

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*.

THE HEAVENLY HOME,

Would you have a home in Heaven,
With the holy, pure, and good—
Those whose sins are all forgiven,
Washed away in Christ's own blood?

Would you drink of that pure river,
Flowing from God's holy throne?
Bask in Jesus' smiles forever—
From his presence never roam?

Would you enter that blest city,
Tread its streets of burnished gold,
Gaze upon its wondrous beauty,
Share its joys, and wealth untold?

Would you mount fair Zion's height,
Pluck its never-fading flowers,
Bask in scenes of pure delight,
Found in those ambrosial bowers?

Would you join the angel choir
In ascribing praise to God?
Let these themes thy soul inspire,
While you pass beneath the rod.

Put away all evil speaking;
All hypocrisy and guile;
If you are the kingdom seeking,
Flee from all that would defile.

With a humble mind press on;
Upward bend your earnest gaze;
Pause not to heed the world's cold frown,
Go not in their sinful ways.

With thine eye fixed on the prize,
Keep within the narrow road,
Till the Lord from yonder skies,
Take you up to his abode.

MARY E. GUILFORD.

Eric Co., Ohio.

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.

MOSES.

(Concluded.)

MOSES'S CHOICE.

ONE event in the life of Moses is especially worthy of our admiration. When he had arrived at mature manhood, he determined no longer to be called the son of Pharaoh's daughter. This was not the wild enthusiasm of thoughtless youth, nor the act of a man who has followed evil ways till remorse and anguish fill his soul with bitterness. The decision was not made in the heat of youth, nor in the moroseness of old age. It was the act of a man in the prime of life, and in the full vigor of his mental powers.

What, therefore, could have prompted this extraor-

inary step? Was it ambition? He vacated the most honorable position in Egypt. Was it the love of money? He chose poverty in exchange for wealth. Was it the love of pleasure? He voluntarily chose affliction and sorrow. But did vain-glorious thoughts prompt this action? If so, they led Moses in a direction which could not gratify them. He made himself a subject of reproach. Everybody laughed at his folly. His name was despised. He was counted a fool, a fanatic, an enthusiast, a maniac.

What was the object of Moses's choice? He chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season. What a choice! For this he descended from his high dignity in the court of Pharaoh. For this he severed every earthly tie. He gave up literally everything that he had, that he might have the privilege of suffering with the people of God. Here stands revealed the character of the true soldier. Here is courage, decision, energy, self-sacrifice.

He preferred affliction with the people of God to the pleasures of sin. This was not the choice of some poor beggar who had it not in his power to taste the pleasures of sin; but the choice of a man who had every pleasure of sin within his reach; nay, who was so surrounded with them that he could only avoid them by the utmost care. He had observed the pleasures of sin, and knew what they were. He knew their enticing power. He knew also their miserable deception. He knew that they were only for a season. He knew that they ended in disappointment, remorse, and ruin. He saw that the end of these things is death. His mother's faithful instruction remained in his mind, and he did not forget it, nor depart from it.

But what a condition were the people placed in at the time when Moses made this remarkable choice. They were in the most abject bondage. They had no rights which an Egyptian was bound to respect. They were ground into the dust. They were treated with cruel indignities. Their condition was, to all human appearance, one of hopeless misery.

Never was conduct more inexplicable to human judgment than the descent of Moses from the royal family of Egypt to the lot of the Hebrew people. Here was a sacrifice such as only a very few have ever, in the whole period of 6000 years, had an opportunity to make.

Yet Moses was no fanatic. He did not act from wild excitement. He made deliberate calculations, and then acted with calm, but decisive, steadfastness. He had faith in God sufficient to make the future a reality, and to give it a tangible form. What he had heard respecting the recompense of the reward, he believed in his heart. He saw that he could not have both worlds. He decided which one to choose, and then wavered not in his choice. He had no reserve to make. Everything was given cheerfully for that one grand object.

He esteemed the reproach of Christ greater riches than the treasures of Egypt. How different the estimate of Moses from that of the rest of mankind. What everybody despised, that Moses eagerly embraced. What others would not accept on any term, that Moses purchased at the expense of his earthly all. The reproach of Christ! What a commodity to

be esteemed valuable! Yet it was even this which Moses so earnestly sought to make his own.

Was the man beside himself? No; indeed. He was a better financier than the rest of men. He could look into the future, and foresee coming events. One grand secret of financial success is to find what property is to be valuable by-and-by. When a man is able to determine this, he sells his property, and invests in that which he foresees will become valuable after a time. If this is esteemed by others almost worthless, he makes an investment that brings him a fortune.

Now this was just what Moses did. He found stock offered in the market which no one would purchase. He saw that the time must come when this stock would be of infinite value. He knew there could be no failure; for the promise of God, backed by his oath, was pledged in the case. When he had satisfied his own mind respecting the security, he acted like a business man. He had a large estate in possession, and a greater one in prospect. The riches of Egypt were his. Its honors were within his grasp. Its pleasures were all within his power. Everything that the world could give laid at Moses's feet. But he had found something better. He had discovered infinite value in something despised by all the world.

The reproach of Christ was a kind of stock that had no value at all in the market. Men would not take it at any price. But in this very commodity Moses determined to invest everything he had. Riches, honor, the pleasures of this life, all that he held dear, he sold to the highest bidder, or rather, he gave up to those who wished them, and then invested his all in the reproach of Christ. See him fleeing out of Egypt. What had he left of all his earthly greatness? Nothing. He was fleeing for his life. He had separated himself from the royal family. He had allied himself to the despised Hebrew slaves. He had given up as great earthly possessions as it was ever man's lot to give up. What had he in exchange? The reproach of Christ. Yes; he had the reproach of Christ. He had invested largely in it. Satan told him he was a fool. Unbelief gave terrible power to the temptation. The reproach of Christ was a present and painful reality. The time when it should become valuable seemed very far distant.

Humiliation, anguish, and distress, were before him. But we have no evidence that Moses regretted his choice, or even swerved from the grand object which he had set before him. A long life of toil, of burden-bearing, and of affliction, was before him. But he was faithful in the work of God till his discharge was granted.

The time is at hand when the rebuke of the people of God shall be taken away from off the earth. Isa. xxv, 8. Then the reproach of Christ will be changed to infinite honor and exaltation. Pre-eminent among the saints of God shall stand Moses, the man whose heart was steadfast in the service of his Master. The reproach of Christ shall then be found of infinite value. The shame shall be turned to honor. Ignominy shall be transformed to glory and majesty. When the righteous man is thus exalted to honor, every man shall wish that he also had invested in the reproach of Christ. But there will then be none of that stock in the market. It has become of infinite

value, and there is no longer any of it to be had.

This grand change respecting the reproach of Christ shall plainly be witnessed. It is only a question of time. When it comes, those who have invested all in this despised commodity shall find themselves rich beyond expression. Let us thank God that the reproach of Christ is still to be shared. That there is still time for us to take some part of it for ourselves; and when Moses shall be honored before the whole universe may we have a humble part with him.

THE UNSELFISH CHARACTER OF MOSES.

Our divine Redeemer presents the example of a perfectly unselfish life. The lives of good men recorded in the Scriptures are unselfish in proportion as they drink into his Spirit, and imitate his example. Moses presents as perfect an example of self-forgetfulness as the grace of God has ever raised up in the family of fallen man. When he renounced his connection with the family of Pharaoh, he gave up, not only the worldly interests which he possessed, but with those interests he seems to have surrendered also the love of self-interest. At all events, we may trace his whole career without finding one act of self-seeking, while the whole path is strewn with acts of self-forgetfulness, and disinterested benevolence. Had Moses been thus disposed, he had the most ample opportunities to aggrandize himself and family, and to acquire immense riches. But there was never a time when Moses gave evidence of using power, or taking that high position which he had to fill, except from constraint, and with evident regret. Honor from men was never sought by Moses. His brother Aaron was called to the priesthood, and his sons after him. This made them next in dignity, if not equal, to that family in Israel that were to be the progenitors of the Messiah. But the family of Moses was only equal in dignity to the common Levites. They were never honored with any office that raised them above the other members of the tribe of Levi; they were never enriched with any endowments; in a word, they were never raised from obscurity, only as the family of such a husband and father must have been an object of interest to the people of Israel. But it is worthy of notice that not one feature of the law of Moses, or one provision of his whole system, was formed to benefit either himself, or his family. There is barely one instance in which Moses's part is spoken of, and it is so small an item that it seems to make the matter the more conspicuous. When Aaron was induced into the priesthood, Moses was to act as the consecrating priest. And the law prescribed that the wave breast of one offering on that occasion should be Moses's part. Ex. xxix, 26. We read often enough of the provision for Aaron and his sons, but this one item, on one single occasion, is, if rightly remembered, the only instance in which Moses ever prescribed anything for himself or family. All power was in his hands, yet not one particle was ever conferred on his sons. He could have conferred honor and dignity upon his family, but he left them in the lowly walks of common life. He could have turned immense revenues into their houses, but it does not appear that he ever thus acted, even in the smallest thing. When the man of God had finished his labor for Israel, and left them to ascend the mount and die, he had no worldly estate to settle. He had no feuds among his sons to deplore in their grasping the wealth of their father. He left them in that honorable poverty and obscurity which reflect upon the father and the son the highest admiration of mankind.

