

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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STAND LIKE THE BRAVE.

O CHRISTIAN, awake! for the strife is at hand,
With helmet and shield, and a sword in thy hand;
To meet the bold tempter go, fearlessly, go,
And stand like the brave with thy face to the foe.

CHORUS.—Stand like the brave,
Stand like the brave,
Stand like the brave,
With thy face to the foe.

Whatever thy danger take heed and beware,
And turn not thy back for no armor is there.
The legions of darkness if thou wouldst overthrow,
Then stand like the brave with thy face to the foe.

CHO.—Stand like the brave, &c.,

The cause of thy Master with vigor defend,
Be watchful, be zealous, and fight to the end.
Wherever he leads thee, go, fearlessly, go,
And stand like the brave with thy face to the foe.

CHO.—Stand like the brave, &c.,

Press on, never doubting, thy Captain is near,
With grace to supply, and with comfort to cheer.
His love like a stream in the desert will flow,
Then stand like the brave with thy face to the foe.

CHO.—Stand like the brave, &c.

THE CHRONOLOGY OF THE SEVEN LAST PLAGUES.

In the 18th verse of the 22d chapter of the book of Revelation we find the following language; "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Perhaps there is not in all the Scriptures a more terrible denunciation of divine wrath than is contained in the above.

The peculiar care with which the last book of the New Testament is thus guarded from the impiety of those who would tamper with its phraseology, is chiefly attributable to two facts: 1. Its importance as a prophecy so comprehensive that it spans the entire future history of the church; 2. Because its nature is such that, while it invites desperate men to attempt an imitation of its highly symbolic style, this very symbolism renders detection difficult.

It was therefore, unquestionably, the purpose of the Lord to strike terror so deeply into the heart of the reckless forger of inspired writings, that he might respect from prudential motives, if for no other reason, the great vision of the Seer of Patmos. The language employed is unequivocal: To him who offends in the point in question, will God add the plagues that are written in this book. Mark it! They are not to receive the equivalent of the plagues, but the plagues themselves.

It becomes important, therefore, in order to a just appreciation of the nature of the punishment threat-

ened, that we inquire *what* plagues are here referred to.

There is a sense in which all judgments may properly be regarded as plagues; but we apprehend that this is not the meaning which should attach to the word as here used. It is manifestly a plain matter-of-fact declaration, that certain enumerated evils will be visited upon those who shall be found guilty of a specific crime, *i. e.*, of adding to the record left by John. But this would be utterly impossible, if the term plagues comprehended all the calamities mentioned in the book of Revelation.

Take, for example, the first six of the seven trumpet angels, brought to view in the 8th and 9th chapters of the book in question; and which are generally admitted to have been fulfilled by the incursions into the Roman Empire of the barbarian tribes of Northern Europe, and the savage hordes of Turks and Saracens, during a period covering many centuries. If these were in the mind of the apostle when he penned the above, one of three conclusions is unavoidable: 1. Either the men who have been guilty of the crime mentioned in the text, have had their lives drawn out for centuries in order that they might receive the threatened woe; or, 2. This whole matter must be acted over for their sake; or, 3. They will escape altogether, and thereby invalidate the word of God.

But either of these conclusions is too monstrous to occupy our attention for a moment. We turn therefore, to the only remaining view of this matter which is tenable: *i. e.*, The plagues in question are those which are styled "the seven last plagues."

If they do not meet the requirements of the case we know of nothing which will. 1. They are found in the right book; 2. They are spoken of as plagues; 3. They are minutely described. The only remaining point therefore is that of chronology. Are they still in the future?

Right here we are furnished with a strong presumptive argument that those who say they have been fulfilled in the past, are in error.

If this is not so, we are forced to the conclusion that the language of John will not admit of its natural and obvious meaning, and that his words can never receive a literal accomplishment. For, it must be apparent to the minds of all, that to declare an individual shall suffer a certain specific penalty is one thing, and, that he shall undergo an amount of suffering *equivalent* to that penalty is another, and entirely different thing. What turnkey is there in the land who does not understand this principle too well to hazard the tenure of a petty office upon the experiment of awarding to a prisoner consigned to his care by the judge, with instructions that he be placed in close confinement for life, a punishment which, though equal in severity, is different in fact.

Shall the Lord be less exact in the administration of the penalties attached to his decrees, than are earthly rulers in that of theirs? We believe it not, but it cannot be successfully disputed that this is true if a portion of these plagues have already been poured out, while the very men who ought to have received them have remained in their graves utterly unconscious of the fact, and are to be raised up by-and-by to receive a commutation of their punishment. No; Infinite

Wisdom, which can see the end from the beginning, and is never swerved from the directness of its course to the accomplishment of an object by the arising of unlooked for contingencies, has positively declared that all who shall be found guilty of adding to the book in question, shall drink the plagues; and Infinite Power is pledged to the literal fulfillment of this prediction.

But says the objector, "It appears to me that your view involves you in a difficulty equally great with that under which your opponents labor; for while contending that the plagues are future, you admit that some of those who ought to receive them are dead already; and as the wicked are not to be raised until 1000 years after the coming of the Lord, they will come up just that length of time too late to share in them, since they are all to be poured out at the time of the advent."

This would at first glance seem to be a formidable, if not fatal, objection to our theory; nevertheless, it leaves us in a position preferable in at least two respects to that occupied by our opponents. 1. It does not involve the dishonor of God by representing him as standing in the position of one who has altogether neglected, or found himself incapable of the execution of, that which he has solemnly decreed. 2. It does not require impossibilities at his hands, in order that our expectations may be realized, since the guilty, though dead, may be brought up for this special purpose, unless the contrary can be demonstrated from the word.

We know of no way in which this will be attempted except by insisting that there is no exception to the rule that the wicked are not to be raised until the end of the thousand years. To this we reply that, while we admit the existence of the law in question, and its general application, we shall by no means concede that it is one from which there may not be occasional departures for wise purposes. In fact we know of few general rules which are never thus violated. Take, for example, the resurrection of the righteous; it is as emphatically declared that they are not to be awakened until the commencement, as it is that the wicked will not be until the end, of the thousand years in question. But a rigid application of the rule in their case, and a dogged persistence in construing the language in such a manner as to allow of no resurrections among that class before that time, can easily be demonstrated to be not only unsound, but pernicious in its results, since it would inevitably tend to encourage infidelity; for no man, however adroit in debate, can harmonize this view of Scripture teaching with the fact that Moses, some in the lifetime of Christ, and many at his resurrection, were raised from the dead, in any other way than by taking the position that this, like most general rules, may have its exception. This done, the cases alluded to are so few in number, when compared with the multitude of the righteous who will wait for the sounding of the last trump, before they come up, that they are easily accounted for in this way. It will not, therefore, be required that we pause here to make a more elaborate defense of the view that the calling of a few of the wicked from their graves for a special purpose before that time, does not militate against the Bible doctrine which teaches in general terms that the wicked will not be raised until after the thousand years are ended.

Now all that is necessary to convert our presumptive argument into a positive one, and thus substitute in the place of the old theory, a new one free from its difficulties, is the bringing forward of a passage of Scripture setting forth the fact of such a partial resurrection of the wicked as is necessary to meet the exigencies of our case. In the 1st and 2d verses of the 12th chapter of Daniel we read as follows: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time shall thy people be delivered every one that shall be found written in the book." "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." It is difficult to conceive how language could be employed which would enunciate more clearly the fact for which we are seeking than does the foregoing:

Here we are informed that when Michael (*i. e.*, Christ) shall stand up (*i. e.*, take the kingdom) there shall be a time of trouble, such as there never was since there was a nation even to that same time. Turn now and read the account of the seven last plagues as given in the sixteenth chapter of Revelation, and see if there is anywhere predicted in the word of God a time of trouble more terrible than that which would necessarily follow the infliction of the judgments therein threatened.

1. A noisome and grievous sore falls upon the men who have the mark of the beast, and who worship his image, which eventually contributes to a desperation of mind that finally leads them in their anguish to gnaw their tongues for pain, and to blaspheme the God of Heaven because of their pains and their sores. 2. The sea becomes as the blood of a dead man, and every living soul therein dies. 3. The rivers and fountains of waters become blood. 4. Power is given unto the sun to scorch men with fire, and men are scorched with great heat, and blaspheme the name of God. 5. The kingdom of the beast is filled with darkness. 6. The great river Euphrates is dried up, and the spirits of devils enter upon the work of gathering the kings of the earth, and of the whole world, to the battle of that great day of God Almighty. 7. There follow, in quick succession, the voice of God, saying, It is done; voices, and thunders, and lightnings; a great earthquake such as was not since men were upon the earth; the division of the great city into three parts; the falling of the cities of the nations; the coming of great Babylon into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath; the fleeing away of the islands, and the disappearance of the mountains; the falling upon men of a great hail, every stone about the weight of a talent.

It is not material to this issue whether the above account be regarded as literal or figurative. For if figurative, then the figure must not be overdrawn, nor of a nature to inspire terror exceeding that which the reality would produce, as this would disclose either a want of skill on the part of the writer in expressing the idea he wished to convey, or a wanton disregard of facts in attempting to cause undue alarm. Look upon the record, therefore, in whichever light you please, the result will be the same.

