledges to Bro. R. M. Kilgore, Washington, Iowa. If they want the truth preached in their vicinity it will be very necessary to have a tent; and the measure of their desire will be expressed by their liberality in responding to this call. We have not sufficient Systematic Benevolence to do this without seriously embarrassing the Conference. Our former tent was bought with means partly raised by our eastern brethren. The General Conference have taken the interest to supply us with labor for several years past. Let us show them that we have interest enough for ourselves and others to provide the means to make this labor effective without making them any additional trouble on this account. The General Conference are strongly in favor of our having a tent. We have an abundance of means among our brethren with which to purchase one. Shall we take hold promptly and have it upon the ground in June? Let your answers to this question come in the form of money and pledges.

Geo. I. Butler, } Iowa State Conf.
J. T. Mitchell, } Executive
H. Nicola, } Committee.

We hereby pledge ourselves to pay the sums set to our names for the purpose of buying a tent to be used by the Iowa Conference of S. D. Adventists:

George I. Butler, \$20.00; J. T. Mitchell, \$20.00; Henry Nicola, \$25.00; Mary Nicola, \$5.00; R. M. Kilgore, \$10.00; David Mousse, \$20.00.

REPORT FROM BRO. RODMAN.

We have been here now about six weeks. Have given in the time fifty-seven discourses, and visited nearly every family in the place, and some of them a number of times; also, some out of the place that were interested. Sickness among the people and bad weather hindered us from meeting at different times more than a week. There had been quite an interest to hear by nearly all, until the Methodist minister tried to show that the first-day was the Sabbath, and Bro. Haskell reviewed him. This strengthened the prejudice of some to that degree that they staid away from our meetings; but others came in, still interested to hear more on the truth, not being satisfied with the minister's reasons for Sunday-keeping; for he stated plainly that there was no direct command in the New Testament for keeping Sunday; but gave about the same reasons usually advanced for not keeping the day named in the fourth commandment, and observing another day in its stead, adding one or two reasons that I do not remember of ever having heard before,

why we should not keep the Sabbath of the fourth commandment, but a day not even mentioned in it, and for which, as he himself admitted, there is no command in the Bible:

1. Christ was Lord of the temple, and abolished it; hence, being Lord of the Sabbath, he changed it. But Bro. Haskell met, and showed the absurdity of, this reasoning, by referring to the fact, 1 Pet. iii, 6, that Abraham was lord of Sarah, which would show that Abraham could abolish, or destroy, Sarah.

2. One reason for Sunday-keeping was, Who knows but that Jesus told the disciples, when with them forty days after his resurrection, that Sunday was the Christian Sabbath? This was answered by Matt. xxiv, 20, where Jesus recognizes the Sabbath of the fourth commandment A. D. 70, as really as he does the seasons of the year.

Nearly all that were keeping the Sabbath, were confirmed, and some that before had not been able to decide what was truth on the question, saw the lack of Bible for Sunday, and, we hope, will obey the truth, and enjoy the liberty that David did when he said, "I will walk at liberty, for I seek thy precepts." Ps. cxix, 45.

The interest to hear remains good with the most that have attended our meetings, and I think others will yet embrace the truth, if those that have embraced it move in faithfulness, and keep up good courage. Bro. H. leaves to-day, duty calling him home. I remain another week, and then remove as appears right.

I hope to have the prayers of God's dear people, that I may know and do all his will cheerfully, and be among the saved at last. P. C. RODMAN.

Blakeville, N. H.

REPORT FROM BRO. FULLER.

Bro. J. W. Raymond and myself continued meetings at Woodhull, until Feb. 28. We had given fifteen discourses, with an increase of interest up to that time, and then we found the words of Rev. xii, 17, to be true. There is a church in the vicinity calling themselves Adventists. I cannot say first-day Adventists, for a part of them take the no-Sabbath and no-law position. But I am glad to say for the credit of the church, I think a small part take that position.

I cannot call them Age-to-come; for when one of their ministers would come and preach that doctrine, another would come and overthrow it.

A minister by the name of Marlatt, belonging to them, did all he could to oppose the Sabbath, by trying to put down the law of God. He came to the meetings occasionally until his wife acknowledged in public that she believed from what she had heard that God had a holy day, and she should examine for herself, and if she became satisfied it was the seventh day, she should keep it whether any of the rest did or not. Good decision. Eld. Marlatt did not attend again until their covenant meeting last seventh-day.