When Moses was told by the Lord that he would destroy that idolatrous people, and make of him a great nation to take their place, how the disinterested benevolence of Moses shines forth. He wants nothing for himself. He only asks for the honor of God, and the salvation of the people to be secured, and if it be necessary for the accomplishment of this, he asks that himself may be blotted from the book of life. The disinterestedness of Moses is only surpassed by that of the Son of God. How the grace of God was manifested in his servant Moses. How the same grace might make us examples of unselfishness, if we only had it as we should.

MOSES AS A SHEPHERD.

The transition from the palace of Pharaoh to the humble life of a shepherd was very great indeed. In the place of earthly grandeur, he had lowly surroundings in everything. The flatteries that thronged his path were all gone. The royal dainties also were left in Egypt. In the place of the vanities of earth there were plain, humble realities of life for his portion.

Moses was not one of the helpless kind of men. He had been brought up with royal dignity, but it had not deprived him of the capacity to earn his own bread. He was not a man to sit down in hopeless despondency, and say it was no use to try. He had thought himself called of God to deliver Israel. He had made an attempt in that direction. The effort was a perfect failure. Not only did he fail, but in his failing he lost all that he had, wealth, rank, friends, home. All of earth was forfeited, and he had no alternative but to flee for his life.

This man, who probably could have ascended the Egyptian throne, was now become a humble shepherd in the deserts of Arabia, near the base of Sinai. Forty years of his life were spent in this humble calling. His old friends in Egypt, at least such of them as were only men of this world, undoubtedly expressed their regret that Moses had thrown himself away; that such a splendid genius, with such an opening before him as few men ever have, should have thrown everything away. Even his brethren in Egypt, who were toiling in servitude, must have felt great, perhaps I should say, bitter, disappointment at the sudden flight of Moses. Without doubt, they not only knew that he was of Hebrew parents, but the circumstances of his case must have pointed him out as the long-hoped-for deliverer. But he had fled for life, and their cause was now one of utter darkness and gloom.

So men must have reasoned. Little did they comprehend of the purpose of God. A life in the court of Pharaoh was not the place to complete his training for the great work of delivering Israel. The providence of God had removed Moses to a higher and nobler school, on purpose to complete his education for the great work of leading Israel to Canaan.

Moses had learned all that human wisdom could teach him. Now he must be trained in a school where God and his angels should teach him lessons, and where Satan also should wage fierce warfare with him, and where he should have time to look into his own heart. Men cannot labor in the cause of God till they have had deep experience in the things of God, and have suffered the fierce assaults of the great Adversary. Here they learn humility, patience, submission to God, poverty of spirit, and, finally, all the excellent graces of the Spirit of God.

Forty years of this schooling was granted to Moses. His life of a shepherd in the desert of Sinai, gave him ample time for communion with God, which we may be sure he faithfully improved. As no man can lead others out of difficulty without being himself subject to the like, we may be sure that Satan was permitted to buffet Moses with fierce and cruel temptations. The grandeur of Egyptian royalty was more than once held before Moses in contrast with the humble life which he then led. In fact, everything that could make him discontented, or cause him to murmur against God, was suggested to his mind. How much of anguish Moses endured is not recorded, indeed, but the result of his forty years' life in the wilderness shows how thorough a preparation it was for the good work before him. He died to self. If he thought himself somewhat before, now he was only dust and ashes.

The hour of deliverance to Israel from Egypt came at last. The man to lead forth the people was prepared for the task. The angel of God appeared in a burning bush, and gave him his great commission. Forty years before, Moses thought himself competent to the task, and entered upon it, only to meet the bitterest disappointment. Now when he is really prepared for the work, so deep is his self-abasement that he begs of the Lord to send some other and more suitable person. We may be sure that Moses had wisely improved this forty years of lowly shepherd life.

THE CONTRAST IN MOSES'S ESTIMATE OF HIMSELF AT TWO EPOCHS IN HIS LIFE.

When Moses had completed the fortieth year of his life he was in every respect a man of great accomplishments. He was mighty in word and in deed. He had all the treasures of earthly knowledge, and he had judgment and mental capacity to use that knowledge to the best advantage. If we can believe the Jewish historians he was a warrior and a statesman renowned in the management of the affairs of Egypt. That he possessed talents of the highest order his life sufficiently attests. He was also a man that feared God, in the midst of all the wickedness by which he was surrounded. He showed the depth of his religious principles by his decision to be called no longer the son of Pharaoh's daughter. He had in his heart a strong conviction that God had called him to deliver Israel. So fully did this feeling possess his soul that he set himself about the work; "for he supposed his brethren would have understood how that God by his hand would deliver them." Acts vii, 22-25. He had every earthly qualification for the work; he had also in his character a solid foundation of moral worth. He was a man who both loved and feared God. He thought himself competent to the work, and so urgent did the case appear that he set himself to the performance of the task. But the hour for deliverance had not come; and Moses, God's chosen instrument, was not yet ready for the work. His attempt to relieve his brethren ended in disastrous failure. He had no alternative but to flee for life.

But the end of a second period of forty years, the time for Israel's deliverance had arrived. The man chosen of God was now ready for the work. He had learned humility, self-denial, patience, submission to God, poverty of spirit, and in a word he had become, in a most eminent sense, a man of God. His self-sufficiency was all gone. He had lost sight of his own strength. He no longer depended on his own great capacity. He was humble as a child. Now in God's sight he was really fitted for the greatest task ever assigned to mortal man.

And he was honored with a call so majestic in the display of the glory of the angel of God, that he could not doubt it as a call from God. Yet so fully did he know his own weakness, and so deeply did he realize his own lack of the grace of God, that he begged with the utmost sincerity and earnestness that God would select some other and fitter instrument for the great work. The humility of Moses ought to teach us a good lesson. He was the only man in the world who had either the natural ability, or the deep experience in the things of God, that was requisite for this great task. Yet in his own eyes how small did he appear. We may know when we have exalted views of ourselves, that it is simply because we lack the grace of God that such feelings have a place in our hearts. When we have really learned of Christ, who is meek and lowly in heart, we ourselves shall be meek and lowly also.

MOSES'S DISAPPOINTMENT.

The lives of most, if not all, the servants of God have been marked with humility and disappointment. John the Baptist ended his career as the forerunner of the Messiah, by being cast into prison, whence he never came out alive. This was so great a trial of his faith that he had to send two of his disciples to ask Jesus if he really was the Messiah. Elijah, after the mighty manifestation of God's power at Carmel, in the descent of the fire, and then in the coming of the great rain, after the terrible drouth of three and a half years, evidently hoped for the reformation of Ahab and his court. He ran before Ahab to Jezreel, and there awaited the result in the royal family, as Ahab should relate the good event which he had witnessed. He did not have to wait long. Ahab wavered between good and evil, though always ending in evil. Jezebel was always ready for a prompt decision in favor of crime and transgression. She sent Elijah a message, swearing by the gods, whose prophets he had slain, that he, on the morrow, should share their fate. This cruel answer, coming at the very moment when Elijah had the highest hopes of reformation in the court of Jezreel, had the effect to completely unman him. He arose and fled for life. It is the only exhibition of the weakness

of human nature that is presented in the record of his life. How powerless Jezebel really was to harm this mighty man of God, was seen afterward when her son sent three bands, of fifty men each, to take him. But Elijah, for the moment, forgot his strength in God, and remembered only his own weakness. Perhaps such a humiliation was absolutely necessary after the mighty triumph he had witnessed. So with John the Baptist. He needed, after such a work as he had wrought, time and space to reflect upon his own weakness, and to abase himself in the dust before God.

When Moses left the court of Pharaoh to join himself to the people of God, there was nothing so well calculated to prepare him for the great work of his life, as bitter disappointment. So this was his first experience. He would have entered upon the deliverance of Israel. His efforts were in many respects a perfect failure. He had this humiliating fact prominent in his mind as he fled into the wilderness of Midian. It was an excellent introduction to his lowly life as a shepherd. "Not by might, nor power," *i. e.* human strength and greatness, "but by my Spirit, saith the Lord of hosts." Zech. iv, 6. This was the lesson for Moses to learn. It was a severe lesson, but it was thoroughly learned. Moses had too much of the fear of God before his eyes to yield to that bitter spirit of reflection upon God, that Satan can so effectually stir up in the heart of that man who is but partially converted to God.

He bowed his whole soul before God. The valley of humiliation became not merely his place of resort; it was his place of constant abode. We can judge of what was wrought for Moses in the land of Midian, by the state of mind in which he left it to return to Egypt. He might have spent his forty years of lowly shepherd life in bitter regret for the royal honors of Egypt he had relinquished, and in uttering words of unreconciliation and murmuring against God for the utter failure of his well-meant endeavor to deliver Israel. But he had a nobler kind of employment there. He communed with his own heart and was still. He communed with the Spirit of God till he drank deeply into the heavenly graces. He walked before God with such singleness of heart that he enjoyed the care of the angels of God, and at last beheld them with his own eyes. That lowly life of a shepherd fitted him to be the shepherd of the flock of God. It was a part of his life to which memory must have gratefully returned as he bore the crushing burden of Israel's rebellion in the wilderness. His disappointment was made of exceeding profit to him. Why not we profit by this lesson?

J. N. ANDREWS.

HUMILITY.

Is opposed to pride. "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." "For God resisteth the proud and giveth grace to the humble." Humility consists in having low thoughts of ourselves, with a deep sense of our unworthiness in the sight of the Lord. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves."