Shivered creation, whether viewed as fact or symbol, furnishes ample proof of the unparalleled severity of calamities which neither wicked men nor their works can survive. But if it be true that there is not revealed in the word of God a more terrible picture of human suffering than is shadowed forth in the above, then as it is not possible that there should be two periods of superlative tribulation, and each greater than every other, that seen by Daniel, and that described by John, are, necessarily, one and the same, unless you adopt the absurd notion that God has entered minutely into the details of the lesser woe which he was to bring upon the world, while neglecting to record anything with regard to the one which was to be mightiest of them all, excepting an incidental mention of the fact that it was to occur.

If, however, the events mentioned by Daniel and John are identical, the futurity of the plagues is no longer a matter of discussion; for the time of trouble

spoken of by the prophet is not to be introduced until a period just previous to the coming of Christ, at which time, therefore, we are to look for the infliction of the punishment denounced upon those who have sought to enlarge the text of the book of Revelation. And if our line of argument has not been unsound hitherto, these persons will then, in order to meet their threatened doom, unquestionably be brought from the nations of the wicked dead, while the latter, all unconscious of what is transpiring above them, will sleep on until the general Judgment.

This doctrine the Revelator teaches by necessary inference. Can it be that his predecessor has altogether overlooked so important a matter, or that it was wholly withheld from him? No; he is even more pointed than the latter; for he declares, in explicit terms, the fact that this partial resurrection of the unjust will transpire in connection with the awful judgments which are to be executed at the close of this world's history.

Hear him: "And many of them which sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Mark the words, not *all* of the dead, but "*many* of them." This *many* must consist of both righteous and unrighteous; for one portion awake to everlasting life, and the other to shame and everlasting contempt. The latter unquestionably comprehend a part, but not the whole, of the wicked; for otherwise the expression, "many of them which sleep shall awake," should be changed so as to read *ALL* of them which sleep shall awake, and thus the prophecy would be made to conflict with the clearly enunciated Scripture doctrine, that 1000 years must intervene between the resurrection of these classes. Thus we perceive that there will yet arise an order of men, at the right time, in the right manner, and possessing the right character, to meet our expectations. Faith cries, "Here is the finger of God, here are they for whom we seek." Immediately the question is rescued from the myth and mysticism with which a dangerous system of spiritualization has surrounded it, and becomes one of the plainest in the whole Bible.

The length of time which is to be consumed in the transaction of these momentous events, is, we believe, nowhere in the word of God definitely declared, unless it be in the statement in reference to Babylon, where it is said "that her plagues shall come upon her in one day," *i. e.*, year.

A moment's reflection will, however, satisfy any candid person, that a period much shorter than this would not suffice for the acting of the part which man is to play in this greatest of human tragedies. Take, if you please, the gathering of the nations to the battle of "the great day of God Almighty;" even with all the facilities which are offered for the transportation of troops by modern railroads, telegraphs, etc., this would necessarily be a work of months. It is proper, therefore, that we now inquire respecting the point in these proceedings at which we may look for the reappearance upon the stage of action of those whose destiny is marked out in the text, standing at the head of this article. We shall obtain but little or no help in this matter from the record in Daniel, since he barely mentions the occurrences which we are considering, without reference to the chronological order in which they are to follow each other. But if our argument for the literal accomplishment of the penalty denounced in Rev. xxii, 18, and the identity of the time of trouble with the "seven last plagues" is logical, then this problem is already solved, unless it can be shown that the latter will continue in full rigor from the inception of each, until the completion of every other. But it is difficult to understand how this can be true, more especially in the cases of the second and third; for it is simply impossible that the race could continue for any length of time with the sea, the rivers, and the fountains of waters, converted into corrupting blood. We necessarily conclude, therefore, that these, like the similar ones in Egypt, will be of short duration, and perhaps disappear altogether, before all of the remaining four are introduced. Hence we infer that the individuals after whom we are inquiring will be brought forth before the period which is marked by

the beginning of these short and fatal judgments. Take notice, that these last words have reference to the *interpolators* of the book of Revelation. There may be others called forth at later periods by the voice of God for special purposes.

Here we leave the subject. We do so, profoundly impressed with the harmony of Scripture teaching, and the majesty of Christ, at whose command death and the grave are, after the lapse of eighteen centuries, about to furnish the most incontrovertible proof that though heaven and earth shall pass away his words shall not pass away. W. H. LITTLEJOHN.

ASLEEP!

THERE is a state of indifference to religion so closely resembling the bodily condition called sleep, that it is appropriately called by the same name. The phenomena connected with it are similar to those associated with slumber. In the latter condition, men cease from their labor. The hands which, during the day, were busily employed, are now idle, save a few convulsive, unmeaning motions. So, in this soul-slumber, there is idleness. Religious duties are neglected; the Saviour is not sought; the church is not visited; prayer is not offered. These duties are vastly more important than those of a worldly kind; yet, while men are wide awake to the latter, they neglect the former. Once in a while conscience arouses the man, and he seems to put forth efforts for a new life; but these have so little heart and earnestness in them as to remind us of the spasmodic and unmeaning motions of the sleeper.

This indifference to religious interests is also represented by the unconsciousness of the sleeper. One by one his senses are closed to the external world. First the heavy eyelids fall, and he sees not; then the sense of smell is blunted; next the hearing becomes dull, and, last of all, he is insensible to touch. He now presents the strange spectacle of a living man, in fullness of health and strength, and yet totally unconscious of everything around him. Place before his eyes the most beautiful paintings, or the most brilliant gems; he sees them not. Bring to him a bunch of sweetest flowers, or an alabaster vase of richest perfume; he perceives not the fragrance which loads the air. Speak to him; tell him of danger—fire, famine, war, pestilence—or tell him of a rich inheritance bequeathed to him, and in evidence read to him his father's will. No impression is made; he heeds not. Touch him gently, and he does not awaken; he must be shaken before he can be aroused. So strongly locked are his senses by sleep that one might almost as well address himself to a log as to the sleeper.

The condition of the man who is indifferent to his religious state is precisely like this. Bring before him a vivid picture of his sins or of his Saviour, and he sees neither. Tell him that he is in danger of hell, but that if he will repent, and believe on Christ, he may be an heir of Heaven. He does not heed such godly admonitions, nor is he attracted by the prospect of such a heavenly inheritance. There are thousands of unconverted people who hear preaching every Sunday and are not affected by it. They become accustomed to the sound, as one may get used to the clangor of an alarm-bell, and sleep unconscious through it all. They daily transgress God's law, and have neither feeling nor care about it. They think themselves safe, just as the sleeper dreams of safety. They even consider sometimes the probability of reaching Heaven, and enjoying its raptures, just as the slumberer often dreams of wealth and joy which, alas! he is never to possess in reality.

The saddest fact in connection with this state of indifference is its danger. There are many subjects about which we may be perfectly indifferent, but religion is not one of these. The issues involved in it are of such importance that our hearts should be thoroughly aroused to their consideration. This consideration cannot safely be delayed; for while we delay, our opportunities for moral improvement pass on and may soon be out of reach. While the sleeper dreams in fancied security, the robber may be at work at his strong-box, or the hateful incendiary may apply the torch to his dwelling, or the stealthy assassin may

stand over him with a drawn dagger. So, while the ungodly man carelessly takes his ease, never thinking about his religious obligations, indifferent to all the pressing claims of God upon him, dreaming of heavenly happiness, Satan is setting snares and digging pitfalls in his path, and seeking in every way to destroy him.

Men who have been aroused from this sleep are surprised that they continued in it so long, and are amazed that others persistently maintain a careless spirit in spite of all the efforts made to awaken them. These careless persons are not by any means confined to the baser sort of men who neglect church, and engage in all manner of open wickedness. They are to be found, likewise, among respectable church-going citizens, who never think of making to their own hearts a personal application of the truths they hear. It is often easier to arouse the conscience of the hardened sinner than to arrest the attention of such. Many wicked men spend most of their lives outside the circle of the church influences; and it is no rare occurrence to find them awakened by casually hearing a sermon for the first time, it may be, in many years. But these steady church-goers become so accustomed to the sound of preaching that they forget there is any meaning in it for them. How to reach them is a question which has painfully agitated many a pastor's heart. Once aroused and converted, and they make useful members of the church; but in their habitual state of indifference they fail to be useful, and are unconsciously sliding down to confirmed hardness of heart.—*Methodist*.

YET A LITTLE WHILE.

"YET a little while, and he that shall come will come, and will not tarry." Heb. x, 37.

To the remnant who are looking for that blessed hope, the above text is suggestive of the most solemn and blessed expectations. Jesus soon is coming. Animating thought! How it arouses the soul, and nerves the whole being into action. Desponding one, look up. Believe and obey the truth. Trust in Jesus and thou shalt not be disappointed. Soon he will come, and take thee to reign with him in his beautiful kingdom. Lonely one, be comforted. Only a little while, and if faithful, thy Lord will take thee home. No loneliness then; but rejoicing over in the society of Heaven. Now we have a little time to make preparation. Now we must be zealous, and work, and watch, and pray, and overcome. Now we must be numbered, sealed and prepared to escape the seven last plagues—be ready for translation—ready to be caught up to meet the Lord in the air, and so be forever with the Lord.