We were invited to lead their meeting. He came in very late, (not because he had far to come, for he lived but about eighty rods distant) and took no part in the meeting except in the business transactions. Some business was called up, and it was evident the Elder was hard to be suited. Deacon Baxter was in the chair. The Elder arose and said, "I request that my name be dropped from the church book." Deacon Shirley made the motion. It was seconded by the clerk, and he was dropped without comment. Two sisters followed, requesting to have their names dropped. It was done with dispatch. The chair then inquired if there was any more wishing to be dropped.

One sister, who has long felt she was crushed, took hold of the promises of God anew. Another who three months ago, requested that her name should be dropped, asked the clerk if it had been; finding it had not, she resolved to go on and serve the Lord with them.

But something very serious had happened. Several of the church had stated, even publicly, and repeatedly, that they were going to serve God hereafter by keeping all his commandments.

Something must be done. They could not stop the people from going to hear, nor could even some of them be stopped from believing and advocating the truths of God. What could be done? Eld. Marlatt's

father was trustee, and the school-house was of course under his control. I remember of hearing a full-grown boy, who, when any one did that which displeased him, would say, "I will tell father." Well, it is evident the Elder decided to "tell father." And "father" came between the afternoon and evening meetings and locked the house. Same spirit which commanded Paul not to teach any more in the name of Christ. Mr. Baker opened a private room for us the evening after first-day.

We had a quiet sitting together in the Lord, after which I took four names for the REVIEW and one for the Instructor.

It was decided to hold some meetings at East Woodhull, where we had held a few before. I would say to those who believe we have the truth, there is a responsibility upon you to live it out. Shall opposition, or reproach, or friends, or worldly interest, stand in your way? It is through much tribulation that you may expect to enter the kingdom of Heaven. Heaven belongs only to the self-denying, sacrificing, God-fearing, Christ-loving sons and daughters of the Lord Almighty. And we are made such by coming out from error, and darkness, and taking our stand on the broad platform of God's immortal truth.

Yours.

N. FULLER.

Wellsville, March 1, 1869.

DEERFIELD QUARTERLY MEETING.

THE Deerfield Quarterly Meeting Feb. 27, and 28, was a season of interest and profit to the church. A small attendance was expected on account of the severe storm just preceding the meeting; but in this we were as happily disappointed, as we were also surprised to meet with Elders Pierce and Ingraham.

Sabbath morning Elder Ingraham spoke to us on the subject of the night watches. As he brought forth out of the storehouse things new and old, we listened with interest to learn the meaning of the scriptures, the application of prophecy, and our position in the third watch. He brought to our minds the solemn changes that the fourth or morning watch would bring; that as the children of Israel were brought through the sea safe to the shore, so will deliverance come to God's people, and they will sing the song of Moses and the Lamb.

And as the Lord in the morning watch looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians; so will the morning watch of time's dreary night prove a time of trouble and destruction from the Lord unto the hosts of the wicked.

Sabbath afternoon Elder Pierce gave a discourse in which he laid before us the importance of striving to enter in at the straight gate, lest we soon be among the many ineffectual seekers who come after the Master has shut to the door.

Evening after the Sabbath Eld. Ingraham gave us a very touching sermon on the sufferings of Christ and his victories, exhorting us to arm ourselves with the same mind, that we may be able to stand the severe tests of the last days.

First-day morning we had a social meeting; and after a business session, Eld. Ingraham gave a discourse in which he explained why we claimed more light on prophecy than was manifest in past ages. Quite a number that came in to hear listened with good interest. —At this meeting two things were obvious, first, that there was a growing spirit of unity and kindly feeling, and second, that those who had been the most prominent and had drank the deepest of the bitter spirit of contention in Minnesota now stand on very difficult and dangerous ground; one already out of the church, another desiring to be, and still another where he must soon stand outside, and also beyond hope of help from the church.

While the hopeful condition of the many is encouraging to the church and the messengers, the sad condition of the few is a solemn warning to all who may be tainted with the same spirit. E. W. DARLING.

Faribault, Minn.

He calls to patience who is Patience itself; and He that gives the precept enforces it by his own example.

REPORT FROM BRO. LAWRENCE.

