

ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

JESUS WEPT.

Jesus wept! those tears are over,
But his heart is still the same.
Kinsman, Friend, and Elder Brother,
Is his everlasting name.
Saviour, who can love like thee,
Gracious One of Bethany?

When the pangs of trial seize us,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul.
Surely none can feel like thee,
Weeping One of Bethany!

Jesus wept! and still in glory
He can mark each mourner's tear,
Living to retrace the story
Of the hearts he soled here.
Lord, if I am called to die,
Let me think of Bethany!

Jesus wept! that tear of sorrow
Is a legacy of love;
Yesterday, to-day, to-morrow,
He the same shall ever prove.
Thou art all in all to me,
Living One of Bethany!

PRACTICAL REMARKS.*

BY ELLEN G. WHITE.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6: 33, 34.

We feel a deep interest for the people of God. We are anxious that they should rightly estimate the important truths for these last days, and have correct views in reference to the characters they must develop in order to obtain the redemption promised the faithful and perfect. We would that all felt a deeper interest in regard to their own salvation and that of their fellow-men. We wish that all would regard the work of repentance, faith, and devotion, as essential to the formation of their religious characters.

It is apparent that but few have any just sense of the solemnity of the time in which we live, and the important work to be accomplished in this time. The Judgment is just before us, and yet personal, selfish interest in temporal things, engages the time and attention, and eternal things are not discerned. Eternal interests are made secondary. This is the great cause of the lack of spirituality, of courage, of godliness, and of living faith, among God's people. They do not seem to possess that faith and confidence in God that should be expected of men and women who profess to be Christians waiting for the appearing of their Lord. They are not willing to surrender all for Christ, and

thus comply with God's requirements. They hesitate to invest much in his work and in his cause. When we consider that that God who gave us life, and who has surrounded us with his rich blessings, has the first claim upon our attention, we shall withdraw our love and affection from this world and from all earthly treasures, and center them upon God. Our best and holiest affections should be devoted to him. When controlled by his Spirit, there will be no danger of their being perverted or misplaced. Their influence will lead others to purity and a holy life.

Eternal things should awaken our interest, and should be regarded, in comparison with temporal things, as of infinite importance. God requires of us to make it our first business to attend to the health and prosperity of the soul. We should know that we are enjoying the favor of God, that he smiles upon us, and that we are his children indeed, and in a position where he can commune with us, and we with him. We should not be at rest until we are in that position of lowliness and meekness that he can safely bless us, and we be brought into a sacred nearness with God, where his light may shine upon us, and we reflect that light to all around us. But we cannot do this unless we are earnestly striving ourselves to live in the light. This God requires of all his followers, not merely for their own good, but also for the benefit of others around them.

We cannot let our light shine out to others, so as to attract their attention to heavenly things, unless we have the light in us. We must be imbued with the Spirit of Jesus Christ, or we cannot manifest to others that Christ is in us the hope of glory. We must have an indwelling Saviour, or we cannot exemplify in our lives his life of devotion, his love, his gentleness, his pity, his compassion, his self-denial, and purity. This is what we earnestly desire. This should be the study of our lives, How shall I conform my character to the Bible standard of holiness?

If we are put to great inconvenience in regard to our temporal arrangements in order to attain this exalted position, which God requires us to meet, we should not hesitate or complain. Christ sacrificed his majesty, his splendor, his glory, and his honor, and for our sakes became poor, that we through his poverty might be made rich. He condescended to a life of humiliation. He was subjected to scorn. He was despised and rejected of men. He bore insult and mockery, and a most painful death in the most shameful manner, in order that he might exalt and save the fallen sons and daughters of Adam from hopeless misery. In view of this unparalleled sacrifice and mysterious love manifested for us by our Redeemer, shall we withhold from God our entire service, which at the best is so feeble? Shall we use selfishly, for business, or pleasure, the time which is necessary for us to devote to religious exercises, to the study of the Scriptures, and to self-examination and prayer? Said the divine Teacher, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." We must devote time to the study of the Scriptures. A mere casual reading of them is not enough. We should investigate, and pray that our understanding may be quickened to comprehend the teachings of the precious word of God. Our Saviour continues his words, "Ye will not come unto

me that ye might have life." The life principle is found in Christ.