This excellent grace leads us to a consideration of our weakness, and teaches us to trust for strength and help in Him who hath said, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Humility is pleasing to God, and prepares us for receiving further degrees of fellowship with him, and blessings from his bountiful hand. "The fear of the Lord is the instruction of wisdom; and before honor is humility." By it, accompanied with the fear of the Lord, "are riches and honor and life." And what more can we desire? Alas! for man, poor, fallen man, that his heart is so lifted up, and prone to haughtiness. Alas! that it is a characteristic of so many who profess the religion of the Man of Calvary. Oh! that we all might heed the exhortation, "Be clothed with humility." Then might we in some small degree, in thought and deed imitate Him "who humbleth himself to behold the things that are in Heaven and in the earth." And in some measure should we follow the example of the blessed Saviour, "Who, being in the form of God, thought it not

robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Says the apostle, "Let this mind be in you, which was also in Christ." Phil. ii, 5.

It is not for us to ask God to humble us, as some do. It were better, however, that we be humbled by afflictions and judgments, God's means of humbling men (Deut. viii, 2, 3; Dan. iv, 25-37) than to be destitute of humility. This is a work for us to do by divine aid. "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. v, 6.

By searching the sacred Scriptures, we learn that men humble themselves when they are led to a thorough consideration of their sins, a repentance of, and turning from, them, and a cheerful submission to God. Please read 2 Chron. xxxii, 26; xxxiii, 12; xxxiv, 27; Jonah iii. With such humility God is well pleased.

"For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii, 15.

Dear brethren and sisters, may we be able to repent of all our sins. May not one be left unconfessed and unforsaken, to shut us from the favor and presence of God—to forever close the golden gates of the New Jerusalem against us. Those gates will open to the righteous nation, to those who keep the commandments of God. To be commandment-keepers, we must keep them all; but we are commandment-breakers if we break but one.

Oh! then, may we not fail to obey God in all things; may we not lose the crown of life; may we not lose the privilege of sitting with Jesus on his throne of unending glory, of seeing all the redeemed saints, and mingling our voices with theirs in the song of endless joy. Oh, enrapturing thought! Oh, soul-supporting hope! Can we be there? Shall we be there to suffer and die no more? Shall we meet all the blood-washed throng, to live and reign with them forever and ever? Yes, weary pilgrim, we may. Praise God! Then let us hope on, let us toil on and suffer on, till the Master come.

A. S. HUTCHINS.

SOME MIXED.

BRO. SMITH: I send you a brief synopsis of a discourse against the Sabbath; delivered in this place by Eld. White, Methodist from Wayland, in which you will see some mixing, and crowding of time, in order to get rid of the seventh-day Sabbath.

Text, the ten commandments, Ex. xx. These are just as binding on us, as on our forefathers. But there is a diversity of opinion in regard to the day. God gave the Sabbath in commemoration of creation week. But we can not tell whether it was a week of days, or of years, or of a thousand years, or of indefinite periods of time. Sufficient for us to say, is, that it was six periods of time; and we are commanded to keep the seventh-day Sabbath in commemoration of that event.

Abraham, Enoch, and others, kept it till the exode. God then recorded it on stone at Sinai, and we are in duty bound to obey it.

But history says that the children of Israel left Egypt on Thursday, and Moses commanded them to keep that day in commemoration of that event. And therefore that day [Thursday] was kept as the Sabbath till Christ abolished it on the cross, and established the first-day as the Christian Sabbath.

Paul was converted before Christ's ascension, and preached as his manner was on the Jewish Sabbath, [Thursday] Acts xiii, 14-43; xxi, 18; xvii, 2, 3; xviii, 4-11; but after the Christian church was established, [at Pentecost] he immediately celebrated the first day of the week. Acts xx, 7; 1 Cor. xvi, 2.

The Jews are bound to keep the old law now until they are converted to Christ. And to keep the same day [seventh] that Abraham kept, and they have always kept that day. Here he got so mixed up that he could not find which day they did keep, Thursday

or Saturday; and therefore it was a hard matter to tell which day is the day after the Sabbath, on which the Lord arose. But of this he was certain that we are in duty bound to keep the day that the laws of the land set apart, and therefore we, as a Christian nation, must keep Sunday, the glorious day on which our Saviour arose.

So according to this, Christ was crucified Wednesday, the day before the Jewish Sabbath [Thursday]. And the third day after the Sabbath [Thursday], he arose very early in the morning, on the first day of the week, making him rest in the tomb part of five days, and abolish two weekly Sabbaths, which God never claimed to have, and making God's law a mass of contradiction and nonsense.

Again there are only fifty-three days from the crucifixion to Pentecost. And Paul preached eighty-four Sabbaths, taking one year and seven months' time to do it in. How could he crowd in so much preaching and time, before the church was established at Pentecost? Truly none but one of Ezekiel's foxes could so pack time, Eze. xiii, 4, 5, and make Paul preach Christ before he was called; for the first testimony we have of Paul or Saul, is his consenting to the death of one of the church's deacons, Acts viii, 1, and his conversion is after that. Acts ix, 1-18.

Would it not be proper to say with Ezekiel, "They have hid their eyes from my Sabbaths, and I am profaned among them. And the prophets have daubed their wall with untempered mortar," Eze. xxii, 26, 28.

P. STRONG.

SELF-DENIAL AND PERSEVERANCE.

God calls upon his people to exercise self-denial. Nothing short of a full and complete sacrifice will he accept. He demands all that we have and are, yea, life itself. Does it seem unreasonable? If so, consider that he requires but his own. Besides this, we owe a great debt which could only be paid by the precious blood of Christ. God cannot bid us deny ourselves more for him than he has done for us. Is reproach for Christ so intolerable that we cannot endure it? Christ had more honor at stake than poor, sinful man dare pretend to have. He "thought it not robbery to be equal with God, but made himself of no reputation."

Is it pain or suffering that we are afraid of? Oh! look up to the cross, or back to the garden of Gethsemane, and behold the blessed Jesus, agonizing under the weight of the sins of the whole world. See him nailed to the cross. Oh! let us willingly take up our own little cross, thanking God that he has made one so light and easy, when Christ bore one for us so heavy.

God is willing to recompense us for all that we do for the truth. "I reckon," says Paul, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." "Whoever," says Christ, "will come after me, let him take up his cross and follow me." Another, with Simon of Cyrene, may be compelled to carry Christ's cross a little way; but we find the self-denying soul will stoop willingly to receive the burthen for Christ's sake.

This may seem a hard work, this taking up the cross daily, this praying always, this watching night and day, and never laying aside our armor, nor indulging ourselves, nor ceasing in our patient waiting on God. Unless we take God at his word, and believe he means just what he says, and that what he promises he certainly will perform, we shall be overcome. The little remnant needs to put on firm resolution. Let us bear in mind that God and angels are spectators, observing our self-denial and perseverance, and quit ourselves like children of the Most High in the work of overcoming.

Jesus, our blessed mediator, has not forsaken his little flock. He sees every proof of our love for him, and our zeal in battling with the powers of darkness. As the time grows short, the wrath of the enemy increases, and he will try to overcome the remnant of Israel, who keep the commandments of God, and have the testimony of Jesus. But, thank God, deliverance is sure. We have the promise of final victory. This waiting company shall see Jesus when he comes, and will stand with him on Mount Zion.

Conn.

E. E. STURGES.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 23, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II (CONTINUED).

VERSE 44. And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 45. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

We here reach the climax of this stupendous prophecy; and when Time in his onward flight shall bring us to the sublime scene here predicted, we shall have reached the end of human history. The kingdom of God! grand terminus of this world's sad, degenerate, and changing, career! Transporting change, from gloom to glory, from strife to peace, from sin to holiness, from death to life, from tyranny and oppression to the happy freedom, and blessed privileges of a heavenly kingdom! Glorious transition, from weakness to strength, from the changing, the temporary, and decaying, to the immutable and eternal.

But when is this kingdom to be established? May we hope for an answer to an inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance; and herein is seen the surpassing value of this heavenly boon. We do not say that the exact time is revealed either in this or any other prophecy; but so near an approximation is given, that the generation which is to see its establishment, may mark, unerringly, its approach, and make that preparation which will entitle them to share in all its glories.

As already explained, we are brought down by verses 41-43 this side of the division of the Roman empire into ten kingdoms; which division was accomplished, according to Bishop Lloyd, in A. D. 483. The kings, or kingdoms, in the days of which the God of Heaven is to set up his kingdom, are evidently these kingdoms which arose out of the Roman empire. Then the kingdom of God here brought to view could not have been set up, as is popularly claimed, in connection with the first advent of Christ, four hundred and fifty years before. This one consideration is sufficient to forever disprove the view that the kingdom of God which constitutes the fifth kingdom of this series brought to view in Dan. ii, was set up at the commencement of the Christian era. But a thought more may be in place.

1. This kingdom, then, could not have been set up at Christ's first advent, because it is not to exist contemporaneously with earthly governments, but to succeed them. As the second kingdom succeeded the first, the third the second, the fourth the third, by violence and overthrow, so the fifth succeeds the fourth. It does not exist at the same time with it. The fourth kingdom is first destroyed, the fragments are removed away, the territory is cleared, and then the fifth is established as a succeeding kingdom in the order of time. But the church has existed contemporaneously with earthly governments ever since earthly governments were formed. There was a church in Abel's day, in Enoch's, in Noah's, in Abraham's, and so on to the present. No; the church is not the stone that smote the image upon the feet. It existed too early in point of time, and the work in which it is engaged, is not that of smiting and overthrowing earthly governments.