"Soon, and forever, the breaking of day
Will drive all the night clouds of sorrow away;
Soon, and forever, we'll see as we're seen,
And learn the deep meaning of things that have been,
When fightings without, and fears from within,
Shall weary no more in this warfare of sin;
Where tears, and where fears, and death, shall be never;
Christians with Christ shall be—soon and forever."

THIRZA M. FOSTER.

Vienna, Wis.

THE RIGHT CARE.

"TRUST in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Blessed is that man that maketh the Lord his trust." "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." "But he that putteth his trust in Me, shall possess the land, and shall inherit my holy mountain." "He is a buckler to all that trust in him." "None of them that trust in him shall be desolate." "They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever." Why, then, be afraid to trust in the Lord? Look at these promises. We care so much for ourselves that God has no room to care for us. Let us cease this anxious care about self. Care for God. Care for the cause of God. Care for his people. Care for the widow, and the fatherless. Care for the poor. Care for the afflicted, the distressed, the prisoner, the lame, and the blind. Care to bring in your freewill-offerings, your trespass-offerings, and pay your vows unto

the Lord most high. Care for God, and then God can care for you. Oh! this selfishly caring for self all the time. Let us away with such foolishness. Crucify self, with all the affections and lusts, and do all to the glory of God.

HENRY F. PHELPS.

BE YE THANKFUL.

WHILE reading the story of my blessed Redeemer's suffering and agony in the garden of Gethsemane, and his death on the cross, as set forth in Testimony No. 17, my soul was moved within me. With weeping I exclaimed, What wondrous love our Heavenly Father has bestowed upon us! Brethren and sisters, how thankful we ought to be for such love and condescension. Blessed be his worthy name is the language of my heart. Come, let us forsake this perishing world with all its wealth and riches. Soon it will be destroyed by the seven last plagues. Let us have our whole being engaged in this glorious cause, and let us sacrifice for poor sinners with benevolent good works, and a godly, upright, Christian course of life. I find that the Testimony from the first page to the last is filled with encouragement, advice, and rebuke, for me. What a poor and scattered people we would be were it not for these blessed testimonies. Praise ye the Lord, his people. Praise his holy name. How good the Lord is in giving us line upon line, and precept upon precept. He shows us our wrongs because he loves us, and desires to purify us, that we may be able to stand in the day of his coming.

If it ever was necessary for Christians to live a holy life it is now, when infidelity and unbelief, which is the fruit of wickedness, is covering the land. Is it any wonder that we find the saying of the wise man true "where no vision is, the people perish." We must come up in this work and labor with God's true servants. We must cheer their hearts with good works.

I want to be a true soldier of Jesus, who died such a cruel death, for such a rebel as I. God save his people from falling. Amen.

FREDERICK KUNDERT.

Monroe, Wis.

THE YOUTH'S INSTRUCTOR

Is a welcome friend to our family. My little boy, who is now six years of age, delights to have me read its pages to him. He has been telling of late that he must have the numbers sewed together, as I sew the numbers of the Review for each month together.

I wish to have more of an interest for the children. What could I regret more, or how could my feelings have deeper anguish, should I see my child have no desire to hear interesting narratives, or listen carelessly to Bible stories?

But how can we expect our children to have a taste for such stories, unless they are tutored to it?

Moral precepts, by way of stories, must often be related to them when they are at home and when they are abroad, when they lie down and when they rise up. It is repetition, day after day. It is line upon line, here a little and there a little, in order that stable habits and just motives may be inculcated in our children. These things I have neglected too much.

I look back to my childhood days, and see where some of my faculties became perverted on account of a lack of interest my parents had for me. This should be a warning to me. Although my parents did well by me, yet had they been more familiar, and had a better knowledge of the evil ways of the young, they would have been better guarded.

I look back upon my youthful days with bitter reflections. But God was merciful to a poor sinner, and my cries in the fields and woods entered into his ear, and I trust I became a brand plucked from the burning. Oh! let me encourage the young to cling to their parents for counsel; to go to them and tell them their weaknesses and little difficulties. Then let us like loving parents clasp these dear children to our bosom, and commend them to the safe keeping of angels.

JAMES SAWYER.

WATCH and pray, and pray and watch.

THE TIME FOR PRAYER.

WHEN is the time for prayer?

With the first beams that light the morning sky,
Ere for the toils of the day thou dost prepare,
Lift up thy thoughts on high;
Commend thy loved ones to his watchful care:
Morn is the time for prayer.

And in the noontide hour,

If worn by toils or by sad cares oppressed,
Then unto God thy spirit's sorrow pour,
And he will give thee rest;
Thy voice shall reach him through the fields of air:
Noon is the time for prayer.

When the bright sun hath set,

And while eve's bright colors deck the skies;
When with the loved at home again thou'st met.
Then let thy prayers arise
For those who in thy joys and sorrows share:
Eve is the time for prayer.

And when the stars come forth—

When to the trusting heart sweet hopes are given,
And the deep stillness of the hour gives birth
To pure, bright dreams of Heaven;
Kneel to thy God—ask strength, life's ills to bear:
Night is the time for prayer.

When is the time for prayer?

In every hour, while life is spared to thee,
In crowds or solitude, in joy or care,
Thy thoughts should heavenward flee.
At home, at noon or eve, with loved ones there,
Bend thou the knee in prayer.

The Law of Love.

SAID an old man one day—"When I look back over the long pilgrimage of an eventful, and not unsuccessful, life, I can confidently say that I never did a kindness to any human being without finding myself the happier for it afterward. A single friendly act, cheerfully, pleasantly, and promptly, done to a fellow-creature in trouble or difficulty, besides the good to him, has before now thrown a streak of sunshine into my heart for the remainder of the day, which I would not have taken a twenty-dollar bank note for."

If such acts of thoughtfulness and consideration and humane sympathy were performed as we "have opportunity," the same "streak of sunshine," the same lightening up of the load of life, would come to both giver and receiver, until after a while there would be sunshine all the time within us and without, dispersing physical as well as moral miasms, purifying the social and domestic atmosphere, warming the heart to still higher sympathies, and waking up the whole man to these activities which can never fail to preserve, maintain, and perpetuate mental, moral, and physical health, to a serene old age. These things are to be done at home and abroad, at the family table, in the street, on the highway, in the country, by day and by night, everywhere, kindly and faithfully, as there is "opportunity;" to the old, and the young, to the rich and the poor, to the sick and the well, to the successful and the unfortunate, to stranger and acquaintance, to man and woman, enemy and friend, to everybody and everything that breathes the breath of life. These sunlight-giving kindnesses can be done in multitudes of cases by a word, a smile, a look. And these cost so little, why should they not be thrown broadcast over the whole surface of humanity, in princely profusion, blessing, as they do, the giver as well as receiver, giving gladness to both, and a quiet peace which gold could never purchase, which diamonds of the purest water and gems of richest hue could not secure for the briefest hour? Men, women, children, all, wake up from this good hour and make the "law of love" to all human kind the polestar of life, the work, the pleasure of your human existence.—*Hall's Journal of Health*.

THE danger that our public-school system may be overthrown by the Roman Catholic priesthood is greater than most of our readers are probably aware of. The majority of the New-York State Senate in Albany has been prevailed upon to consider favorably a bill which will provide for the support, by the State, of any school in which no less than two hundred children are educated gratuitously. This is, of course, paramount to a division of the school fund among sectarian schools, and will tear up by the roots our excellent common-school system, which has not only worked so well in our own country, but which through the efforts of the European Liberals, is gradually finding its way into the legislation of most European States.—*Methodist*.

It is said that Carl Hermann, of Munich, a German linguist, has discovered from the Chinese year-books that a company of Buddhist priests entered North America, by way of Alaska, a thousand years before the arrival of Columbus, and made a thorough and intelligent exploration of the Pacific coast.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 4, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER IV, (CONCLUDED.)

VERSE 19. Then Daniel, whose name was Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My Lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. 20. The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth; 21; whose leaves were fair, and the fruit thereof, much, and in it was meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: 22: It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth. 23. And whereas the king saw a watcher and a holy one coming down from Heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him; 24; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: 25: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 26. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the Heavens do rule. 27. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: if it may be a lengthening of thy tranquility.

The hesitation of Daniel, who sat astonished for one hour, did not arise from any difficulty he had in interpreting the dream, but from its being so delicate a matter to make it known to the king. Daniel had received favor from the king, nothing but favor, so far as we know, and it came hard for him to be the bearer of so terrible a threatening of judgment against him as was involved in this dream. He was troubled to determine in what way he could best make it known. It seems the king anticipated something of this kind, and hence assured the prophet, by telling him not to let the dream or the interpretation trouble him. That is, do not hesitate to make it known whatever bearing it may have upon me. Thus assured, Daniel speaks; and where can we find a parallel to the force and delicacy of his language: "The dream be to them that hate thee, and the interpretation thereof to thine enemies." A calamity is set forth in this dream, which we would might come upon your enemies rather than upon you.