My last report was from Alma, Jan. 7. I spent three days in Alma, preached twice, and held one social meeting. Some here are trying to overcome. The 12th, Bro. and Sr. Marsh, and myself, came to Edenville. Here we spent one week, helped in the settlement of a matter that resulted in the expulsion of three from the church. I preached three times, held two church-meetings, and two social meetings, and baptized seven. On Wednesday evening I spoke to the church in Jay. Thursday evening spoke to a few in Williams, that were gathered for a prayer-meeting. After meeting I consulted them concerning giving lectures in that place. They expressed an anxiety to hear. I commenced with a good congregation until Tuesday evening at their regular prayer-meeting their preacher (Methodist) was present, and began to cry, Wolf, which frightened some. He appointed to preach on Thursday evening, and took for his text the first sentence of the fourth commandment, from which he tried to make out that the seventh day of creation was the first day of the week. He made such a perfect failure as to disgust the intelligent part of his congregation. I therefore concluded not to review him.

He gave notice to preach on Sunday on the coming of Christ, and took for his text, "Feed my lambs." He stated that the business of a shepherd was to feed the sheep and lambs, and watch the dogs and wolves. He believed Christ would come, but not in two thousand years. He quoted Peter's vision of the sheet let down, and thanked the Lord that now they could eat anything, thus making a chowder of unclean animals, and fowls, and everything, to feed his lambs with. He then quoted one or two texts to show that man was immortal. Thus ended his discourse on the second coming of Christ. I continued holding meetings here over four weeks, and some ten or twelve are keeping the Sabbath.

Being obliged to return home, I came to Jay, spoke to the church on Wednesday evening; The church in this place are making some advancement. But there is much yet for them to do. I arrived home the 5th, inst., after an absence of over eleven weeks.

R. J. LAWRENCE.

QUARTERLY MEETING IN OHIO.

Our Quarterly Meeting convened at Bowersville, O., at the commencement of the Sabbath, Feb. 20. Our beloved Bro. O. Mears, of Bowling Green, O., met with us, and proved a great help to the little church at this place. His testimony was timely, and well received by the brethren and sisters here. Our meeting continued until the evening after the 24th, holding ten meetings, besides attending to the ordinances on Sabbath afternoon. The result of the ordinance meeting was good. There was some interest outside, and we believe there was an impression made on some that will result in great good. May the Lord grant it.

There was a determination manifested on the part of some to start for the kingdom. We still need help. We must move out on the truth, and keep in harmony with the body, and keep pace with the message. Testimony No. 17 is received, and being read by the brethren. It is well received, and making a good impression. We hope that great good will result from the same. To the Lord be all the praise. Brethren, pray for us, that we may go through to Mount Zion, and that the work may move on here.

WM. COTTRELL.

Greene Co., Ohio.

Meetings in Minnesota.

There are numbers coming out to obey the truth in this place, and they are very anxious to have the REVIEW, INSTRUCTOR, &c. But there is a great destitution of money in these frontier regions. Only two years ago it was necessary to extend help to these people, from other parts of the State, to prevent starvation. The people are as fine, intelligent a class of citizens as one can meet anywhere; but a hard battle with frontier privations is their lot for the present, at least.

I never saw so much interest manifested by any, in

getting out to meeting, as I have seen here. Family after family are coming out to obey the truth, and they take hold promptly in our social and prayer meetings. They are throwing away tobacco and tea, just on the few hints we have thrown out in exhortation. The Spirit of the Lord is moving among the people. From all directions the cry comes in most urgently, "Come over and help us;" Would there were ten where now there is one, to labor in the wide harvest field. We ask our brethren to remember us; for the enemy is not idle. There have been several powerful efforts made to stop the work here, but by the blessing of God all have proved unsuccessful thus far.

Tanhassen, Minn.

F. W. MORSE.

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 Special 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. and Sr. Farnsworth.

DEAR BRETHREN AND SISTERS: We feel it a privilege, as well as duty, to speak to you through the REVIEW, which has so kindly offered us all a space, which we should certainly fill with short sketches of Christian experience, and in "exhorting one another, and so much the more as we see the day approaching." We love the REVIEW, and the truth which it brings out so clearly and solemnly from week to week. May it have success and prosperity in every respect. We are so glad to hear, from time to time, from those, especially, with whom we have formerly been acquainted, and to know that they still love the precious truth which has made our hearts one. We hope finally to meet in Heaven. This blessed hope cheers our hearts in the midst of our trials and afflictions here. We feel more and more like giving all for Christ, like consecrating ourselves with all we have fully to him. We have been led to closely examine our hearts, especially for a few months past, and have had a humbling sense of our many mistakes and errors, and do feel resolved to correct them all, the Lord being our helper. We have trembled in view of our great danger and the perils of these last days. But when almost ready to give up in despair of the mercy of Jesus, he has condescended to help and deliver us, and to-day we rejoice in him, and feel to praise his worthy name.