2. The fifth kingdom is introduced by the stone smiting the image. What part of the image does the stone smite? Ans. The feet and toes. But these were not developed until four centuries and a half after the crucifixion of Christ. The image was, at the time of the

crucifixion, only developed to the thighs, and if the kingdom of God was there set up, if there the stone smote the image, it smote it upon the thighs, not upon the feet, where the prophecys it. peels

3. The stone that smites the image is cut out of the mountain without hands. The margin reads, "which was not in hand." This shows that the smiting is not done by an agent acting for another, not by the church, for instance, in the hands of Christ; but it is a work which the Lord does by his own divine power without any human agency.

4. Again, the kingdom of God is placed before the church as a matter of hope. The Lord did not teach his disciples a prayer which in two or three years was to become obsolete. The petition may as appropriately ascend from the lips of the patient waiting flock in these last days, as from the lips of his first disciples, "Thy kingdom come."

5. We have plain scripture declarations to establish the following propositions: (1.) That the kingdom was still future at the time of our Lord's last passover. Matt. xxvi, 26. (2.) That Christ did not set it up before his ascension. Acts i, 6. (3.) That flesh and blood cannot inherit it. 1 Cor. xv, 50. (4.) That it is a matter of promise to the apostles, and is so to those that love God. Jas. ii, 5. (5.) That it is promised in the future to the little flock. Luke xii, 82. (6.) That through much tribulation the saints are to enter therein. Acts xiv, 22. (7.) That it is to be set up when Christ shall judge the living and the dead, 2 Tim. iv, i; and (8.) That this is to be when he shall come in his glory with all his holy angles. Matt. xxv, 31-34.

But it may be asked, Is not the expression, kingdom of Heaven, used in the New Testament in reference to the church? It may be. It does not come within the province of a brief comment on Dan. ii, 44, to explain the meaning of the expression, kingdom of Heaven, in the New Testament. Provided it could be shown that it there refers every time to the church, it would by no means prove the church to be the kingdom spoken of here in Daniel. Our object is to ascertain what constitutes the kingdom here brought to view; and we have seen that the prophecy utterly forbids our applying it to the church; inasmuch as by the terms of the prophecy, we are prohibited from looking for it, till four hundred and eighty-three years this side the first advent of Christ, and there are indubitable proofs that it is still future. We will therefore only say in regard to the expression in the New Testament, that it sometimes refers to the future literal kingdom, sometimes to the work of grace on the hearts of believers, and the spread of the gospel. But these latter are only elementary principles of the kingdom, and operate in view of, and in reference to, that which is to be established in the future.

It may be objected again, that when the stone smites the image, the iron, the brass, silver, and gold are broken to pieces together; hence the stone must have smitten the image when all these parts were in existence. In reply to which, we ask, What is meant by their being broken to pieces together? Does it mean that the same persons who constituted the kingdom of gold would be alive when the image was dashed to pieces? No; else the image covers but the duration of a single generation. Does it mean that that would be a ruling kingdom? No; for there is a succession of kingdoms down to the fourth. Supposing, then, that the fifth kingdom was set up at the first advent, how was the brass, silver, and gold, in existence then any more than at the present day? Does it refer to the time of the second resurrection, when all these wicked nations will be raised to life? No; for the destruction of earthly governments in this present state, which is symbolized by the smiting of the image, certainly takes place at the end of this dispensation; and in the second resurrection people are not distinguished into nationalities.

No objection really exists in the point under consideration; for all the kingdoms symbolized by the image are, in a certain sense, still in existence. Chaldea and Assyria are still the first division of the image, Media and Persia, the second, Macedonia, Greece, Thrace, Asia minor, and Egypt, the third. Political life, and dominion, it is true, have passed from one to the other, till it is all, so far as the image is concerned,

now concentrated in the divisions of the fourth kingdom; but the others, though like lifeless forms, and empty shells, are still there; and together all will be dashed to pieces when the fifth kingdom is introduced.

It may still further be asked by way of objection, Have not the ten kingdoms, in the days of which the kingdom of God was to be set up, all passed away? and as the kingdom of God is not yet set up, has not the prophecy, according to the view here advocated, proved a failure? We answer, Those kingdoms have not yet passed away. We are yet in the days of those kings. The following illustration from Dr. Nelson's Cause and Cure of Infidelity, pp. 374, 375, will set this point in a clear light:

"Suppose some feeble people should be suffering from the almost constant invasions of numerous and ferocious enemies. Suppose some powerful and benevolent prince sends them word that he will, for a number of years, say thirty, maintain, for their safety along the frontier, ten garrisons, each to contain one hundred well-armed men. Suppose the forts are built and remain a few years, when two of them are burned to the ground and rebuilt without delay; has there been any violation of the sovereign's word? No, there was no material interruption in the continuance of the walls of strength; and furthermore, the troops, the most important part of the safeguard, were still there. Again, suppose the monarch sends and has two posts of strength demolished, but adjoining the spot where these stood, and immediately, he has other two buildings erected, more capacious, and more desirable; does the promise still stand good? We answer in the affirmative, and we believe no one would differ with us. Finally suppose in addition to the ten garrisons, it could be shown that for several months during the thirty years, one more had been maintained there; that for one or two years out of the thirty, there had been there eleven instead of ten fortifications; shall we call it a defeat or a failure in the original undertaking? Or shall any seeming interruptions, such as have been stated, destroy the propriety of our calling these the ten garrisons of the frontier? The answer is, No, without dispute.

"So it is, and has been, respecting the ten kingdoms of Europe, once under the Roman scepter. They have been there for twelve hundred and sixty years. If several have had their names changed according to the caprice of him who conquered, this change of name did not destroy existence. If others have had their territorial limits changed, the nation was still there. If others have fallen while successors were forming in their room, the ten horns were still there. If during a few years out of a thousand there were more than ten, if some temporary power reared its head, seeming to claim a place with the rest, and soon disappeared, it has not caused the beast to have less than ten horns."

Scott remarks, "It is certain that the Roman empire was divided into ten kingdoms; and though they might be sometimes more, and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire."

Thus the subject is cleared of all difficulty. Time has fully developed this great image in all its parts. Most strictly does it represent the events it was designed to symbolize. It stands complete upon its feet. Thus it has stood for over thirteen hundred and fifty years. It waits to be smitten upon the feet by the stone cut out of the mountain without hand, that is, the Lord Jesus Christ. This is to be accomplished when the Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. In the days of these kings, the God of Heaven is to set up a kingdom. We are in the days of these kings. We have been there thirteen centuries and a half. So far as this prophecy is concerned, the very next event is the setting up of God's everlasting kingdom. Other prophecies and innumerable signs show unmistakably its immediate proximity.

The coming kingdom! This ought to be the all-absorbing topic of the present generation. Reader, are you ready for the issue? He who enters this kingdom enters it not for a lifetime merely, not to see it degenerate, not to see it overthrown by a succeeding and

more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glories forever; for this kingdom is not to be left to other people. Again we ask you, Are you ready? The terms of heirship are free and easy: "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." Are you on terms of friendship with Christ the coming King? Do you love his character? Are you trying to walk humbly in his footsteps and obey his teachings? If not read your fate in the cases of those in the parable, of whom it was said, Those mine enemies that would not have me to reign over them, bring hither and slay them before me. There is to be no rival kingdom where you can find an asylum, if you remain enemies to this; for this is to occupy all the territory ever possessed by earthly kingdoms. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King at last can say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

OUTER DARKNESS.

1 SAM. ii, 9: "He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail."

Matt. viii, 12: "But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth."

2 Pet. ii, 17: "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Jude 13: "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

These texts relating to the fate of the wicked, are surely terrific and awful. "Darkness," "outer darkness," "mist of darkness," "blackness of darkness," are terms calculated to impress our minds with the hopeless despair of the lost. Three facts are particularly worthy of notice.

1. This darkness is never to end. It is never to be succeeded by light.

2. When the wicked are cast into this darkness, there is to be wailing and gnashing of teeth. With what bitterness the wicked shall lament we can judge from that fact that their punishment is in the presence of the heavenly Jerusalem and its inhabitants. For some most expressive words of lamentation which they shall utter, see Wisdom of Solomon, chap. v.

3. But, thank God, this awful wail of despair shall cease. "The wicked shall be silent in darkness." Never indeed shall a ray of light or hope pierce that blackness of darkness. No morrow of relief and joy shall succeed that awful darkness. Their star sets in darkness, and goes out never to be lighted again. The silence of the wicked can never be in that awful anguish till He who alone is able shall destroy them, soul and body, in the gehenna of fire.

Then there shall be silence. Not that of conscious relief, for their last moments are those of utter anguish and hopeless despair; but this silence shall be when God's indignation shall cease in their destruction. Let us thank God that wickedness is not immortal, and that wicked men shall not live forever.

J. N. A.

CONDITION OF KNOWING THE LORD.

"Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea vi, 3.

Very few of all who call themselves Christ's disciples, have any share in this priceless knowledge. There is a condition involved which is by the greater number utterly disregarded. "If we follow on to know the Lord" is the one condition without which we are excluded from all share in this precious promise.

This means that we know more of God to-day than we did yesterday. It means that we are passing onward with steady progress toward the city of God. It indicates singleness of purpose. It is the life-work of the man of God. To gain this over-increasing and

infinitely-precious knowledge, the man of God spares no pains, shrinks from no trials, refuses no burdens, shuns no crosses. That he may know him, and the power of his resurrection, he cheerfully accepts the loss of all things, and shrinks not from the fellowship of Christ's sufferings, nor from conformity to his death. Some such Christians there are; and wherever found, they are the salt of the earth and the light of the world.