Nebuchadnezzar had given a minute statement of his dream; and as soon as Daniel informed him that the dream applied to himself, it was evident that he had pronounced his own sentence. The interpretation which follows is so plain, that it need not detain us. The threatened judgments were conditional. They were to teach the king that the Heavens do rule; the word Heavens here being put for God, the Ruler of the Heavens. Hence Daniel takes occasion to give the king counsel in view of the threatened judgment. But he does not denounce him with harshness and consoraciousness. Kindness and persuasion is the weapon he chooses to wield: "Let my counsel be acceptable unto thee." So the apostle beseeches men to suffer the word of exhortation. Heb. xiii, 22. If the king would break off his sins by righteousness and his iniquities by showing mercy to the poor, it might be a lengthening of his tranquility, or as the margin reads, "an healing of thine error." That is, he might even have averted the judgment the Lord designed to bring upon him.

VERSE 28. All this came upon the king Nebuchadnezzar. 29. At the end of twelve months he walked in the palace of the kingdom of Babylon. 30. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty? 31. While the word was in the king's mouth, there fell a voice from Heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. 32. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. 23. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws.

Nebuchadnezzar failed to profit by the warning he had received. Yet God bore with him twelve months before the blow fell. All the while he was cherishing pride in his heart. At length it reached a climax beyond which God could not suffer it to pass. The king walked in the palace, and as he looked forth upon the wonders of that wonder of the world, great Babylon, the beauty of kingdoms, he forgot the Source of all his strength and greatness, and exclaimed, Is not this great Babylon which I have built. The time had come for his humiliation. A voice from Heaven again announces the threatened judgment, and divine providence proceeds immediately to execute it. His reason departed. No longer the pomp and glory of his great city charmed him, when God with a touch of his finger took away his capability to appreciate and enjoy it. He forsook the dwellings of men, and sought a home and companionship among the beasts of the forest.

VERSE 34. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: 35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of Heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? 36. At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counsellors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase.

At the end of the seven years, God removed his afflicting hand, and the reason and understanding of the king returned to him again. His first act then was to bless the Most High. On this Matthew Henry has the following appropriate remark: "Those may justly be reckoned void of understanding that do not bless and praise God; nor do men ever rightly use their reason till they begin to be religious, nor live as men till they live to the glory of God. As reason is the *substratum* or *subject* of religion (so that creatures which have no reason are not capable of religion), so religion is the crown and glory of reason, and we have our reason in vain, and shall one day wish we had never had it, if we do not glorify God with it."

His honor and brightness returned to him again, his counsellors sought unto him, and he was once more established in the kingdom. The promise was, verse 26, that his kingdom should be sure unto him. During his insanity, his son, Evil-merodach is said to have reigned, as regent, in his stead. Daniel's interpretation of the dream was doubtless well understood throughout the palace, and was probably more or less a subject of conversation. Hence the return of Nebuchadnezzar to his kingdom, must have been anticipated and looked for with interest. Why he was permitted to make his home in the open field in so forlorn a condition, instead of being comfortably cared for by the attendants of the palace, we are not informed. It is supposed that he dextrously escaped from the palace, and eluded all search.

The affliction had its designed effect. The lesson of humility was learned. He did not forget it with returning prosperity. He was ready to acknowledge that the Most High ruled in the kingdom of men and

gave it to whomsoever he would; and he sent forth through all his realm a royal proclamation, containing an acknowledgment of his pride, and a manifesto of praise and adoration to the King of Heaven.

This is the last scripture record we have of Nebuchadnezzar. This decree is dated in the authorized version, says Dr. Clarke, 563 B. C., one year before Nebuchadnezzar's death; though some place the date of this decree seventeen years before his death. Be this as it may, it is not probable that he again relapsed into idolatry, but died in the faith of the God of Israel.

Thus closed the life of this remarkable man. With all the temptations incident to his exalted position, and the evils of the idolatrous times in which he lived, and the system of heathenism under which he was educated, may we not suppose that God saw in him honesty of heart, integrity, and purity of purpose, which he could use to the glory of his name? Hence his wonderful dealings with him, all of which seem to have been designed to wean him from his false religion, and attach him to the service of the true God. We have, first, his dream of the great image, containing such a valuable lesson for the people of all coming generations. Secondly, his experience with Shadrach, Meshach, and Abednego, in reference to his golden image, wherein he was again led to an acknowledgment of the supremacy of the true God. And lastly, we have the wonderful incidents recorded in this chapter, showing the still unceasing efforts of the Lord, to bring him to a full acknowledgment of himself. And this result seems to have been fully accomplished. And in this state his life came to a close, peaceful and serene, gilded with the light of heavenly truth. And may we not hope that this man, one of the greatest of historic characters, the most illustrious king of the first prophetic kingdom, the head of gold, may at last have part in that kingdom, before which all earthly kingdoms shall become as the chaff, the glory of which shall never dim, and its dominion have no end.

HEB. XII, 1, 2.

THERE are two expressions in these verses which are very often misapprehended.

1. "We also are compassed about with so great a cloud of witnesses." This is frequently urged as an incentive to duty, in that "so great a cloud of witnesses" are beholding our actions; but this is not the sense of the text. These witnesses are not beholders, but testifiers, who, as in chap. xi, have left their testimony on record to the power of faith. As witnesses are brought into court, not to behold the proceedings, but to testify to the truth.

The Greek word *μαρτυρ*, (*martur*), is defined, "a witness; one who bears testimony;" and has this signification only, in all its forms. Those who died for the word of God were, pre-eminently, called *marturs*, or *witnesses*, because they were willing to testify to the faith of Jesus to the loss of their lives.

The excellent hymn, commencing thus:

"Awake, my soul! stretch every nerve,"

has this misapprehension incorporated in it, in the lines,

"A cloud of witnesses around
Hold thee in full survey."

2. "Looking unto Jesus, the author and finisher of our faith." From this it is inferred that Jesus finishes our faith, by putting an end to it in bringing the realization of its object. The Greek *τελειωτης*, is used in this form in no other text. It is defined, "A finisher, perfecter, one who completes and perfects anything." Hence, this scripture does not teach that Jesus terminates our faith, but that he both originates and perfects it, or carries it on to completeness. It recognizes a progression in faith, and teaches us to look to Jesus, who is the author and perfecter of faith, for help and assurance when our faith is tried by chastisement or afflictions.

J. H. WAGGONER.

WHILE a convention of missionaries was in session at Rangoon, Burmah, an important telegram bearing on their deliberations was received from Boston just three days after its date. Surely the whole world will soon be within speaking distance.

MY CONSCIENCE.

We often hear men evading the requirements of God's law by saying, "My conscience does not condemn me. If it were right, my conscience would tell me so. When my conscience upbraids me, I will think I am wrong," &c. One would suppose, to hear them talk, that conscience was an infallible guide, that it never leads persons wrong, and never can err. But what is conscience? and whence does it come? It is formed by our education. This may be seen by the fact that men's consciences vary just according to the difference in their education. The conscience of a Roman Catholic leads him to do one thing, while the conscience of a Protestant leads him to do exactly the reverse. That Pagan mother's conscience leads her to cast her child to the wild beasts, to burn herself alive, &c., while the Christian's conscience would abhor such a deed. Now, where the teachings of conscience differ so greatly, whose conscience is to be the guide? I answer, No one's, but every man's conscience must be tested by some infallible rule, i. e., the word of God. But some persons reverse this rule, and test the teachings and requirements of the Bible by their consciences!! That we may judge of how dangerous a position this is, let us see what the Bible says about the conscience.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. x, 22.

"Having their conscience seared with a hot iron." 1. Tim. iv, 2.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Tit. i, 15.

"How much more shall the blood of Christ, who, through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix, 14.

Here is the character of some men's consciences, they have "an evil conscience," "a conscience seared with a hot iron," a "defiled conscience" and a conscience not "purged from dead works." To trust such a conscience to lead us, is sure destruction. But the Bible tells us of "a good conscience," 1. Tim. i, 5, "a pure conscience," 1. Tim. iii, 9, "a conscience void of offense toward God and toward men," Acts xxiv, 16, &c. A conscience thus purified, made good, and regulated, it will do well to heed. But how are we to know what kind of a conscience we have, whether it is good or evil? There is one sure test and only one, that is the word of God and his law. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 20. When a man's conscience will lead him to disregard the plain requirements of God's word, that man's conscience is evil, no matter how high his profession of holiness may be.

D. M. CANRIGHT.

New Ipswich, April 16, 1869.

THE FIRST CALIFORNIA STATE GATHERING OF SEVENTH-DAY ADVENTISTS.

This gathering was held in the Mission Tent, not far from the Piner school-house, and in the township of Santa Rosa, last Sabbath and first-day, the 10th and 11th inst., and consisted of the brethren and sisters in this place, three loads of Sabbath-keepers from Petaluma, including a brother and sister from San Francisco, and as many loads of brethren and sisters from Windsor. There were about sixty Sabbath-keepers present.