The Lord has, in great mercy, come very near to the little church in this place, for which we feel to praise his name. A little more than one year has passed since the Lord sent his dear servants here; and oh! what a good work was then commenced. Some who were in rebellion then, are now in perfect harmony with the body of Seventh-day Adventists, and are growing stronger and stronger in the way, especially since they had the privilege of attending the S. Lancaster, Mass., meetings in December, and there had the privilege of listening to the solemn truth, which was "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." Heb. iv, 12. We all felt that it did us much good, and were grateful for the great favor of hearing the word of the Lord. Our meetings here have been very interesting, especially since that meeting. Our dear children are all striving with us to serve the Lord. For this we are very grateful. And nearly all the children of Sabbath-keepers here have been brought to love Jesus, and are getting ready for his coming. They are always ready to speak and pray in our conference meetings, and are prompt to attend them rather than to go to places of amusement. It many times gives us courage to see all, both small and great, bow with humble reverence before God in our meetings, and nearly all the little ones have a few words of prayer to offer. This is the Lord's doing, and it is marvelous in our eyes. To the Lord we render all the praise, feeling we are so unworthy of the least of all his mercies. We feel that he has laid us under great obligation to love and serve him with all our hearts, yet fear we come short of all that zeal in his cause we ought to have in view of his great goodness toward us.

We rejoice for any evidence that the true Advent faith and hope are being revived in our hearts, and we mean to live out our faith before this generation more fully in the future than for a few years past. Let us all be faithful, and make sure work for the kingdom. All depends upon our cutting loose from the world, and making the service of the Lord our business continually. How can we bear the thought of coming

short of the prize at last? May we rather be willing to suffer his will, and endure to the end at any cost.

C. K., AND H. I. FARNSWORTH.

Washington, N. H.

From Bro. Pratt.

BRO. SMITH: As I seat myself for the first time to write a few lines for the REVIEW, I feel to say with the Psalmist, "What shall I render to the Lord for all his benefits toward me?" I will try to live in obedience to all his holy requirements. I want to have my affections set on heavenly things. I want to live more humble and more like my blessed Master, that I may be exalted in due time. This is not my abiding home. I want to be able to say with the Psalmist, Yea though I pass through the valley and shadow of death I will fear no evil; for thou art with me. Thy rod and thy staff they comfort me. I want to meet with all the faithful on Mount Zion where I can praise my Saviour face to face and behold his glories forever more.

OLIVER H. PRATT.

Monroe, Wis.

From Sr. Penniman.

DEAR BRETHREN AND SISTERS: As we have heretofore addressed you in our loneliness, and asked your sympathy and prayers, so now we call upon you to rejoice with us, and still pray for us. The Lord has been pleased in great kindness to send one of his ministers to proclaim present truth to our neighbors, and a little company of believers has been raised up to go with us to the heavenly country. Nearly two years we have lived as strangers and pilgrims, with none to sympathize with us in the hope of a soon-coming Redeemer. But the Lord has heard our cries, and answered us, and we feel abundantly paid for all our privations in the past.

Bro. Blanchard came here last November, and has faithfully and patiently declared to the people the whole counsel of God, and has, consequently, passed through the usual experience which our ministers have to endure. The truth cuts too close to suit the pharisaical multitude of the present age. The sword of the Spirit is too sharp; it severs too many idols; they cannot endure sound doctrine; and while a few humble souls, who weep for the departed glory of Zion, and dare to say, "Speak, Lord, for thy servant heareth," are called out to stand up as bold witnesses for the truth, the mass are indignant, and cry out, "Heresy, fanaticism, away with it," and so shut their eyes, lest they should see. Lord, have mercy upon those who profess thy name. Satan has marshaled his host against those who keep the commandments; but, blessed be God, they that be for us are more than they that be against us.

Once more we have meetings, and the Lord blesses us with his Spirit, so that we rejoice with exceeding great joy. To his holy name we give the praise, and wait for the coming of Jesus.

A. R. PENNIMAN.

Macoupin Co., Ill.