Worldly professors behold their untiring zeal, and their self-sacrificing lives, with pity and commiseration. But they may reserve their tears for their own final ruin. It is their own sad case which demands their grief.

The men who follow on to know the Lord, shall, day by day, walk in a clearer light and a purer atmosphere. Heaven shall open to their view. The feeble light of early dawn shall finally be exchanged for the light of the noonday sun. They shall be changed from glory to glory, or by the Spirit of the Lord.

They shall by and by be with Christ. That is the certain result of following on to know him. The path they walk in leads to Him whom they are following. By and by, they shall be changed to immortality, and be forever with him. Why not we be Christians of this kind?

J. N. A.

S. D. BAPTIST PASTORS.

Our readers will recollect a note from Eld. N. V. Hull, which we published with remarks, under this head in REVIEW of March 2, 1869. On this the *Sabbath Recorder* of March 11, makes some comments, which we lay before our readers, that they may have the benefits of its statements. After quoting what appeared in the REVIEW, the *Recorder* says:—

"The foregoing, which we copy from the ADVENT REVIEW AND SABBATH HERALD of March 2, is liable to give a false impression, for the want of a careful use, or interpretation, of terms. The Seventh-day Baptist preacher who 'supplies the pulpit' of the First-day Baptist church at Hopkinton City, does not act as 'pastor' of that church; he simply preaches for them on Sundays, and when they require strictly-pastoral work, such as administering the Lord's Supper, a First-day Baptist preacher, who is in fellowship with the church, is called upon to administer.

"Eld. Hull is undoubtedly correct in his statement, that it has not been common for Sabbath-keeping ministers to take the 'pastoral charge' of Sabbath-breaking churches, in this country. In England, however, the practice has been different. For instance, among the prominent preachers connected with our Sabbath-keeping churches in that country, were the four generations of Siennetts—Edward Siennett, his son Joseph Siennett, his grand son Joseph Siennett, D. D., and his great-grandson Samuel Siennett, D. D. The first two of these were pastors of Sabbath-keeping churches, and their connection with First-day Baptist churches was simply that of preachers, in which capacity their services were highly prized, although they declined to take the 'pastoral charge' of such churches. The last two, however, appear to have taken the 'pastoral charge' of the Little Wild Street Baptist church in London, making that their principal care, while they preached regularly on Sabbaths to a Sabbath-keeping church. Reference is made to this matter in the Seventh-day Baptist Manual, page 38, where, in speaking of the influences which have contributed to weaken the Sabbath-keeping churches of England, it is said: 'From an early period it was the practice of Sabbatarian preachers, and pastors of churches observing the seventh-day, to accept also the pastoral care of churches observing the first-day—thus attempting at one time to serve two masters, and practically proclaiming a low estimate of the doctrine with which, as Sabbatarians, they were identified.'

SOMETHING TO DO.

It sounds harsh upon our ear to hear persons speak of "Killing time." Dear reader, time is short. Do not seek to kill time, in the common acceptance of that phrase, or you will soon realize that time has killed you, spiritually, temporally, and eternally. Be up and doing. We have need of double diligence. Seek God in prayer. The enemy has doubled his diligence. We must make special efforts, or we shall not be prepared for what is coming. There is no time for us to be idle if we believe the truths of the third angel's message. The Sermon department alone of this paper

gives us a life long work, if we intend to make sure work in gaining eternal life. Surely if God's word is "a lamp to our feet" we have work enough to walk just right until Jesus comes. God is endowing his chosen servants with wisdom day by day. Bright rays of light one after another are shining forth from the sanctuary above. Keep your eye steadily upon the heavenly light, and your face Zion-ward. Let the eye of faith be accustomed to its brightness, or it may prove worse to us than Egyptian darkness, "a darkness that can be felt." Page after page is coming from the press, and these need to be sown judiciously through the land. Here is a field of usefulness open to all. Let us hasten to do what good we can. The invitation has gone forth to those that have money, and those that have none. Therefore let us use what means we have to the honor and glory of God, to advance truth, and sow the good seed which will soon ripen for the reapers. Time is short.

GEO. W. PARKER.

Rochester, N. Y.

CONSTITUTION OF THE CHRISTIAN PHILANTHROPIC ASSOCIATION.

ARTICLE I.—NAME.

This Society shall be called the Christian Philanthropic Association.

ART. II.—OBJECT.

The object of this Association shall be to carry out the principles of Benevolence, as taught by our Lord Jesus Christ.

ART. III.—MEMBERSHIP.

Any person who keeps the commandments of God, and the faith of Jesus, may become a member of this Association by signing the Constitution, and paying the initiation fee.

ART. IV.—OFFICERS AND THEIR DUTIES.

SECTION 1. The Officers of this Association shall be a President, a Vice-President, a Secretary, an Assistant Secretary, a Collector, a Treasurer, and an Auditor; each of whom shall be elected by a vote of the majority of the members present at each annual meeting.

SEC. 2. The President, Secretary, Collector, Treasurer, and Auditor, shall constitute a Board of Directors, who shall have the oversight of all matters pertaining to the Association, and shall have power to appoint Committees, and Agents to carry out the objects of the Association.

SEC. 3. All Committees or Agents appointed by the Directors, shall promptly and explicitly carry out the instructions of said Directors, and faithfully report to them.

ART. V.—AMENDMENTS.

This Constitution may be added to, altered, or amended, by a vote of two thirds of the members present, at any regular meeting of the Association, provided, that notice for the same shall have been given at some previous regular meeting.

BY-LAWS.

ARTICLE I.—MEETINGS.

SECTION 1. This Association shall meet on Sunday evening of each week, for the promotion of its objects, and the transaction of business.

SEC. 2. Special meetings may be called by the President, at the request of Members.

ART. II.—INITIATION.

All persons received into this association shall pay the sum of fifty cents on signing the Constitution.

ART. III.—FUNDS.

All moneys accruing from initiation fees, or donation, or otherwise, shall be appropriated strictly to the objects for which this Association is formed.

ART. IV.—DISBURSEMENTS.

The treasurer shall pay out money only by the order of the Board of Directors.

ART. V.—AMENDMENTS.

These By-laws may be amended by a vote of two-thirds of the members present at any regular meeting, provided that notice for the same shall have been given at some previous regular meeting.

JAMES WHITE, *President.*
URIAH SMITH, *Secretary.*

REPORT FROM MAINE.

WHEN I came North, I intended to cease from labor for a time; but up to this time I have yielded to circumstances, and continued at work. Sabbath, Feb. 13, I spent at Norridgewock. There I found an unfortunate state of things that required attention. All was done that could then be done to relieve the church, and I deeply regret that duty arising out of it has been left undone. A prompt discharge of duty often saves much labor and trouble, as well as reproach to the cause.

Sunday morning, with Bro. Barker, I went to Canaan, as I was anxious to see Bro. Stratton. In the afternoon I spoke to a very attentive congregation, and gave another appointment for Monday evening; but the severity of the storm prevented the meeting. Thence I visited Bro. Goodrich at his home. Found him of good courage, though he had been laboring in a hard, unpromising place. The influence of one professed Sabbath-keeper in whom people have not confidence, is worse to meet than all the open opposition the enemy can bring. By my advice, Bro. G. held on against all discouragements, as he could not at that time go far from home, and I thought he needed the experience, which he could get there as well as in any other place. I trust he is laying a foundation for future usefulness in the cause. I also visited Bro. Barnes at his home. He had labored to good purpose at Passadumkeag, but had returned home, as both he and Sr. Barnes were taken sick. I regret that his labor was cut off thus, as I hoped he might be able to continue longer at P.

Continued visiting and writing till the 21st, when I returned to Canaan, expecting to hear Eld. Wheeler preach on the non-resurrection of the wicked. One who was formerly a member of the Seventh-day Adventist church, has imbibed the non-resurrection theory, and had an appointment given out there for Eld. Wheeler, who is a First-day Adventist and non-resurrectionist. But, much to my disappointment, Eld. Wheeler did not come. I was invited to preach, and, to lessen the disappointment as much as I could, I spoke on the resurrection of the wicked. I also gave one discourse there on the subject of the Sabbath, and attended the ordinances with the church.

Made an appointment to meet with Bro. Goodrich at Norridgewock the next Sabbath. Went there on sixth day, and attended prayer-meeting Sabbath evening. That night we had the most tedious storm of this winter. Sabbath morning the roads were impassable, and there was no meeting. Bro. Goodrich had an appointment for next day at Canaan, and I had appointments through the week at Cornville; and the roads having been broken in the afternoon, the wind still blowing, we thought the safest course was to go to Skowhegan in the evening after the Sabbath, while the roads were newly opened. But we found one "district," perhaps three-fourths of a mile, in which the road had not been opened. About twenty inches of new snow lay in the track, sometimes piled up in drifts, and we had to pick our way on the old track, and also break the snow so that the horse could get through. To step off the track was like jumping off a bridge, the snow being so very deep.