The exercises commenced with a prayer-and-social meeting at the commencement of the Sabbath, in which several took part. This was followed by a discourse on the proper observance of the Sabbath, and some of the benefits resulting therefrom. Sabbath morning, at 9 o'clock, there was a lively and interesting prayer-and-social meeting, raising the work and interest a good step higher. At half past 10, a timely discourse was given by Bro. Loughborough from the following words of the Saviour: "For what is a man profited if he shall gain the whole world, and lose his own soul?"

or what shall a man give in exchange for his soul?" Matt. xvi, 26. At half past 12, P. M., preparatory to attending to the ordinance of baptism, and for the further promotion of Christian love among the believers, we spoke on the subject of the affections from these words: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory." Col. iii, 1-4.

At 6 P. M., we had another good prayer-and-conference meeting. This was followed by a clear and instructive presentation of the subject of Bible memorials, by Bro. Loughborough, especially that of the Lord's supper, that of the Lord's humility, and that of baptism, a previous discourse having been devoted to the subject of baptism.

Sunday morning, at half past 10, we all repaired to a stream on the farm of Bro. Lee, being two and a half miles from the tent, and midway between the tent and Santa Rosa, to attend to the ordinance of baptism. We found a very large concourse of people assembled on both sides of the stream, many of whom had never heard on our position. Bro. Loughborough gave a twenty minutes' speech on baptism. Then we baptized fifteen willing souls. Much respect was shown us by the crowd, and best of all, we realized the presence of the Holy Spirit, which rendered the scene solemn and affecting. Many bystanders were in tears. At the close of the exercises it was announced that, the Lord willing, the tent would be pitched at Santa Rosa, Thursday, the 22d inst.

At about 12 M., an encouraging and interesting discourse was given to a tent full of attentive hearers, on the glorious restitution, from Acts iii, 21. Following this discourse, and before dismissing the assembly, we had a short business meeting, and organized a State Meeting to meet the wants of the cause until further organization is needed.

We had three objects in view in establishing a simple State organization: 1. To promote unanimity of action, and avoid confusion; 2. To head off the cry of speculation; and, 3. To refute the idea of the "one-man power." What is everybody's business is nobody's business, and is very liable to be poorly attended to. Again, when preachers report their receipts and expenses at each State Meeting it seems that we should be very unwise to thus lay ourselves open to the inspection of the brethren if our aim was to use deception, and secretly make a fortune. But if we pursued an opposite course, if we thought ourselves competent to move forward without the aid and counsel of our brethren then might there be a plausibility in crying, "Speculation," and "The one man power."

To meet the idea that we might be moving on our own account, without being sent by our people, our credentials were read. A preacher should have his calling of God. But if God calls a man to preach, the church will know it, and give him their sanction, in harmony with the example of the primitive church.

At 6 P. M., another interesting social meeting. Then a discourse on the seven churches by Bro. Loughborough, at the close of which an appeal was made for those who wanted to serve the Lord to come forward on to the front seats, that we might pray for them. Several responded and spoke, some for the first time. It was a good season. The Spirit of the Lord was present, and souls confessed their sins, breaking down before God. And with this interesting and impressive season the good meeting closed.

As the result of this general gathering, all the brethren and sisters have formed new and pleasant acquaintances, which have endeared them to each other. All have been strengthened and encouraged, and as far as we have had an opportunity to ascertain, the expectations of the believers have been more than realized; their interest and confidence in this work have increased, and they see the benefits of general gatherings, and will long to attend another State Meeting. Meanwhile may we all remember past benefits, and the increased responsibilities and obligations that they impose upon us. May we pray and labor for each other,

and for the advancement of the cause of truth, that we may overcome selfishness, grow in the love of God, and advance in brotherly love, that our next general gathering may present a great increase in numbers, and a corresponding growth in grace as well as in the knowledge of the truth.

As far as we can ascertain, about forty in this section have come out on the Sabbath. Many of these have found the special favor of God, in giving up the world and trying to make thorough work for the kingdom. Several have been converted from the world, and backsliders have been reclaimed; but the work is not done. We want to see more move out thoroughly, and without reserve. For this object we are visiting and holding meetings through the week. We some expect that others will be baptized next Sunday.

When we came to Petaluma we knew of but one in this county who was keeping the Sabbath. Now we know of about seventy-five who are trying to keep all of God's commandments, and prepare for the coming of Christ. Since last August we have been enabled to hold upwards of two hundred and fifty meetings, and to make in all about four hundred calls. Yet the Lord sustains us, and we feel that the work is greatly increasing on our hands. It is not a small enterprise to raise up the people on all points of the truth; to patiently bear with and teach the people, and keep the work moving. Man cannot do this. God must work. If the Lord was not on our side we might despair of seeing a people prepared for Christ's coming. When shut up to ourselves, to a sense of our own weakness with reference to the magnitude of the work, we feel as though we should succumb under the weight of our responsibilities. But when we bear in mind that God is in this work, and remember his mighty workings in behalf of his truth, and for the salvation of souls, we are encouraged to trust in him, and do what we can, casting our burdens upon him.

Satan would hinder the work at every step, and we have many adversaries in every place. Brethren, still pray for us, and for the success of the message in California. D. T. BOURDEAU.

Santa Rosa, Cal., April 16, 1869.

REPORT FROM NEW IPSWICH, N. H.

I HAVE now spent two months in this place. One week Bro. Waggoner was with me, and Bro. Rodman one week. Bro. Rodman and Haskell were here one week while I was absent. The rest of the time I have been alone. I have labored hard, but I feel as well and strong now as when I began. I think the Lord has helped me. Sixty discourses have been preached here. The attendance has usually been pretty good. I think I have sold about \$70 worth of books; have obtained 24 subscribers for the REVIEW, 12 for the Instructor, and 3 for the Reformer. This shows that they are a reading, intelligent class of people. Fourteen are now keeping the Sabbath. These, with Bro. Hastings' and Gould's families, make a company of nineteen. Others, also, living near by, come here to meeting, so that we have about twenty to twenty-five out on the Sabbath.

Bro. Hastings is a man of long experience in this work, and I think will make them a good faithful leader. His influence in community has been excellent, and it has helped my preaching much. This is as it should be.

Among those who have embraced the Sabbath we have a goodly number of excellent singers. This will be a help to their meetings if they take pains to use it to the glory of God, which I think they will. Most of those who have embraced the truth have come by families, which makes them so much the stronger. There are five such families. Nearly all who have embraced the truth were, when I came here, either backsliders or those who never made a profession. Now they are nearly, or quite, every one praying men and women. Yet right in this village it is reported by ministers and church members that no one was ever known to be converted by this preaching! God pity such willful slanderers.

Several others commenced to keep the Sabbath when I first presented it, who have now left it. For the last

three or four weeks strong opposition to the truth has come up here from the churches. Slandrous reports have been circulated, threats made, &c., as usual. This has withered away those who had no depth of soil. Matt. xiii, 1-8, 18-23. Many others are still deeply interested, convinced, and convicted. We hope for some of them. The cotton mills have proved a snare to many. If they keep the Sabbath they will be turned out of the mills. Few have enough of the fear of God to do this. Many of them say that they will keep the Sabbath as soon as they can get work out of the mill, which I hope they will do soon.

Last week I had a discussion with Rev. Mr. Lee, of this place. He is reputed to be a very learned man, both in the languages and sciences. Is the author of the book called, "Eschatology." He has opposed my meetings from the first, but with poor success. At last he wished to debate the question. He drew up the following question, which I accepted just as he worded it: "Admitting the duty of observing one day in seven as a Sabbath, is any particular day of the week enjoined in the Scriptures upon the Christian church as such Sabbath?"

Of course I affirmed that there was a particular day, while he denied it, and took the seventh-part-of-time theory. We were to discuss it as long as I desired, as he would not consent to this before. I found him uncommonly easy to meet, as is generally the case with these so-called learned men. He could hardly get out arguments enough to make the discussion interesting. Did not answer my proof texts at all, nor attempt it. His arguments did not touch the question at all. This was so apparent to all that when we were through he denied that he had been on the negative at all.

Said I, Mr. Lee, did you not write this question?

"Yes," he replied.

Did you not draw it up to suit you?

"I did."

Did I not take the affirmative?

"Yes, you did."

Did you not take the negative?

"No!!!"

At this absurd and manifestly untrue declaration, the crowd enjoyed a hearty laugh, as well they might. He spent the greater portion of his last speech in using smut and blacking against the Adventists in general, and me in particular, always the last resort when better arguments fail. The discussion has done the cause of truth much good here. Our friends are stronger, and we have more of them than before.

They will have regular meetings here every Sabbath in Union Hall, besides prayer-meetings during the week. Sabbath, April 24, was my last meeting with the brethren and sisters. About thirty were in, and we enjoyed a sweet season together. It did my soul good to hear those who were just starting talk about the truth, and their determinations about living it out. May good angels meet with them.

Sunday, April 25, we met and organized s. s. to amount to \$100. All were pleased with the plan, and adopted it willingly. This is the right spirit. Sunday evening, I preached my farewell discourse to the people. We had a full hall, as many as had been out at any time before. I compared our teachings on numerous points with the teachings of Paul. All listened candidly, and I think were benefited. Unsolicited and unexpectedly the friends made me a fine and very acceptable present. May the Lord bless them for it.