We cannot obtain a growth in grace and a knowledge of the divine will unless we give especial attention to these essential duties. Our spiritual strength will languish without these precious aids. We should greatly dishonor God, if we devoted the strength of brain, bone, and muscle, to the meager object of obtaining the things of the present life, which cannot secure to us the life which is to come, which will measure with the life of God.

I feel deeply in this matter. The truths you have been listening to from God's servants so attentively, are realities to me. They are not idle tales. The scenes of this earth's history are rapidly passing, and our probation is soon to close. Many of us who profess to be Christians are unready, and have not the preparation required to meet that fearful day, when in Heaven it shall be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is for us to bend all our energies to obtain the necessary preparation for that important time. We profess that we are preparing for a better country. Our faith says that we are merely passing through this land as pilgrims and strangers. We are not fellow citizens here. We are not dwellers upon the earth; because as a snare shall the day of the Lord come upon all them that dwell on the face of the whole earth. We have not built our hopes here, in this world. Our actions have testified to our faith, that in Heaven is our enduring substance. Our manners and our actions should all be living preachers to testify that the things of this life are of minor consequence; that they must pass away, and that the things of the kingdom of God, the treasures that are reserved for the faithful overcomers, outweigh every earthly consideration, and every earthly treasure.

To live thus, demands vigor of spirit to fight the fight of faith. Practical religion carries with it energy and perseverance. Its operations are manifested in meekness, love, humbleness of mind, in self-denial and disinterested benevolence. Our Heavenly Father weighs the purposes and intentions of the heart. If the greater amount of your strength, anxiety, and interest, is employed to serve yourselves and your families, and for the purpose of carrying forward your worldly enterprises, how can you testify to an unbelieving world that the truths you believe are a reality? How do you show to others that your faith is genuine, and that you really believe that the end of all things is at hand?

It is impossible for men to have this belief and not express it and show this faith by their works. It is impossible for them to feel the worth of souls for whom Christ died, and to believe in his speedy coming, if their interest is devoted to acquiring, and their strength wholly spent in caring for, the things of this world.

"For we are made a spectacle unto the world, to angels, and to men." God requires us to rise above the world, and breathe the atmosphere of Heaven. Then can you give to Jesus the unreserved devotion of your heart, and the entire obedience of your life. It

*Spoken at the tent-meeting in Orange, Mich., June, 1869. Reported for the REVIEW.

is not enough for you to pray with your families, and devote a little time to religious exercises in meeting. Is this all that God claims? He requires the whole heart—the undivided affections. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Men and women put forth energy in serving themselves. They are earnest, and frequently endure much suffering, in laboring very hard to attain some earthly benefit, some worldly object. They exhaust themselves in the pursuit of worldly treasures so that it is impossible for them to render to God the service he requires, and will accept. It is almost impossible for some to keep from falling asleep when the exercise is changed from the service of self and the world, to the service of God. Some seem to have no power to keep their eyes open in meeting. Satan seems to mesmerize them when important truths are presented. Their vitality was exhausted in laboring for temporal things. They left their strength in the harvest field or in their several avocations to secure the things of this life. But few realize that, in thus doing, they are sustaining an eternal loss. God does not accept their lame, sickly, inefficient sacrifice. Therefore, you bear these men complaining of doubts and of darkness. They have no real happiness. They have no experience in the things of God, and can relate no deep and earnest exercises of mind. They suppose that they are Christians. They know not that their Redeemer liveth by actual experience. His love and grace do not brighten into higher, holier perfection their Christian character, giving them a glorious triumph amid the buffeting of Satan and the sorrows and trials of this life. This might be their experience if they would comply with the requirements of God's word.