March 1 was the coldest morning of the winter, the thermometer standing 30° below zero—about six lower than the coldest of last winter. This was at Skowhegan; it reached lower in some other places. The evening of that day I went to Cornville, where I spoke three times in Bro. Baker's neighborhood; once on the Justice and Mercy of God, once on Spiritualism as described in the Bible, and once on Spiritualism as set forth in their own writings. On the second day they brought Mr. Trask, a trance lecturer, and formerly a F. W. Baptist preacher. At the close, opportunity being given, he tried to cast an influence against the

Bible, but did not assail my argument in any particular. I had distinctly informed them that I did not attempt on that night to defend the Bible, that being the object of the previous discourse, but to show what the Bible said about Spiritualism. His effort was according to their usual course, denouncing the Bible and the God of the Bible, and deifying Nature, but not very successful in blinding any who were not already too blind to appreciate a reason. I then appointed to show what Spiritualists said of Spiritualism, the next evening, and gave a special invitation to Spiritualists to come and hear. But very few attended—of the prominent ones, not one. Spiritualism is becoming very popular in this county, and is having a great run in Cornville.

The Monthly Meeting at Cornville was held Sabbath and first-day, 6th and 7th, one week earlier than given in the REVIEW. The change was made at my request, as I was urged to attend, and did not wish to wait here for it. But few were out, it being next to impossible to get there. Sabbath evening, just as the meeting closed, two sisters from Athens came in, exhausted by wading through the snow, having left their husbands behind to get the horse through! They had traveled four miles of the route on an unbroken road, the wind having blown fiercely the night before. One brother and sister started, and went one mile and a half, and in that distance upset once, and got the horse down three times, and then returned home. Such being the circumstances, it was decided to hold no more Monthly Meetings in this part of the State till the snow leave, as it is not safe to try to travel now, and when the snow softens it will be impossible to travel. Yet our meeting was a profitable one, and no one who was there, seemed to regret the effort they had made.

The snow is unusually deep; all with whom I have conversed say they never before saw so much in Maine. I have been anxious to go to Jay, but as the roads now are, thought I should have to go by railroad, which is much further. Last night I received a letter from Bro. Bryant, in which he says: "As the weather has been for three weeks past, you could hardly get here on the cars; we have had only three mails for three weeks, until within a few days past." As we may reasonably look for much wind this month, and the snow constantly drifts, it will be quite useless to give appointments for meetings. And it is not safe to go out with horses nights, on account of the danger in passing teams. As soon as I can attend to some few matters which must be looked after, I shall go to the southern part of the State, where the snow is not so deep.

Last week I had another sick spell, similar to the attack I suffered in January. To resist the urgent calls, where so much is to be done, a temperament differing from mine is needed. After attending a meeting at Falmouth, if my health continues as for some time past, I shall think it duty to leave the State. I should deeply regret the necessity for this, were it not that the prospect for meetings is unfavorable for some time to come. May the Lord direct.

J. H. WAGGONER.

Skowhegan, Me., March 8, 1869.

REPORT FROM BRO. WHITNEY.

As I have not reported in some time, it is but due to the friends of truth, that I should say a word relative to my whereabouts, and what I am doing.

Since the Conference, I have given two courses of lectures, the first one at Madrid, commencing Nov. 26, where I gave twenty-three discourses, with but little apparent success.

Bro. Rhodes joined me Dec. 25, and the 26th and 27th we attended the Monthly Meeting at Buck's Bridge, and Jan. 2, commenced meetings at Chase's Mills, seven miles from Madrid.

During the first week of the meetings there, my mother-in-law died, and Bro. Taylor being called to attend the funeral, it was thought best that he should remain and assist in the meetings.

We labored amid some discouragements, and against some opposition, but as the result, some fifteen candid persons came out understandingly upon the truth.

We were considerably broken up by storms, and Bro. Rhodes was away some of the time, in consequence of ill health, and duties elsewhere; so that it did not

seem to be duty to leave them till March 7. There were nearly sixty discourses given, several of which were repeated. Several given at our Sabbath meetings were quite interesting. Six subscribed for the REVIEW. There are other persons favorably disposed toward the truth, who we hope will take their stand.

March 9, leaving Bro. Taylor to look after the cause a little longer, I started with Bro. Rhodes to find another place to labor, and the 11th came to this place, and readily obtained a good meeting house, and commenced meetings the 12th, with some prospect that we may find something to do for the Lord and souls.

My lack is greater than I can express, but does not, I trust, yet exceed the sufficiency of the grace of God. Brethren, pray for us.

S. B. WHITNEY.

Philadelphia, Jeff. Co., March 15, 1869.

P. S. My P. O. address is changed to Madrid Springs, St. Law. Co., N. Y.

S. B. W.

A WARNING TO VISION HATERS.

To that class of Adventists, who hate the visions, and trample under foot the law of God, by breaking the fourth precept of that law, and teach others to do the same, I have nothing to say. But to such as keep the Sabbath, but reject the visions, are these lines addressed.

My dear friends, listen a moment while I call your attention to a few facts, and give you a little of my experience, while engaged in the same work as yourselves. I have traveled the same road, and profess to have some knowledge of the way, and wish to give you a word of admonition. Some of you who are warring against the visions, once had the utmost confidence in Sr. White, and her testimonies. You believed these testimonies were from Heaven, until you were reproved by them, and your faults and idols pointed out. Since then, you have questioned, doubted, and bitterly opposed, these revelations. Not because your wrongs were not accurately pointed out, and your condition perfectly described, but because poor self refused to be humbled. Thus the great love and condescension on the part of God to undeceive you, and reveal to you your true condition, you have slighted, and set at naught. You have "rejected the counsel of God against yourselves."

Men, and women too, are very willing their good deeds should be made known; but when their wrongs are pointed out, dear self is touched, they become very sensitive, and rebellion often ensues. Well would it be for such if they would receive these reproofs, and be zealous to put away their idols, and correct their wrongs. But instead of this they cherish a rebellious spirit, begin to war and fight the visions, and are left of God to take their own course, which leads direct to perdition. Many of you, like the writer, have had but little knowledge of Sr. White, or her work. Perhaps you have never been reproved by vision, or even seen the humble instrument through which these testimonies are given, yet you possess a hard, bitter spirit, and consider it a virtue to oppose this work. I wish to say to all such as oppose these manifestations, beware lest you be found fighting against God.

Do you say there are apparent contradictions in the visions, and that you cannot harmonize all their teachings? Then, I inquire, do you not meet with the same difficulty in your study of the Bible? Are there no apparent contradictions to be found there? no things "hard to be understood"? no texts you cannot harmonize? If you think not, I would like to give you a few examples; but you are doubtless ready to admit this to be the case. Yet you do not reject the Bible as the word of God, but believe it to be an inspired book. Then why reject the visions because you fail to harmonize all their teachings?

A tree is known by its fruit. Do the testimonies when received and lived out, lead away from God and from Heaven? Reject them at once. But if their tendency is to lead us farther and farther away from this dark, sinful world, and nearer to God, to Heaven, and holy angels, then let us take heed how we oppose them.

How is it with you, dear friends, since you commenced to war against the visions? Is your devotion to

God and his cause greater than ever before? Have you become less worldly, and more heavenly minded? Has your spirituality greatly increased, and have you received a greater fitness for Heaven? If not then you have gained nothing by rejecting the visions.

I will here give you a bit of my experience which is just the reverse of this. When I commenced to keep the law of God, I was not an opposer, but a believer in the visions. I took great satisfaction in reading the testimonies, and was greatly blessed while endeavoring to heed their instructions. The more confidence I had in Sr. White and her testimonies, the greater was my enjoyment. But Satan, who hates the visions with perfect hatred, ere long led me to doubt. I began to question this point, and to express doubts upon that point; to raise objections here, and to oppose there; until my unbelief led me away from the light, from the truth, and from God. I was enshrouded in darkness. I became less and less spiritual, and more and more worldly-minded. I began to lose my interest in the cause of God, until religious duties became a burden. The family altar was nearly broken down, secret prayer almost wholly neglected, and my heart nearly destitute of the Spirit of God. All this, I now believe, to be the result of opposing the work and Spirit of God as manifested in the testimonies.

I care not how much religion individuals may have, no sooner do they begin to oppose the gift of prophecy, as manifested among this people, than they begin to backslide from God. Hundreds of living witnesses can attest to this fact. Go, if you please, among the different churches of Sabbath-keepers east and west, and inquire for the most humble, devoted, zealous, and spiritual members, and you will invariably be pointed to those who have perfect confidence in the testimonies of Sr. White. Should you ask why this brother or that sister is halting by the way, and have lost their interest in the cause of God, the answer will be, they disbelieve the testimonies, or refuse to be corrected by them.

You may think, dear friends, that you enjoy the blessing of God, the smile of Heaven, while warring against the visions, but it is not so. It is a deception of the Devil. God cannot and will not bless those who reject these heavenly manifestations. The frown of Heaven rests upon such, and sooner or later they will see their mistake. In proof of this, let me cite your minds to the history of those who have rebelled against the testimonies, and opposed this work from the beginning. There was the Messenger party, so-called. They withdrew from the body, and undertook to run a train of their own, and independent of the visions. But God was not with them, and they soon smashed up, and went to pieces. Since then different individuals at different times have withdrawn from the body, but have soon made shipwreck of their faith, and gone to ruin. Some have gone into Spiritualism, others into the Age-to-come view—some one way and some another.

We might mention in this connection the rebellion in Iowa, carried on by Messrs. Snook, Brinkerhoof & Co. They became so restless, that they could not remain with the body, and so withdrew, and, like the Messenger party, started a paper of their own, in which they could give vent to their pent-up hatred to the visions. But the prospering hand of God has not been with them, and they are fast going down. For more than two years I was a subscriber to that sheet, and have carefully watched their progress. The paper has from the beginning struggled hard for an existence. And I venture to predict it will not survive another twelve months. A late number of the Review informs us that W. H. Brinkerhoof, for many months editor of that sheet (but who more recently has given his attention to preaching), has given up the business, and resumed the practice of law. He evidently finds it don't pay to oppose the work of God.