That there will be no discouragements here, or that none shall fail, is too much to expect; but I hope they may have faith and courage to trust in God and hold on to the end. From here we go to South Lancaster to spend a week; then we start for the West. Bro. Rodman designs to be here May 22 and 23. Hope he may have a good attendance.

D. M. CANRIGHT.

A RELIGIOUS society in Lowell, Mass., is to give a theatrical performance at Emory's theatre, in the interest of charity—which covereth a multitude of objections to the legitimate drama.

ALL hills at a distance look blue and romantic.—
Imaginary fields of labor.

LABORS IN MICHIGAN.

SINCE our last report, we have been laboring in the vicinity of the brethren in the town of Convis.

We were in pursuit of a field of labor a few miles beyond, when, by their request, we spoke to them in the evening as we were passing through, they earnestly desiring us to remain a longer time with them. The notice of our appointment was brief, yet we were favored with a good congregation, who unanimously voted for a continuation of lectures, with which we complied. A large attendance listened with increasing interest. We occupied a large school-house, which was often crowded, until we had given some twenty discourses, when opposition became so great that it was thought best by our opponents to use the lock-out argument, which closed our meetings. We spent some time visiting from house to house, with good success. We then received an invitation to continue our meetings in a school-house a short distance from where we were, which we accepted, but the shut-out argument followed us, so we gave but one lecture. We then sought another place, and after giving one lecture, found we could not continue there longer then, but could have an opportunity after their day school was closed. This privilege we secured by vote before leaving. We then received an invitation to occupy another school-house near by, which we accepted, and were permitted to remain till we gave twenty-seven discourses. We then returned to a former place, where we gave thirteen more, making in all about sixty discourses. The result is, thirty have taken a decided stand to keep the Sabbath. A number more made a start, but when opposition came, gave it up. May God pity them and still incline their hearts to serve him is our prayer. Opposition against the truth seemed very strong. We were met by two ministers, who preached four discourses against the truth, which we reviewed.

We were twice publicly abused by a class-leader and a private member, the latter reading an epistle at one of their meetings, grossly misrepresenting us personally. In addition to all this, many scandalous untruthful reports were circulated, which some believed. Yet God's hand evidently sustained us and to him be all the honor and glory. We would gratefully acknowledge the timely assistance rendered by Bro. and Sr. White, Van Horn, and others, during these meetings, which added much to their interest.

We would say in commendation of the church at Convis, that they have stood nobly by us in our labors there, attending most of our meetings, and using every opportunity to induce those interested to obey the truth. Quite a liberal fund was raised by them to freely distribute our books and tracts during these meetings. We think their example manifests a praiseworthy interest for their friends and neighbors. This church have, since we came among them, legally organized to hold church property, and are putting forth active measures to erect a house of worship. They seem to be well united, and we believe have taken a new start for eternal life. May God bless and reward them for their kindness to us, and may they receive the reward of the righteous for their faithfulness in his service here below when Jesus comes. It is with pleasure we cherish in our memories the joys and trials we have together participated in, and may we, with all the Israel of God, meet where all will be unalloyed peace and happiness, there to dwell forevermore in the society of the pure and blessed for his sake who redeemed us.

A. O. BURRILL.
ELBERT B. LANE.

Battle Creek, April 23, 1869.

FRANK ADMISSIONS.

BRO. SMITH: I wish to call especial attention to the enclosed extracts from the great Baptist journal, the *Examiner & Chronicle*, deeming them worth making a note of by our ministering brethren.

In their issue for Thursday, Nov. 26, 1868, we find the following leading article on Divine Authority:

"We are told that we must not insist upon a certain thing as a matter of obligation, because it is not given in the Bible with a 'thus saith the Lord.' Of course

the point must hold good on all points to which it is applicable. There is no obligation to keep the Lord's day. It is not commanded. * * * * It is nowhere enjoined upon us. The New Testament forms no part of the Scriptures. No such declaration of canonical authority can be cited as our Lord has given respecting the writings of the Old Testament."

In the same paper for Thursday, March 18, 1869, occurs the following language respecting the first day of the week:

"We are requested by a correspondent to give the exact translation of Matt. xxviii, 1. He states that he has been informed by a person who professes to have considerable exegetical knowledge, that the passage (as also Mark xvi, 2, and Luke xxi, 1,) properly translated, means, when Sabbath was passed the first of Sabbaths began to dawn, and that the language implies that the first Christian Sabbath dawned as the Jewish Sabbath ended.

"We cannot assume to speak *ex cathedra*. We venture only to say that such expositors as Alford, on such authority as Lightfoot, support the common translation, affirming that the Hebraistic designation of the first, second, &c., days of the week, was the first of the Sabbath, second of the Sabbath, &c. Some have imagined an implicit recognition of the Christian Sabbath in the words. But if the Hebrew usage be as stated, this suggestion must be groundless."

Thus may we convict the upholders of error and tradition by their own witnesses. The original Greek of Matt. xxviii, 1, has been made a stumbling-block to many in this place, as brother N. Fuller can testify. This is one of the very darkest corners of the Master's vineyard, but the persevering efforts of Bro. and Sr. Dibble, under the blessing of an ever prayer-hearing, prayer-answering God, give promise of some few more yet declaring, and what is of infinitely greater importance, living out, the truth. May our Heavenly Father grant a double portion of his grace and strength, that despite all and every discouragement, his children may continue to labor faithfully, realizing the blessed truth, "Surely I come quickly, Amen, Even so come Lord Jesus."

Yours in that blessed hope. C. B. REYNOLDS.

GROWTH IN GRACE.

"Nor as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii, 12.

The earnest Christian will thus think of himself; not as having already attained, but, with the apostle, will follow after an increasing conformity to Christ, never forgetting that this is the object for which he has been apprehended. We notice, therefore, when there is real spiritual life there is progress in that life, and by a renewal of the spirit, an advancement from one state of improvement and knowledge to another is already perceptible. "Not as though I had already attained." We should remember this was the language of one who could always say, "I live; yet not I, but Christ liveth in me; also, 'Who shall separate me from the love of Christ?' Here then is one who counted himself not to have apprehended, and freely confesses not to have attained though one of the brightest examples of Christ's church. But how many there are, alas! who appear to think they have already attained; their retentive memories are stored with texts for argumentative display, they have added unto faith and virtue, knowledge, and have been contented to remain upon this third round of the spiritual ladder. Year after year they remain, like a piece of statuary, just the same. No fresh shoots, no living foliage, no sweet flowers or fruit of hope and love, but a dwarfed, withering picture of decay. In this spiritual sickness, it is thought, What need I more? At such a time and place, I felt a full assurance my sins were all forgiven me, and I know the gifts of God

are through repentance, and have lived a devotional, Christian life since that time. But was not Paul fully assured of his forgiveness? Yet he says, "Not as though I had already attained." In spiritual health there is a constant reaching unto the things which are before, giving the inward life continual progress. The life of faith in Christ is an increasing abiding in him, the only element where complete victory over every indwelling sin can be obtained. Melancholy look the days to some. The golden days of experience are in the past, and thus they are like old age, content to stand with their fairest periods behind them, having only occasional glimpses of hope in the future. How different the prospect of that servant of the Lord who could be satisfied with nothing short of being "changed into the same image from glory to glory" while the fairest days beamed before him, combining with the past that "earnest of the inheritance."

ETTA BOOTH.

PRAYER FOR REFUGE.

TUNE.—The lone starry hours.

Oh! give me a refuge with thee, Lord,
When the great day of wrath shall be here,
When the wicked in terror shall flee, Lord,
As the white cloud begins to appear.
When is heard through the earth their praying,
For the rocks and the mountains to fall.
May I, by thy truth here obeying,
O Lord, then be saved from them all.

CHORUS.—When is heard through the earth, &c.

Oh! give me a refuge with thee, Lord;
For none will be able to stand,
Save those who thus sheltered shall be, Lord,
And kept by thy powerful hand.
When the Archangel's voice shall be calling,
The dead from the earth and the sea,
And the wicked around shall be falling,
For safety, to thee let me flee.

CHO.—When the Archangel's voice, &c.

Oh! give me a refuge with thee, Lord,
When the wicked the city surround,
When the saints their destruction shall see, Lord,
Oh! let me with thee then be found.
When the song through the new earth is ringing
Of triumph and joy evermore,
Let me join in the heavenly singing,
That rolls o'er the glorified shore.

CHO.—When the song through the new earth, &c.

CALIFORNIA STATE MEETING.

We, the Seventh-day Adventists of California, being desirous to concentrate our efforts to advance the truth, and to move forward without distraction and in harmony with the body of Seventh-day Adventists, not being organized as yet into churches, so that a Conference can be organized, hereby organize ourselves into a State Meeting by the adoption of the following regulations:

ART. 1. The officers of this meeting shall be a President, Secretary, Treasurer, and an Executive Committee of three, of whom the President shall be one.

ART. 2. The President shall perform the duties usually devolving upon such officer.

ART. 3. The Secretary shall keep a faithful record of the doings of this meeting, and of all subsequent meetings.