Eternal things should be of the first importance, and of as much greater consequence than earthly things, as Heaven is higher than the earth. Yet how often is the strength exhausted in obtaining earthly treasures. Men and women who profess to be followers of Christ, do not take time to seek the Lord. He has promised that if they would seek him, he would be found of them. Oh! that Christ's professed followers would live in such a manner before the world that they would be constrained to acknowledge their sincerity because their works testify to their faith. When unbelievers see that Christ's professed followers deny their faith by their un consecrated lives, the truths they profess and advocate, seem to them like idle tales.

Missionaries are wanted. We wish you all possessed a living, missionary spirit. You need not, in order to become missionaries, go to California or to Europe. You have work to do in your own families and in your neighborhoods. If your works have not been in accordance with your faith where you are best known, so that you are in good repute with those that are without, you are not the men upon whom God will place the burden of a work for more distant localities and foreign missions. Do you feel the importance and the burden, so that you will introduce the truth to your best friends and those with whom you associate from day to day? Are you missionaries in your neighborhoods, and in your own families? Are you seeking to have a deep work of reformation going forward where you are best known? Is your life such as to give you influence at home with your families and workmen? You can hang up the charts, and show them the truth, as it is there illustrated. You can teach them, if you have a mind thus to do, by explaining prophetic history, and tracing down prophecies, that the end of all things is at hand. You can impress them with the sacredness of the law of God, and show them its claims upon them.

Many have been converted to the truth by working with men who judiciously gave them precept backed up by example. We are not to use the truth as a club to beat our neighbors with. We should follow the injunction of the inspired apostle, "In meekness instructing those that oppose themselves." By wisdom and meekness you may win souls to Christ and to the truth. But some, instead of doing this work, make their own business of the highest consequence. They are con-

versing upon their temporal business, and they are urging all to energy, that they may obtain the greatest amount of labor. This is their first great burden of interest from morning until noon, and from noon until night. All through the day their deportment and actions say to their workmen, My farm is my God and of more value to me than the truth or the salvation of your souls. The day's record passes above, and "wanting" is written against that man's name. He professes to be a servant of Jesus Christ, but has served only his own interest. He is an unfaithful servant. You are surrounded with men and women who will appear in the judgment against you. They will say, "You believed these things, and why did you not tell me? Your houses and lands were of more interest to you, than my soul's salvation."

It is displeasing to God for any who profess to love him to work so hard with their hands and brains in their own business as to unfit themselves to render to God that service which comes from a fervent spirit. Christians should not make it a practice to urge their families to work until their energy is exhausted, and there is no vitality left to devote to the service of God, who requires soul, body, mind, and strength. If you employ the powers of your entire being to serve your own interest, what have you reserved to offer to God? Is it not a lame sacrifice? "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Time is well spent that is devoted to the instruction of your children. You may be living, acceptable missionaries for God, and yet be mechanics, merchants, and farmers. You can engage in the work of your Master with all your souls, and let your light shine to others. May the Lord arouse you, in my prayer, to seek first the kingdom of God and his righteousness, and all these things shall be added. How do you prove God? Have you not made all the provisions it was possible for you to make? Have you not looked far into the future to arrange for your supposed future wants? Have you not taken thought for the morrow, and is not your salvation made secondary? You do not attend to things of eternal moment; but are looking years into the future, to provide for your families.

But what says our Lord? "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

The words of our Saviour here quoted need no comment. They are sufficiently plain to be understood by all who sincerely desire to grow in grace and in the knowledge of the truth, and attain to Christian perfection. It is not necessary to possess a powerful intellect to comprehend the words of important instruction which fell from the lips of the divine Teacher. Those thus endowed may overlook the valuable lesson here given, because of its simplicity and clearness, while a follower of Christ, even if feeble in intellect, may be better prepared to grasp these precious words of Christ, and comprehend his illustrations drawn from the objects he is familiar with. He tries to follow the

teachings of Christ, and his heart is set on heavenly things. The bent of his mind and heart proves his sincerity. The simple faith and trust in God of this man is more acceptable to God than the brilliant intellect and the most eminent talents with lack of sincerity, and faith and trust in God. The Master, in the reckoning day, will not ask, How much have you known? or professed? or talked? but, How much have you loved? and where was your heart? Was it above, or beneath? A heart set upon Heaven is a heart set upon God. Learning is no proof of the grace of God in the heart. If the affection and heart are upon earth's treasure, they are constantly tempting the Devil to tempt them. The heart that is earnestly seeking and contemplating heavenly things, is fortified against lustful ambitious and worldly desires.