A short extract from his "confession" may not be out of place here in concluding my remarks, as it contains some excellent advice; perhaps better than I could give. He says, "And let me here say that my experience, though a sad one, has taught me that to doubt this truth, and the instrumentalities used by the Lord to bring it out, is to speedily lead one into the enemy's dark dominions, where he can be taken captive

at his will. Oh! doubt not this truth. Fear not its ultimate results. Put not forth your hands to steady the ark, as I thought to do. And though angry waves may roll high, God will take care of his truth, and bless its upbuilders, and send confusion and weakness upon those who, like some people anciently, thought to stay the work of God."

I heartily indorse the above. *How true* that God does send confusion and weakness upon those who think to stay this work. I think it safe to keep on board the old ship awhile longer. Come friends, get on board, and keep on board.

W. H. BALL.

Washington, N. H.

Conference Department.

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

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

SR. L. HAUGHEY writes from Green Co., Ohio: I thank God that I had a heart to receive the third angel's message. The Sabbath is pleasant to me, and I am determined, by the grace of God, never to give up. I had the privilege of attending the Ohio Conference, and hearing the straight testimony from Bro. and Sr. White. I have been led seriously to consider my past unfaithfulness to God. I can say that I feel new desires to watch and pray more, and strive to get nearer to God. I know that our Father has promised to help in time of need. He has helped me to overcome much that is sinful in his sight, and hurtful to my health. I am trying to live out the health reform, as fast as I get the light on it. I feel my need of the gold, white raiment, and eyesalve, as never before. The Lord is good to us here in this place. Some are making a start for the kingdom. How thankful we are to the Lord. The Lord does hear and answer prayer.

BRO. E. MACOMBER writes from Ashaway, R. I.: As this feeble effort to exhort my brethren to watchfulness may be read by the scattered flock all through the land, I have thought what a congregation it would be if all were together in one place. Truly it would be joyful to meet thus, to hear their songs and prayers, and exhortations. Says the prophet, "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The kingdom shall come to the daughter of Jerusalem."

Now as God, and the Son, our great High Priest, have been so much interested for fallen man, let us put forth an effort as we may have the means in our hands to do good, and send the truth to all that will receive it, that others, the honest in heart, may share with us in the first dominion promised above. How common with men to desire a change for the better. Here, dear reader, is an opportunity. God's word will never fail. This change is about to be realized. It is the privilege of all to have a place in the earth made new.

BRO. S. A. HOWE writes from Tuscola Co., Mich.: There is a little company here who are trying to keep the commandments of God. They came out under the preaching of Bro. Lawrence this winter. We are surrounded by a proud and popular orthodox church. We ask the prayers of the children of God in our behalf.

A CORRESPONDENT writes from Cedar Springs, Mich.: Is there not some messenger that can come this way? There are fifteen of us trying to keep the Sabbath, and more that would embrace it, if there could be some preaching. There are anxious inquiries made from those without, to know if we are ever going to have any preaching here.

An aged brother writes: Our Heavenly father has made his will, and there is a large amount going to his children. The heirs are numerous, but the legacy is large enough for all. They are to have whatever is necessary during their minority, but the rest is in reserve to be delivered when they arrive to a proper condition to receive it. Bless the Lord, O my soul, for what he has done for us.

SISTER M. L. BATES writes from Greenvale, Ill.: There are a few families of Sabbath-keepers in this place who are trying to hold on to the truth. We have

no preachers to help us; but we meet twice a week to worship the Lord, and feel that he meets with us. Cannot some one come this way and help us? We think there is a good opening here for the truth to be presented.

SISTER N. J. LUCAS writes from Maine: I have recently read "Life Incidents" by Bro. White. Surely God was in the Advent movement, and is still leading his faithful servants. Let us be of good cheer. The finishing work is being done in the heavenly sanctuary. We shall soon be where no tears will ever dim the eye, where there will be no death-bed scenes, no parting with loved ones, but all will be joy and peace. By an eye of faith I can see the pearly gates of the New Jerusalem, blessed city of my God. I long to be there and sing praises to my dear Redeemer.

BRO. T. F. EMANS writes from Mercer Co., Ohio: For the first time, I essay to write a few lines, thinking there may be some situated like myself in unfavorable circumstances for advancement in spiritual growth, who may be encouraged as I have been by hearing from others who are struggling alone in the great battle for eternal life and for a home in the everlasting kingdom.

Let us faithfully discharge our duties to God and our fellows, and though we be surrounded by the allurements of the world which are calculated to wean us from the love of heavenly things; and though we may have no earthly friend to whom we can unburden our hearts, and from whom we may receive sympathy, yet we have in Jesus a friend that sticketh closer than a brother, to whom we may go for assistance. He is ever willing to hear us; and if we come in the simplicity of childlike faith he is as ready to raise us above the trials of this world, as he was to lift Peter above the waves when he stretched forth his arms to him for help. And he that is for us is more than they that be against us. Only let us draw nigh unto him.

BRO. M. W. NEAL writes from Clark Co., Iowa: Some have moved into this place, others have come out upon the truth by the reading of our publications, so that we now have interesting Sabbath meetings. Yesterday, Sabbath, notwithstanding the hand of affliction kept my wife, mother, and sister, away from the place of worship, yet thirteen took part in the meeting; and judging from the tearful eyes, others present felt much interested; and still there are others who are investigating. Yesterday we took an expression of those assembled in meeting, to know how many thought that a messenger might do much good here though he could stay but a short time, and we had a unanimous vote. Four expressed their wish to be baptized as soon as a messenger could come to administer the ordinance. I would say to the honor of those who have come out upon the truth by the reading of our publications, that they are no tobacco nor pork veterans; but they are health reformers, and were such, before they read our publications.

Cannot Bro. Cornell, or Bro. Butler, one or both, come this way soon? If they can come by way of railroad they will stop at Woodburn Station, and call on John I. Morrison, and he will convey them with a team to my house at any time.

Obituary Notices.

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

FELL asleep in Jesus, in Sterling, Macomb Co., Mich., Nov. 15, 1868, of bilious colic, sister Susannah Haff, wife of the late Jacob Haff, aged 75 years. She sought and found the Saviour at an early age, and united with the Baptist church in Rensselaer Co., N. Y., her native place. Eight or nine years ago she received the Advent faith, and embraced the Sabbath, the health and dress reform. She loved the doctrine of the soon coming of the Saviour, and had often expressed a desire to live to witness the glorious scene. But in her last illness, which was very painful, she said, if it was God's will, she would rather sleep in Jesus a little while; "Blessed sleep from which none ever wake to weep." Elder Lawrence is the only Advent minister in this section of country; and as he was absent at the time, we had no sermon on the occasion. In behalf of the friends.

C. L. TAFT.

DIED, in Otsego, Allegan Co., Mich., Feb. 23, of scrofulous consumption, little Hattie, infant daughter of William T. and Anna A. Holladay, aged two months.

Remarks on the occasion by A. H. Hilliard.

I. H. GREEN.

Blessed are they that mourn.

The Review and Herald.

Battle Creek, Mich., Third-day, March 23, 1869.

THE CHRISTIAN PHILANTHROPIC ASSOCIATION.—This Society has just been formed in Battle Creek, comprising the greater part of the church. Its objects are set forth in the Constitution, published on page 101. The work of this Association is to be performed mainly by the young brethren and sisters, who are appointed as committees from week to week to visit those in need of help. Of its plan of operations and practical working we shall speak more fully hereafter.

To Correspondents.

E. J. CONNERY: The expression, "It repented the Lord that he had made man," simply denotes the painful consciousness that the result does not correspond with the design. God designed that man should be good, and the world happy, but man perverted his way, and brought about exactly the reverse; he was wholly evil, and the earth was filled with violence. Hence God altered his conduct toward man, according to Jer. xviii, 7-10; and instead of crowning them with blessings as he designed, in case of their obedience, he doomed them to destruction.

E. W. BLIVEN: While flesh and blood cannot inherit the kingdom, flesh and bones may.

J. HACKETT: Our views of 1 Cor. xiv, 34, 35, are set forth in the leading editorial of REVIEW Vol. xxviii, No. 4. In regard to the eating of meat, can any text of Scripture be construed to favor the eating of diseased meat? This is the kind with which we have principally now to deal. The meat question rests chiefly on physiological grounds, and, incidentally, through this, on scriptural grounds.

INCREASE OF CRIME.—A secular paper speaks in the following strong terms upon this subject:

We need not go far to find indubitable proof of the fact that crime, in all its hideous varieties, is extensively and alarmingly prevalent. It is remarkable that the violations of law, both human and divine, have of late years assumed the most horrid forms. And it may be doubted whether the iniquities of Sodom and Gomorrah would bear a comparison with those of this country in these latter days.

All persons writing to me will please direct to Battle Creek, Mich. I give this direction because I cannot tell where I may be for some weeks to come, and as I am constantly in correspondence with the Office, I can have letters forwarded most readily from that place.

J. H. WAGGONER.

March 15, 1869.

A Thought for the Skeptic.