ART. 4. The Treasurer shall be authorized to receive and disburse, under the direction of the Executive Committee, such means as may be raised by the Seventh-day Adventists of California, for the advancement of the truths of the third angel's message in this State. He shall also keep a faithful record of the receipts and disbursements of means, and report the same to the next State Meeting.

ART. 5. The Executive Committee shall have the oversight of the affairs connected with the advancement of the cause in this State. A majority of their board may call the next State Meeting at such time and place as they deem proper.

After the adoption of the above regulations the following officers were elected: President, D. T. Bourdeau, Secretary, J. F. Wood, Treasurer, J. N. Loughborough, Executive Committee, D. T. Bourdeau, M. G. Kellogg, John Bowman.

The following resolutions were then introduced and adopted:

Resolved, That we hereby express our appreciation of the efforts made by the General Conference to establish a mission in California, and we are truly grateful

to God for permitting us to hear the truths of the third angel's message.

Resolved, that we will do what we can on our part to sustain the mission in California by our sympathies, our prayers, and our means.

D. T. BOURDEAU, President,
J. F. WOOD, Secretary.
Piner School-house,
Near Santa Rosa, Cal., April 11, 1869.

The Earthquakes of 1868.—The twelve months embraced between the first of October, 1867, and the first of October, 1868, were distinguished by a series of physical phenomena more remarkable than is known to have occurred during any equal period of time in history. The series was grandly initiated and typified by the startling atmospheric and terrestrial convulsions that afflicted the Windward islands in the autumn of the first-named year, and which were fast followed by fearful hurricanes, earthquakes, and volcanic eruptions in almost every quarter and country of the globe, culminating with the great South American earthquakes of the 13th and 16th of August, 1868. These earthquakes, for their extent, violence and wide-spread devastation, will probably be regarded as the most terrible on record. They were felt, more or less severely, over an extent, from north to south, of more than sixty degrees of latitude, all the way from the Isthmus to the Cape. Yet their lateral action seems to have been checked, on the east certainly, by the chain of the Cordilleras, and effectually stopped by the Andes. What tremendous force they exerted beneath the vast space of waters extending from Peru to Cathay we can only infer from those tidal waves which broke equally on the shores of the Pacific Islands, and on those of distant New Zealand, Japan, and California.

Conference Department.

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

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

From Bro. Hinton.

BRO. SMITH: Permit me to say to the brethren scattered abroad that I am still holding on to the truth, and, by the grace of God, I will strive on. I see every day my imperfections and where I make failures; but, oh! what a precious Saviour we have! How boundless his love to sinners!

It is very seldom that I have the privilege of meeting with my brethren to worship God. I am one of the lonely ones. The REVIEW, in its weekly visits, is of incalculable worth to me. I could not do without it.

Brethren, one and all, far and near, God bless you in the truth. While I pen these few lines, tears of joy spring up, and I am constrained to thank my Heavenly Father for his goodness to me. I say again, God bless you, who have the privilege of meeting from Sabbath to Sabbath, and help you to appreciate these great blessings; and you, too, who like myself have not such privileges. God help you to be faithful, and endure unto the end.

The fig tree, brethren, is fast putting forth its buds. And, oh! welcome day! we shall soon see our blessed Saviour on the white cloud. We are in great hopes that Bro. Cornell and Butler may be permitted to come out here this summer, and help us. I believe there are some who would embrace the truth, if they could hear it properly set forth. God grant that this may be the case. Brethren, pray for me, that I may so live out the truth as to lead some to embrace it.

Yours in hope of eternal life when Jesus comes.

W. T. HINTON.

Toledo, Iowa.

From Bro. Van Doren.

BRO. SMITH: By the light of present truth that has shined into my heart, I can begin to see some of the rubbish that has collected there in the years that I knew not Jesus. But, by the grace of God, I shall clear it of all that can offend, and let Jesus in, that he may have full possession and be in me, and I in him, that I may bring forth fruit to the glory of God.

I believe there is a place and a crown for me in the earth made new, because God in his great mercy has brought me to an understanding of the third angel's message. I can but thank the Lord for it. It is wonderful how he has dealt with me, and yet I often fear to trust the future to him. Oh! that I may be kept from unbelief and murmuring. At first I seemed to get hold of the present truth, and thought that this

people were indeed rich and increased in goods; but by-and-by the truth seemed to get hold of me, and oh! the change! There is a feeling of unworthiness and a deep conviction that something must be done, and after turning this way and that, without finding security, I begin to realize what the grace of God is; and I pray God that I may attend every means of grace in my reach; for by grace shall I stand, and without it I am lost and undone. But there are rich promises and good instructions, which are able to thoroughly furnish a man unto all good works. I shall strive to heed them.

Yours in hope,
Lenawee Co., Mich.

C. VAN DOREN.

C. L. KASSON writes from Licking Co., Ohio: I praise God that he sent messengers into this part of the vineyard. We have a little company of commandment-keepers to meet with every Sabbath. Although we are few, we have some good meetings. We all long for the time when we can hear some more preaching. I believe there are some here who, if they can hear the truth explained, will embrace it. May the Lord carry on his work, that all that are honest may turn out and serve him. I want to stand firm in the truth, that when the Lord comes to make up his jewels, I may stand with the remnant people upon Mount Zion.

BRO. L. MARTIN writes from Bennington, N. H.: Through the tender mercy of our God, I am still numbered with the living, but on account of poor health, I have not been out to meet with the dear brethren for a long time. The REVIEW is all the preaching we have. We prize it very highly. The sermon department is worth four times the cost of the paper. May God bless all those who take part in preparing the paper for the remnant, and may we all be prepared to stand on Mount Zion.

SISTER E. B. CLARKE writes from Mercer Co., Ill.: I am striving, but too feebly I know, to live a Christian. The world and the cares of this life have great power over me. But I believe if I strive as we are directed in Testimony No. 17, I may overcome. The world offers nothing to me which, upon reflection I can call really valuable, but I believe I need a new conversion. I need to better understand myself, and to repent of all my sins, and have God's law written on my heart. Dear fellow-Christians, pray, that I with you all, may at length, though through much tribulation, gain a right to the tree of life, and enter in through the gates into the city.

The Contracting Cell.

ONE of the most ingenious tortures of the Hohenhausen family in the height of their despotic rule, was that of a cell, which at the prisoner's first entrance presented an air of comfort and ease, so that it was not till he had been a few days confined that he observed the dimensions of his chamber beginning to contract. But the discovery once made, the fact became more appalling every day. Slowly but terribly the sides drew closer, and the unhappy victim, at last was crushed to death. What an emblem does this suggest of the sinner's contracting day of grace! Oh! what would the poor victim in such a cell have given to see the door open and hear a voice, "Escape for thy life!" Would he have lingered for one moment, think you?

SOME people are afraid of anything like joy in religion. They have none themselves, and they do not love to see it in others. Their religion is something like the stars—very high, and very clear, but very cold. When they see tears of anxiety, or tears of joy, they cry out, Enthusiasm! Well, then, to the law and to the testimony. "I sat down under his shadow with great delight." Is this enthusiasm? O Lord, evermore give us this enthusiasm! If it be really in sitting under the shadow of Christ, let there be no bounds to your joy.—Oh! if God would but open your eyes, and give you simple, child-like faith, to sit under his shadow, then would songs of joy rise from our dwellings.—M. Cheyne.

Obituary Notices.

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

DIED, in Memphis, Mich., April 8, 1869, sister J. A. Merrill, wife of Bro. H. Merrill, aged 52 years. After suffering for many years, of many physicians, she eventually died of lung fever. The friends mourn not as those who have no hope. Funeral discourse at the S. D. A. meeting-house by Elder Mackie, from the words, "Blessed are the meek; for they shall inherit the earth." Matt. v, 5. A large congregation listened attentively to the truth concerning the saints' final inheritance. H. S. GURNEY.

The Review and Herald.

Battle Creek, Mich., Third-day, May 4, 1869.

Notice.

THE annual meetings noticed in last week's REVIEW to commence on May 11, 1869, are all deferred one week. They will commence May 18, instead of May 11, in the following order: General Conference, May 18, Michigan Conference, May 19, Publishing Association, May 20, Health Institute, May 21. It is thought by some that the notice, as first given, was rather limited, and this additional week will give more time for the brethren to prepare.

Stockholders in the Institute who cannot be present, if they have not already arranged to represent themselves by proxy, should do so immediately; as a majority of the stock must be represented.

Religious services Sabbath and first-day, the 22d and 23d.

A. M. POTTER: It is a violation of the commandment to permit labor on your premises, so long as you can call it within your gates. If your place is rented it is out of your control for the time being.

T. RICHARDSON: A Sabbath-keeper, in our opinion, cannot be a salesman in a brewery, nor engage in a Sabbath-breaking partnership, nor be a respecter of persons. In the first case, he would make himself subject to the woe pronounced in Hab. ii, 15; in the second, he would be violating the Sabbath; and in the third, he would be walking contrary to the instruction of James ii, 1-9.

Book Fund Report.

THE corrected report of the Book Fund will not be printed till after Conference. This will give time for all pledges to be paid, and for others to donate to this fund who have taken no part in the matter. Several wealthy brethren excuse themselves for want of ready means. These wealthy brethren should always be ready to every good work. We cannot excuse them on this ground. The poorer brethren will keep the work moving till they can obtain means.