The men of the world are dwellers upon the earth. They know no other conversation but earthly. They are blinded by the god of this world. Moles are ever burrowing in the earth. They cannot see. So is the understanding of world-loving men darkened. Many professed Christians are no better. Their affections are on earthly things. They view the truth and heavenly things from the worldling's stand-point. They mistake gain for godliness, sin for grace, the world for God, and their own wills for the will of God. There are more of this class than many suppose. Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible."

How can God be glorified in the life of that professed follower of his, who does not set his affections on things above, but condescends to keep company with, and enjoy the society of, his open enemies? The aspirations of the heart are for earthly gain. The things which are seen, and which are temporal, engross the attention, and God is forgotten.

Christians should be careful that they keep the heart with all diligence. They should cultivate a love for meditation, and cherish a spirit of devotion. Many seem to begrudge moments spent in meditation, and the searching of the Scriptures, and prayer, as though the time thus occupied was lost. I wish you could all view these things in the light God would have you; for you would then make the kingdom of Heaven of the first importance. To keep your heart in Heaven, will give vigor to all your graces, and put life into all your duties. To discipline the mind to dwell upon heavenly things, will put life and earnestness into all our endeavors. Our efforts are languid, and we run the Christian race slowly, and manifest indolence and sloth, because we so little value the heavenly prize. We are dwarfs in spiritual attainments. It is the privilege and duty of the Christian to be "increasing in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." As exercise increases the appetite, and gives strength and healthy vigor to the body, so will devotional exercises bring an increase of grace and spiritual vigor.

The affections should center upon God. Contemplate his greatness, his mercy and excellences. Let his goodness and love and perfection of character captivate your heart. Converse upon his divine charms, and the heavenly mansions he is preparing for the faithful. He whose conversation is in Heaven, is the most profitable Christian to all around him. His words are useful and refreshing. They have a transforming power upon those who hear them, and will melt and subdue the soul.

We allow the trials and sorrows of earth to so overcome us that we have but little strength to press through the clouds of darkness to the eternal reward. The contemplation of heavenly things will revive our drooping faith, increase our courage and perseverance, and render our trials and sufferings far more easy. It will enable us to bear them with patience and joy. Says Paul: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal;

but the things which are not seen are eternal." When a Christian draws his life from above, and strengthens his soul with the contemplation of things that are unseen, God is honored, because he takes him at his word. He believes the promise, and it is accounted unto him for righteousness.

If such an amount of time is required to make preparations for the wants of the body for this short life, how much time do you consider will be required for spiritual exercises, in order to perfect Christian character, that you may be counted worthy of the better life which is eternal? Do you think a fitness for a pure and holy Heaven comes along naturally, without special effort on your part? Great preparation has been made by our heavenly King, in our Father's house, for the saints of God; and a great preparation have we to make to attain purity of character and a moral fitness for the home of sacred bliss to which we shall be introduced if we are found worthy. Therefore let us aspire after the heavenly life. Withdraw your thoughts from worldly things; for they will benumb your affections and pollute your soul. Learn daily of him who has invited you to be meek and lowly, and you will find rest to your soul. Christ is our consolation and our strength. We are not required to labor, or to employ our thoughts, more than we now do; but to change the current of these thoughts and labors, and employ as many serious thoughts every day upon our salvation, and how we may show ourselves approved unto God, and have our conversation upon his excellent glory and the life to come, as we now devote to worldly affairs and things that are of no profit. A transformation is required of us, a renewing of the mind, that we may prove what is that good, and acceptable, and perfect will of God.