How wonderfully the truth of God is embodied in the Bible. It is "here a little, and there a little." Isa. xxviii, 10. One thing worthy of notice resulting from this "sowing of light," is that we can hardly read any portion of the Bible in which there is not some instruction just adapted to our own cases. The Author of our existence is the Author of the Bible; for there is no chord in the human heart which the Bible does not touch. The Scriptures make us wise unto salvation if we read them with an obedient spirit. If you are troubled with skepticism, read the Bible. There can be nothing so well calculated to cure that great evil as reverent, thoughtful perusal of its words of heavenly wisdom.

J. N. A.

How to read the "Pasters."

THERE are many who do not understand the figures on the pastors on their papers. A word may help them: Look on the first page of the REVIEW, or at the top of all the pages. The paper for March 9, 1869, is "Vol. xxxiii," "No. 11." This would be represented on your paster thus—33-11.

If you find on your paper your name and No.—thus:

R. Roe, 33-1, you will know that you have paid up to the beginning of this volume; of course you are eleven Nos. behind. If the figures are 33-15, you have paid for three more numbers, and of course it is time to send again. The paper now before me says 35-1, showing that its owner has paid for the current volume and the next also. Every one's figures on the paster ought to be higher than the numbers on the paper. Look at them now!

J. H. WAGGONER.

Report from California.

WE have been in this place, Santa Rosa Creek, since the last day of January, 16 days. Although we have had some violent storms in the time, we have succeeded in holding twenty-one meetings, which have been well attended. Our meetings are in a district school-house, which is well filled with attentive hearers. A deep interest is manifested in the word spoken, and we are expecting some will take their stand to obey the truth. Some \$15.00 worth of books are being read with earnestness, and many are deeply convicted that this work is of God.

There are other places near by where we have been urgently requested to hold meetings, as soon as we are through at the Blakely school-house. Thus the way is opening for labor. We desire wisdom from the Lord, to so occupy these fields of labor, to so speak the truth that God may be honored, and be pleased to bless the effort to the good of souls. Bro. Bourdeau has taken a part in the meetings since the first one. We are coming up to the decisive point in our discourses. May many yield to obey the Lord. More soon.

J. N. LOUGHBOROUGH.

Feb. 16, 1869.

Labors in N. Y.

I HAVE been laboring in Cattaraugus Co., commencing Jan. 7th and remaining six weeks. The most of the time was spent near Eddyville. The dominant sect in the place is the Spiritualists, who opposed through their trance speakers, ridiculing and blaspheming the Bible and its teachings. Yet many confessed that we have the truth, and some eleven or twelve have decided to keep the Sabbath, and obey God. I shall visit them again soon. I have felt much of the blessing of God in this work, and earnestly desire to do his will, and consecrate my all to him.

I sold and gave away nearly \$20 worth of books and tracts, and much of our success in this work may be attributed to the careful circulation of tracts containing truth carefully digested, and pointedly expressed.

E. B. SAUNDERS.

The Only Day.

"REMEMBER the Sabbath day to keep it holy." Ex. xx, 8.

1. The seventh day is the only day God rested upon Gen. ii, 2.
2. It is the only day that God ever sanctified and blessed, as a weekly rest day.
3. It is the only day that is called the Sabbath in all the Bible. Ex. xvi, 23.
4. It is the only weekly Sabbath that God ever commanded man to keep holy. Ex. xx, 8-11.
5. It is the only weekly Sabbath in which God said man shall do no work. Ex. xx, 10.
6. It is the only Sabbath for the keeping of which man is promised a blessing.
7. It is the only day that is ever called the Lord's day; because Jesus says he is the Lord of the Sabbath. Rev. i, 10; Mark ii, 28.
8. It is the only day Christ ever honored as the Sabbath. Luke iv, 16, 31.
9. It is the only day that the disciples ever rested upon according to the commandment. Luke xxiii, 56.
10. It was the day of prayer in the apostolic times. Acts xvi, 13.
11. It was Paul's custom to honor the Sabbath; for he remained at Corinth eighteen months, preaching on the Sabbath. Acts xviii, 1, 11.
12. It is the only day that the Gentiles ever kept as the Sabbath during the apostolic age. Acts xiii, 42, 44.
13. It is the only day enjoined in the decalogue; and

as Methodists, Baptists, Congregationalists, Episcopalians, Presbyterians, Lutherans, and all the so-called orthodox, say that the law of the ten commandments is immutable and eternal, they of necessity must acknowledge that the seventh day is the Sabbath and should be kept.

On the other hand,

1. There is not a text in the Bible, that says Sunday is a Sabbath, the Lord's day, or a holy day in any respect.
2. There is not a divine command for its observance in all revelation.
3. God never said, Thou shalt not work on Sunday.
4. Sunday is no more holy than any other week day.
5. Its only sanctity came from the church of Rome.
6. They who keep it obey only a human tradition.
7. No Sunday law was known earlier than A. D. 321.
8. Which is the safest, and most according to the divine word, to keep Sunday according to tradition, or the Sabbath according to the commandment of God?

JEFFERSON BARTLETT.

Harrison Co., Iowa.

Appointments.

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

THE next Monthly Meeting for Allegan Co., Mich. will be held in the village of Allegan, Sabbath, April 3. We hope there will be a general attendance.

CHARLES JONES.

THE next Monthly Meeting of the Oakland, Johnstown, and Little Prairie, churches, will be held at Little Prairie, April 3 and 4, 1869. Come brethren in the spirit of the last message. We would be glad to have any of our messengers meet with us at this meeting.

C. W. OLDS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Who is it? We have just received a letter from St. Charles, no State given nor name signed, inclosing \$6.00 for Review, Hymn Book, and Benevolent Fund. Also one from Hamilton, Mo., inclosing \$1.12 for books and lithograph of the sufferings of Christ. No name given.

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. Mrs Raymond 35-1, C W Coleman 35-1, E Briggs 35-1, A Becker 35-12, M Rich 34-1, H J Rich 34-1, J W Marsh 34-1, M J Weider 35-13, A F Baxter 34-12, A S Thayer 35-12, Mrs E Bullis 34-1, A D Carter 35-12, G A Thomas 34-4, S Myers 35-1, L Kellogg 34-1, W G Allen 34-1, Mrs C C Wayland 35-13, C Z June 34-9, E Cobb 34-1, S Sumner 33-10, L A Rima 35-13, D Kellogg 34-1.

\$2.00 each. S Simons 34-1, S D Hall 35-1, J P Munsell 35-10, H C McDearmon 35-1, A W Shepherd 35-12, John Low 35-12, A Corryell 35-1, J M St John 33-14, G Lowie 35-17, J T June 33-4, L Winslow 35-14, J Webber 35-12, N E Preston 34-12, C D Sawyer 33-1, A Fenner 35-1, D Seever 35-1, G W Barker 35-14, Jesse Tenney 36-1, J Bryington 35-1, J F Sindlinger 35-4, A H Orton 33-11, Geo Brown 35-1, J W Wolfe 34-21, A Seymour 35-1, J B Geo 34-21, Mrs A M Eggleston 35-20, H Lindsay 36-1, T Crouch 34-6, A J Marsh 34-1, Matilda Fox 35-6, Eber Metcalf 34-19.

Miscellaneous. Mr C Bryant \$1.65 35-17, L Smith 3.00 36-1, M McConnell 4.00 35-10, H A Olin 5.00 33-13, Caroline Baker 4.00 36-1, S Christianson 5.00 34-1, D Chamberlain 3.00 34-1, J S Vickery 3.00 34-14, F A Thomas 5.00 34-13, D Bradman 5.00 35-15.

General Conference Missionary Fund.

M C M Andrews \$7.00.

Books Sent by Mail.

L A Bramhall 35c, A W Smith \$1.25, Julia A Griggs 25c, Phebe A Smith 25c, O L Taft, 25c, O F Brockway 25c, Mrs C Bryant, 35c, I D Van Horn 8.15, Wm B Prentiss 37c, John Coy 50c, S A Howe 1.38, H C Blanchard 25c, E Briggs 25c, S D Smith 25c, Maggie Wilkinson 1.00, H F Lashier 25c, D K Mitchell 75c, J T Mitchell 47c, A Coreyle 1.00, A C Hudson 25c, H A St John 50c, Mrs L Jones 50c, A L Burroughs 25c, L Smith 50c, S J Hersum 25c, J Young 30c, R K Mc Clure 25c, C Weed 50c, L Martin 25c, L Royce 1.00, E M H Bullis 1.00, S Myers 50c, Maggie Wilkinson 25c, H A Fenner 75c, A D Carter 25c, M A Hayward 25c, E Magee 25c, J Bartlett 25c, W Harris 2.75, J Kemp 50c, M Wilcox 25c, Mrs D Kellogg 25c, D Richmond 75c, C Baker 75c, Jesse Tenney 1.00, J M Wilkinson 10c, H L Richmond 25c, Rachel Cole 1.62, H H Weld 25c, J H Rogers 1.05, E Engles 1.00, J W Wolfe 25c, Fanny Palmer 50c, H C Miller 75c, H Howe 30c, I Sanborn 1.44, J Atkinson 3.56, S Pierce 1.00, T Bryant 50c, L J Baker 50c, D Boardman 25c, E Metcalf 2.00.

Books Sent by Express.

J W Marsh, Pontiac, Ill, \$4.13.

Michigan Conference Fund.

Church in Newton \$26.50.

Receipts for Benevolent Fund.

M C M Andrews \$10.00, G M Bowen 4.00, A Bowen 1.00, H G Bowen 4.00, L Bowen 1.00.

For California Mission.

M C M Andrews \$5.00.

On Shares in the H. R. Institute.

M C M Andrews \$25.00.