JAMES WHITE.

Report from Bro. White.

WE have been enjoying farming life very much. Our work among the grapes, strawberries, raspberries, blackberries, &c., has been very pleasant. Mrs. W. continues to improve in health, and we are free in the Lord.

Last Sabbath we met with the brethren at Orleans. Brn. Matteson and Strong were present; also brethren from Stanton, Bushnell, Orange Greenville, and Vergennes. It was a good meeting. Brn. Matteson and Strong continued the meeting first-day, when seven were baptized.

We hold meetings here next Sabbath, and now design to spend Sabbath, May 8th, with the brethren in Battle Creek.

JAMES WHITE.

Greenville, Montcalm Co., Mich.

To the S. D. A. Churches in N. Y.

THE churches of Bangor, Catlin, Champlain, Farmington, Kirkville, Middle Grove, and Oswego, have failed to make their quarterly reports for Jan. 1, and April 1. Will the clerks of these churches attend to this matter at once. Address, E. B. SAUNDERS.

North Parma, Monroe Co., N. Y.

Short Sentences.

If we can receive undeserved praise, with pleasure, we must not be cast down, when we receive undeserved censure.

A good man loves his reprovers, as in the case of David; but a bad man hates them, as in the case of Saul, the first king of Israel.

Prayer and contrition turn grief into joy, and weeping into gladness.

It is because men are ignorant of God, and his goodness, that they hate him, and Satan knowing this, darkens their minds more and more. JOS. CLARKE.

Report From Bro. Rodman.

MARCH 23, left Blakeville, N. H., having been privileged to labor there in the vicinity nine weeks, most of the time in company with Bro. S. N. Haskell, a privilege I enjoyed much. I think the Lord was with us in mercy, and the truth is victorious. From March 24 to April 2, I spent in Washington. Gave five discourses, attended one social meeting and one devoted to the ordinances, and visited what I could. They appeared encouraged from this visit. The Lord help them to press up in the work.

April 2, started for Amherst. Met Bro. Canright in Manchester. He, with Bro. Waggoner, advised me to go to New Ipswich and stay until Bro. C. returned. A good work is in progress here. We did what we could until the 12th, leaving Bro. C. there, who had returned on the 8th, and commenced to labor with his usual earnestness. He is really devoted to the cause of truth. Hope he will not overwork and break down. The Lord is crowning his effort here with success.

I arrived home Apr. 12, after an absence of thirteen weeks. Found my family in usual health, for which I am grateful.

The 16th came here to attend Monthly Meeting. We have held seven meetings. There is very strong opposition to the truth here, and some of its professed friends giving way to the outside pressure, and not pressing up in the work as they should, threw a gloom and depression of spirits over our meeting; but there was some advance and victory gained, and I hope none will turn traitors to the cause of truth and join with its enemies, but be willing to suffer, if need be, with Jesus and his truth, that they may reign with him.

P. C. RODMAN.

Kingston, R. I.

An Acknowledgment.

I wish to express my gratitude to my Heavenly Father, and to those friends who have taken so much interest in my welfare, as to place me under the care of the physicians of the Health Institute in this place, during the past few months, for the improvement of my health.

I cannot speak too highly of the kindness manifested toward me by both physicians and helpers while here. To them I tender my heartfelt thanks.

The influence of the place for the promotion of Christian sympathy and fellowship, as far as my observation and experience go, I am happy to say, is good.

I leave the Institute as one would leave a pleasant home; praying God to prosper it, and make it to others what it has been to me, one of the brightest spots in the history of my life; a blessing and a comfort in my earthly pilgrimage; a waymark to which I can ever look back with the warmest affection.

GEORGE WALLING.

Health Institute, Battle Creek, Mich., April, 1869.

"Fear a Rest."

My singing teacher used to say that singers should always fear a rest, being very careful not to sing it. That a rest in music is a mark of silence, and not a voice should be heard on the time measured by the rest. Consequently it were better to cut short the sound on the note immediately preceding the rest, than to prolong it a twinkling beyond its time. Said he, Always fear a rest; never sing it.

Let us apply this thought to Sabbath-keeping. The Sabbath is a rest from worldly toil and business. The sound of labor and worldly care should not be heard during its sacred moments. In the words of the poet, speaking of the Sabbath eve,

"Hushed is the tumult of the day,
And worldly cares and labors cease."

The tumult of labor and business should not encroach a moment on the sacred rest of the Sabbath. Better cut short the round of toil—better be all ready for the

Sabbath, and wait a little for its arrival, than to prolong our business one moment upon the time of this sacred rest. Better be half an hour too early for the train, than one minute behind it. But the maxims of worldly wisdom seem to be in advance of many who profess to be children of light. If we are found behind time every Sabbath eve, shall we not be likely to be too late for the train to glory?

We know for six days before hand that the rest of the holy Sabbath will come; but alas! how many fail to make preparation and receive it when it comes. Can God be well pleased with our encroachments upon his reserved time? For my part, I feel best when I am all ready to hail the Sabbath at the moment of its arrival. I believe Heaven smiles upon this. And is there not a frown when we fail? We have some chores, such as watering and feeding domestic animals, which may be done on the Sabbath. But need we do these on the eve of the Sabbath? Can we not feed our stock and wash and prepare ourselves for the Sabbath on the preparation day, and have all hushed before the sun is down? Let us fear to encroach upon the Rest

R. F. C.

To forget an injury is more than nature can promise; but to forgive it is what grace can perform.

Appointments.

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

THE next Monthly Meeting for Rhode Island will be held with the church at Exeter, May 15 and 16, 1869.

CLARK L. SWEET.

Our next Monthly Meeting in the northern district of Maine, will be held with the church in Athens, the third Sabbath and first-day in May. The meetings to commence the 14th, at 5 P. M.

As the traveling has been so bad for a few months past that we have had but few meetings; we hope to see a good representation from the different churches. Come with a mind to work.

CHAS. STEATTON.

THE next Monthly Meeting of the Johnstown, Little Prairie and Oakland, churches will be at Johnstown, Wis., May 8 and 9, 1869. Elder T. M. Steward is expected.

In behalf of the church. A. B. WILLIAMS.

Clinton, Wis.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. M McCormick 34-16, H Adams 35-19, Wm Ellingworth 35-17, D P Coedili 35-17, E W Shuler 35-17, Wm Harmon 35-17, V P Ballou 35-17, S H Reed 35-17, A Staley 35-17, J T Roberts 35-17, J W Lawton 35-17, H C Ferguson 35-17, J Foster 35-17, J Ferguson 35-17, S Broese 35-17, L L McFadden 35-17, L T Shlumer 35-17, S Maxon 35-18, J H Rambo 35-18, G M Bowen 34-13, H C Loomis 34-19, J B Van Dusen 33-14.

\$2.00 each. W Hale 34-21, J Walton 34-5, E F Rood 35-14, H C Carrus 35-13, J Dorcas 35-6, M Bardwell 35-14, M S Kellogg 35-16, P Cornell 35-1, W E Graham 35-18, M H Chalker 35-16, S Woodworth 35-16, C D Rumsey 35-19, M B Phillips 35-19, N V Hull 35-16, A H Lewis 35-1, J M Eiting 34-13, F W Mace 35-1, L Cram 35-8, A Noyes 35-1, Jane Denman 35-1, Mrs J Bennett 36-1, C H Higgins 35-17, Wm Russell 34-1, B A Bronson 35-16.

\$3.00 each. J C Tomlinson 35-18, E B Gaskill 36-17, M B Mc Reynolds 34-1.

Miscellaneous. S Hunn \$1.50 34-19, R Chalker 5.00 37-1, H Conrad 1.50 35-16, E Ellis 50c 34-16, N B Walton 50c 34-19, H Williams 25c 34-14, Wm S Nelson 2.50 35-20.

Cash Received on Account.

T M Steward 50c.

General Conference Missionary Fund.

G W Mitchell (s n) \$8.00, S N Mead 2.00, J P Brooks 4.00.

Michigan Conference Fund.

H E A DeMille (s n) \$2.00, church at Centerville 10.00.

Books Sent by Mail.

Mrs S Rogers jr 50c, H C Carrus \$1.00, G W Mitchell 2.00, R Loveland 35c, J Walton 25c, S Woodworth 1.00, H C Hayden 20c, P Cornell 4.25, N W Irish 50c, T F Emmons 25c, M W Steere 5.25, J W Reynolds 10c, M B Phillips 25c, J E Simonds 3.00, J Y Wilcox 10c, E A Sevey 10c, A G Foster 50c, R Kirby 1.12, R Cornell 1.12, E Van Dusen 40c, P Smith 25c, David McCallum 4.00, R Cooley 1.25, Mrs J Bennett 25c.

Books Sent by Express.

Eld James White, Greenville, Montcalm Co, Mich, \$20.95.

Receipts for Benevolent Fund.

James Hardy \$2.50, A Devreux 1.00, G Poulson 5.00, D C Frothingham 3.00, Haas Rasmussen 2.50.

For California Mission.

James Hardy \$2.50, A Devreux 1.00, G Poulson 5.00