Blunders in Sabbath Reform.

No reform starting from a false premise can succeed. The enthusiasm of individuals or peoples may seem to gain something for reform, in spite of radical defects in theories and modes of action. But such success is only temporary, and is sure to be followed by a corresponding reaction in favor of evil. This truth is clearly illustrated in the history of Sabbath reform in the Protestant church. The Puritans have been the chief workers in this department. Their theory is an attempt at compromise between the Sabbath of the Bible and Romish no-Sabbathism. It asserts the perpetuity of the Sabbath law, but denies the central element of time as designated by the law. By a limping logic the mangled law is then applied to the Romish Sunday, and an unscriptural claim made in favor of a pretended "change of day" by a divine authority. This theory had its birth at a time when the spirit of reform was riding at high tide, and the people were ready to accept anything which opposed Romanism.

The rigid civil laws which held sway during the reign of Cromwell, gave an outward show of great sanctity to the Sunday; but the restoration of the royal power brought with it a reign of vice and lawlessness, which speedily swept this away. Puritanism was driven to America, and brought the Sunday as one of its chief elements. The civil government of the colonists grew out of their religious system, and "Sunday laws" found a prominent place. Laws were made for a purpose in those days; and men kept Sunday, or paid the penalty of disobedience at the whipping-post, in the stocks, in the prison, or at the office of the collector of fines.

But, with everything thus in its favor, the "Puritan Sunday" has steadily lost power, and has become a thing of the past. Rigidity has given way to license, and the American people are drifting rapidly down into no-Sabbathism. As the waters rise, men see the danger, and cry out for Sabbath reform—"the hope of the church, the conservator of freedom." But the popular effort, thus far, is full of weakness and inconsistency. If there be any representative theory now among "orthodox" people, it is the "Anglo-American" theory of Dr. Schaff and the New York Sabbath Committee—a theory compounded of Puritanism, Rationalism, and assumption, and tending to the no-Sabbathism which it seeks to oppose. In

defiance of the verdict of history, it appeals to the civil law rather than the word of God.

"The state must preserve the Sabbath," is its plea. Such a thing is impossible. Men will not—nay, cannot—keep the Sabbath unless they do it as a religious duty toward God. The essence of true Sabbathism is reverence and love for God. A "civil Sabbath" is a mere holiday, with the real elements of the Sabbath eliminated. But a double inconsistency rests upon the popular effort. The church, which claims so much for the Sabbath, is every day trampling it under foot. Every reader of history and the Bible knows that Sunday is not the Sabbath. If men throw away the day mentioned in the Sabbath law, they throw away the law; for "time is the essence of the contract." If the church discards this, it is foolishly inconsistent to put another day into the law, and claim the sanction of the law for it. If the church may thus do, then must we go back to the doctrine of "church authority," and Protestantism is a failure.

The real issue in Sabbath reform is between law and no law, God and the church. It is the same principle which was involved in our late national struggle; viz., shall the general law-making power be supreme? or shall each man, or organization of men, make laws regardless of what the general power may say? It is the theory of "state rights" applied to the church and God; and the effort on the part of the church to make the "state" take the place of God, is only complicating the case and increasing the difficulty.

There is no half-way ground. If the law of the Sabbath was abrogated by Christ, it is folly and sin to seek its restoration. Christ knew what the world needed, and he who claims the world needs a Sabbath, when Christ annulled the Sabbath, contradicts Christ. Again, if Christ abrogated the Sabbath, he did not put Sunday in the place of it. Every careful student of the New Testament, and of the history of the church, knows that Sunday observance had no place in the church until the middle of the second century; that it came in and was established mainly through the influence of the heathenish element, which found a place in the church during the third and fourth centuries; that it never claimed any Sabbath character, by virtue of the fourth commandment, until the close of the sixteenth century, when Puritanism invented the modern theory as a makeshift. Men know these facts, and hence have little regard for Sunday except in its native character—a holiday. Orthodoxy begins to feel the force of these facts; and, avoiding the decisions of God's word, clamors for the civil law to uphold the Sunday. It is time that good men ceased to seek for right ends by wrong means—means so radically defective as to insure defeat.