SR. C. WEBSTER writes from Gratiot Co., Mich.: I believe we are living in the last watch of time, when drowsiness is insensibly stealing over the inhabitants of the earth. My prayer is that the Lord will help us to awake, and get ready for his appearing. Oh! that we may adorn our profession by a well-ordered life and godly conversation. Often my heart is pained as some trifling conversation escapes my lips, and I am led to exclaim, Shall I ever overcome all my besetments, and be pure in the sight of my Heavenly Father?

"Since therefore I can hardly bear
What in myself I see,
How low, how vile, must I appear,
Most holy God, to thee."

A SINNER can do much evil but he can suffer none. A saint can suffer much evil but he will do none.

Obituary Notices.

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

DIED, in Arcada, Gratiot Co., Mich., March 1, 1869, of dropsy on the brain, Irving N., only child of Bro. Titus G. and sister Sybil A. Andrews, aged 7 months and 16 days. His parents, in their sorrow, have hope that when the Lifegiver comes he will come again from the land of the enemy, where pain will be unknown. Services by the writer on the funeral occasion. Spoke to an attentive congregation of some of the promises of God to his people. Text, Rev. xxii, 14.

S. E. SUTHERLAND.

The Review and Herald.

Battle Creek, Mich., Third-day, March 16, 1869.

To those who have ordered the picture representing Christ's agony in Gethsemane, we would say that we have not been able as yet to obtain them in sufficient quantity to fill the orders. When we do receive them, orders on hand will be filled, and other orders will be solicited. J. W.

Health Institute.

THE helpers at this Institute should be of the first class of laboring men and women. They should be intelligent, active, healthy, strong, willing, affable, kind-hearted, and self-sacrificing, Christians. This must be a work of benevolence from beginning to the end. Those of the above-named stamp, who for humanity's sake, and Christ's sake, wish to improve time and strength actively for moderate pay, may apply. Those who are destitute of these indispensable qualifications can hardly pay their board. Such need not apply.

The frequent application to me, by incompetent persons, for a place in the Institute to work for wages, or part work for their board, leads me to make this pointed statement of facts in the case.

JAMES WHITE.

Let it be Circulated.

"TESTIMONY relative to Marriage Duties and extremes in Health Reform." This is the title of a pamphlet just issued, which is not only worth reading, but important, especially to those who are afflicted with extreme views upon the subject of Health Reform. The pamphlet will be sent by mail, post paid, twelve copies for \$1.00, or ten cents single copy.

J. W.

Be Short.

WE all like to read reports from the brethren, and we wish there were twice as many given. But they must be short. The editor has excellent matter on hand in abundance, crowded out of the REVIEW by lengthy reports. Let the reports come in. But let them express only the important facts in the case, in as few words as will clearly express them. J. W.

THE P. O. address of A. R. Morse, is Battle Creek, Mich.

Testimony No. 17.

I HAVE just finished reading this very important publication, and cannot express my feelings of thankfulness to God for this means of "perfecting the saints." We live in "perilous times;" and oh! how much we need the guiding hand of our heavenly Father to conduct us safely through them all. As I read these kind reproofs and instructions, I felt like exclaiming with the Psalmist: "Happy is the people whose God is the Lord." But our God is holy, and the "pure in heart" alone shall see him. I pity those who can read these stirring appeals and exhortations to purity of action and of thought, and deny the Spirit of God in the gift. May the Lord bestow the spirit of discernment, of humility and obedience.

I do not suppose that, on so hasty a reading, I was able to discover every admonition that would apply to my own case; and yet I confess to be standing deeply reproved by the reading. I purpose to examine it more closely, and carefully note every sentence that I think the Spirit of God might send directly to me. I think that person is near to God indeed who cannot make out a somewhat lengthy "personal testimony" from this number.

It is fearful to think what would be our condition without these heaven-sent instructions! How alarmingly prevalent is self-deception. And while we pray the Lord to fulfill his promise, and send his Spirit to guide us into all truth (Jno. xvi, 13), may we not de-

spise its teachings, but ever be thankful that it is our privilege to have our errors corrected, and we be fitted through divine grace for a place in the "Holy City."

J. H. W.

Maine, Mar. 1, 1869.

Note from New Ipswich, N. H.

ANOTHER week has passed in my meetings here. I have now given fifteen lectures. The interest is as good as before, or even better. My congregation has been from sixty to one hundred and thirty, generally about seventy-five. Books go off freely. I have spoken three times on the Sabbath. Some have dropped off, but others have taken their places. I think there is a prospect of some good here. No special opposition as yet. I have had good freedom in preaching the word. I believe that the Lord has helped. Pray for us.

D. M. CANRIGHT.

March 8th.

Sin Shall Have an End.

SIN is an accursed thing, and never had a right to exist. There is not one particle of good to it. It is evil and only evil. It is the source of all sorrow and misery. It is a deceiver, an intruder, a usurper. It obtained a foothold in God's fair universe by fraud. It has acquired no rightful title by possession. It has marred and blasted every thing that it has touched. God has suffered it to exist long enough to let it show its exceeding sinfulness. He does not purpose that the addition which Satan has made to his perfect work shall eternally exist, to mar, and blast, and stain, and curse it. Sin has the right to be punished. God will give it its due. He has prepared fire for the Devil and his angels, and all wicked men shall share it with them. That fire shall devour all sinners, and with them death and sin.

J. N. A.

Signs and Wonders in the Heavens.

IT is manifest that all nature in these days is convulsed with signs, portents, and wonders. Grand meteoric showers, tempests, tornadoes, hurricanes, cyclones, belching volcanoes, awful sub-mundane fires, tremendous earthquakes, engulfing tidal waves, horrid monsters in preternatural shapes, great serpents, immense swarms of grasshoppers and other insects, and various other extraordinary physical phenomena indicate and portend remarkable events in every department of human history. If the ancient Greeks and Romans had seen these things going on in this way, they would have consulted the Augurs—they would have offered sacrifices to the gods. What do these things portend?—*Golden Censer.*

Can any one read Matt. xxiv, Mark xiii, and Luke xxi, and yet not know what these things mean? Ed

Monthly Meeting at Adams Center, N. Y.

IT was my privilege to enjoy the Monthly Meeting with the brethren in this place the first Sabbath and first-day in February. It was to me a solemn season. I trust it was an occasion of profit to those who were present. Nearly all present renewed their vows of consecration to God. I hope the revelations of the Judgment will show that some, at least, faithfully fulfill these vows. The day of God hastens greatly. May those who understand this great truth, keep it ever before their minds, and act as though it was to them a living reality.

J. N. ANDREWS.

Notice.

I WOULD like to take a small farm of from 40 to 80 acres, to work the coming season. If any brother has such a place, or knows of any one who has, they will please address me at Battle Creek, Mich.

W. A. TOWLE.

Homes in a New Country.

TO the brethren desiring homes in a new country, we would say that we are about forming a colony of Seventh-day Adventists to emigrate West. There is now a good opening for settlements in Northern Kansas, along the line of the Pacific Railroad. Good farming land can be obtained cheap on long credit, if desired. The soil and climate are adapted to all the grains,

grasses, and fruits, which are natural to our Northern and Middle States.

There is a good market for every thing that can be raised. We want brethren to join us who are in good standing in their several churches. We expect to leave Battle Creek about the first of May, and travel by railroad. Brethren can join us at different stations on the route, or they can have arrangements made for them, and join us in Kansas as soon as convenient.

For particulars, address, E. S. HAMLIN, Health Institute, Battle Creek, Mich.

Appointment Withdrawn.

ON account of important meeting at Battle Creek, next Sabbath, our appointment for Parkville is withdrawn.

URIAH SMITH,
WM. C. GAGE.

MICHIGAN CENTRAL RAILROAD.

On and after Dec. 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:20 A.M.	11:10 A.M.	5:25 P.M.	10:20 P.M.
Battle Creek,	1:45 P.M.	3:53 P.M.	11:03 P.M.	3:13 A.M.
Chicago, Arive,	9:05 P.M.	10:02 P.M.	6:30 A.M.	10:03 A.M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	5:00 A.M.	8:00 A.M.	4:30 P.M.	9:00 P.M.
Battle Creek,	12:03 P.M.	1:45 P.M.	10:03 P.M.	3:13 A.M.
Detroit, Arive,	5:55 P.M.	6:30 P.M.	3:45 A.M.	8:30 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

Appointments.

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

BRO. and Sr. White will spend Sabbath, March 20, with the church at Battle Creek. A general attendance from the region round about is desired.

ELDERS OF THE CHURCH.

THE next Quarterly Meeting of the church at Avon, Rock Co., Wis., will be held April 3 and 4, 1869. We should be glad to have brethren and sisters from other churches meet with us. Cannot Bro. T. M. Steward meet with us?