The first legitimate question in Sabbath reform is concerning the perpetuity of the Sabbath. If it was only a Jewish institution, there is nothing left to us but a civil holiday for rest, or a wise distribution of labor, which shall supersede the necessity for any special time of rest.

But, if "the Sabbath was made for man," God's representative in human life, the shield against infidelity and atheism, beginning in Eden and pointing to Eden restored, as Christ and the Bible declare, then the church which tramples upon it, and stigmatizes it as the "Jewish Saturday," stealing its sacred name to give a false character to Sunday, leads in Sabbath-breaking. Through such a church, Sabbath reform can never come.—A. H. LEWIS, in *Independent*.

Be Economical.

It is a habit with some, in times of plenty, to be prodigate in the use of money and commodities; buying articles of little or no value, to please the fancy, or gratify the appetite, allowing that which may be used for food to be wasted, and using little discretion in the choice or wearing of apparel.

I have noticed in well-regulated families that have arisen from comparative poverty to a condition of affluence, certain customs that were, no doubt, one great secret of their success, and such as are doubtless worthy of universal imitation.

Not to speak particularly of all the habits of economy carried out by such families, on the farm, in the

work-shop, in the laundry, the kitchen, the parlor, let me mention only one of the most noticeable and common; viz., the use of tapers, made of slips of waste paper, tightly folded, in lieu of matches, to light lamps and candles with. Now the saving of a match, or a pin, is a small item in household economy, but when the same principle is made a rule of action in all the concerns of life, in the course of a few years it would amount to no inconsiderable sum.

Some children are carefully taught to pick up kernels of corn that may be lying around, for they would make a dinner for a hen; or the paring of an apple, it would make a mouthful for a sheep; or a wisp of hay, it would make a morsel for a cow. Now this is right, and may, in time, prove of greater value to them than possessions of gold and silver, without such instructions. But property thus saved, should ever be held ready to be used to the glory of God, in the support of the cause of truth, and in relieving the wants of the destitute. Nor should these principles of economy be made rigid, or burdensome, but as stewards of the Lord, we should care wisely for that which the Master has committed to our trust.

The custom of buying on credit at the store, or elsewhere, is generally very bad economy. Merchants will seldom dispose of their commodities on credit at as low rates as they would for cash; and then when pay day comes, the debtor is often obliged to meet his obligation at a considerable loss. As a general rule, store debts should be avoided as one would shun the bite of a serpent, or the sting of an adder.

Hiring money on interest, except in urgent cases, is decidedly bad economy. If a man were to count the time spent in looking for, and in returning, moneys loaned, he would often find it would equal or exceed in value the per cent he pays on the face of his note.

Some persons, becoming dissatisfied with the slow process of acquiring property by patient toil and frugality, engage in business, or speculations, in which they have no experience, urged on, it may be, by the apparent success of others, until it appears, to their serious disadvantage, that they have been in pursuit of a phantasm—a bubble that vanishes at the first touch. "Where no counsel is, the people fall: but in the multitude of counsellors there is safety." Prov. 11: 14.

The scripture I have quoted, contains an excellent hint to those afflicted with the above evil. The Lord, whom he serves, should be the chief counsel of the Christian; and no untried enterprise should be engaged in, without careful inquiry at the throne of grace, and counsel with our fellow-men. Say all that can be said, and all that can be done, much suffering still remains. What shall be done? Let those whom God has intrusted with means, prove themselves almoners of Heaven, scattering blessings among the poor, unseen, unheard by man, but known and loved of Him who sitteth on the throne. See Ps. 41: 1-3, etc.

The rich, having no experience in common with those who suffer under the iron rule of poverty, are in danger, without intending it, of oppressing the poor, to carry out their own purposes for increasing their property, which, perhaps, already like a dark cloud, intervenes to shut out from their view the light of Heaven, and to gather blackness for the tempest that will soon sweep the wicked from the earth. See James 5: 1-6.