E. O. NELSON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. E. G. Stevenson 34-1, J. Pease 34-1, N. M. Richmond 34-12, I. C. Vaughan 33-17, E. Eaton 34-9, D. A. Owen 35-12, G. W. Baker 35-12, A. J. Marriott 35-12, C. H. Leach 35-12, O. McDaniels 35-12, T. L. Gilbert 34-11, Moses White 34-11, Josie Styles 34-11, Clemmy Corkins 34-11, Joseph Montgomery 34-11, J. W. Ditto 35-11, A. J. Douglas 35-11, S. A. Street 34-7, John Cole 34-1, L. Weisen 34-11, A. Maxson 34-12, P. Rumba 33-17, Jane Bullard 34-12, W. Caviness 34-1, J. Philo 34-12.
\$2.00 each. G. A. Gilbert 35-6, S. E. Taylor 35-11, L. S. Morrison 35-11, Isaiah Brown 35-11, Mrs. A. Reed 35-11, Miss Debbie Miller 35-11, Israel Artz 35-11, J. R. Whitham 34-11, A. A. Marks 34-1, D. Newcomb 34-3, W. Avery 35-1, A. A. Farnsworth 34-1, A. G. Pixley 34-19, J. Hinton 35-1, G. W. Strickland 35-21, Mrs. M. Webster 35-12, H. C. Crumb 35-1, G. E. Gregory 33-1, A. Erway 35-14, Jane P. Bowman 35-12, I. E. Parker 35-12, L. Van Horn 35-1, R. E. Moon 34-1.
Miscellaneous. R. H. Shelthous 50c 34-6, L. Y. Heller 35-12, 35-13, A. Christianson 50c 34-12, C. A. Haughey 5.00 39-10, C. Carpenter 3.00 33-9, G. Rathbun 5.00 35-9, R. Robins 3.00 34-4, Mrs. A. Smith 50c 34-12, B. Johnson 50c 34-12.

Books Sent by Mail.

Geo I Butler \$3.11, A. C. Gleason 3.00, N. S. Brigham 25c, A. King 25c, R. H. Shelthous 25c, E. Griffith 25c, L. H. Schellhous 50c, Mrs. L. Y. Heller 1.44, J. B. Lamson 50c, J. E. Simmonds 25c, A. Christianson 25c, A. W. Chaffee 25c, J. Pease 25c, W. Cottrell 75c, N. M. Richmond 1.00, E. H. Teft 25c, H. E. A. Demille 50c, B. A. Seal 25c, D. A. Owen 1.00, A. Wilbur 1.00, M. J. Bartholf 50c, W. Herald 75c, J. M. Mobler 25c, Mrs. I. H. Archer 50c, H. H. Trembley 60c, W. A. Hicks 40c, M. H. Brown 25c, G. W. Edwards 25c, F. D. Gilman 25c, A. G. Pixley 50c, C. Cartwright 30c, W. R. Irish 25c, R. W. Freer 50c, S. Vincent 50c, P. Devo 60c, L. Bartholomew 1.00, Mrs. L. A. Grover 75c, R. Town 25c, H. W. Lawrence 25c, J. Logan 25c, G. L. Holliday 25c, H. C. Crumb 1.50, Wm. Boynton 5.00, B. Johnson 1.50, J. B. Ingalls 50c, L. B. Hoyt 72c, J. W. Irish 25c, D. Vaughan 25c, R. Wilson 25c, P. W. Baker 25c, W. Caviness 25c, E. Green 1.00, T. S. Harris 25c, M. S. Flink 25c, L. J. Hall 4.00, H. P. Wakefield 25c, A. M. Smith 88c, C. L. Boardman 25c, A. B. Brant 25c, E. O. Nelson 50c, M. M. Judson 25c, W. H. Ball 50c, E. M. Crandall 45c, C. E. Green 25c, J. M. Lowrey 25c, C. D. Cook 1.00, J. E. Harris 25c, J. E. French 1.00, D. Honeywell 50c, R. R. Moon 1.14, H. C. McDermott 2.75.

Cash Received on Account.

R. F. Andrews \$24.00, S. Pierce 5.00, W. Hill 1.50.

General Conference Missionary Fund.
B. Landon \$2.00, P. C. & Eunice Truman 11.68.

Receipts for Benevolent Fund.

P. Scarborough Jr \$5.00.