As a general rule, those who are most worthy of assistance, are the slowest to ask for it. An aching heart may be hidden beneath a cheerful countenance. If a church be in a healthy condition, it will have a care for the well-being of all its members: and unless it be paralyzed, in part, or in whole, if one member suffer, every heart will throb with sympathetic emotion, and an earnest effort be made to heal every wound. ADOLPHUS SMITH.

Ottawa Co., Mich.

An old divine has said: There is majesty implied in the name God. There is independent being in Jehovah. There is power in Lord. There is unction in Christ. There is affinity in Immanuel; intercession in Mediator; and help in Advocate; but there is salvation in no other name under heaven but the name of Jesus (Acts 4: 12).—*Caughy's Letters*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 29, 1870.

URIAH SMITH, EDITOR.

In accordance with the action of the Publishing Association, the REVIEW this week returns to the hands of its former editor. After being relieved one year, Bro. Smith resumes the position which he has so long filled with ability. May he be sustained by the earnest co-operation of the friends of the REVIEW, and by the abundant blessing of the Holy Spirit.

J. N. ANDREWS.

By the action of the Publishing Association, at its last session, the duties of editor have been again assigned to me. Although it has not been customary for such action to take effect till three weeks after the election, yet, on account of the worn condition of Bro. Andrews, owing to the incessant labor and taxation to which he has been subjected the past winter, the Trustees wish me to enter at once upon my duties. I therefore with this number, again assume the editorial responsibility of the REVIEW. Grateful for the year's release which I have enjoyed from the confinement and cares of the Office, I should have preferred, if I had consulted my own feelings, a continuance of this freedom. But I wish to labor wherever the little service that I can render, may be most acceptable; and as my brethren have again assigned me to this place, I have only to say that I return to these duties cheerfully, and with an increased interest in the work of the last warning message, and an enlarged view of its magnitude and importance. I feel, in a measure at least, the responsibilities that are laid upon me; and I know that I shall not be able adequately to meet them, without especially receiving divine assistance. For this I shall seek; and to this end, I solicit the prayers of believers everywhere, for the prosperity of the REVIEW, this important organ of the work, in which all lovers of the truth have a common interest.

U. SMITH.

DRAWING ON.—What? The time when government shall interfere in religious matters, and bring about the crisis in this country, foretold in prophecy. A series of movements all looking to this end, are, with little noise, but almost simultaneously, taking place in all parts of the country. The Pittsburg Convention has already been noticed. On the 22d of February last, the Methodists of the State of New York, met in convention at Syracuse, to consider the "subjects which they deem vital to the maintenance of the Christian religion and a pure government." The 13th plank of the platform setting forth their "position," bears this inscription:

"The Christian Sabbath is fundamental to American freedom, its protection by the government is therefore a high public trust."

The italics are ours. In reference to their organization, they say:

"We do not propose to form a Christian, nor even a Protestant political party; but we take the position that good men throughout the State and the nation, should be thoroughly organized and prepared to act promptly and unitedly in support of these principles, and in opposition to everything that endangers our free institutions."

Among the things which they set down as endangering our free institutions, they mention, "The destruction of the Christian Sabbath."

Again they say: "The cordial union of all citizens accepting and representing these principles is of paramount importance. We therefore do hereby tender to our fellow citizens irrespective of denomination or party, our hearty co-operation in the work proposed, and invite the appointment of committees for mutual consultation and united action. We strongly endorse the petition now in circulation, to the legislature." They also make provision for the calling of another convention.

And so minds are working and the agitation moves on. There is a hidden power impelling it forward which will soon make it the leading question of the day. Let us prepare for the scenes before us.

Giving Up.

WITH astonishment we have watched the course of some who once counted themselves, and who perhaps still count themselves, Adventists, as we have seen them surrender point after point of the clearest doctrines of the Advent faith. We note these instances, not with the idea of benefiting the individuals themselves, for we presume they are past help, but as a warning to others to beware how they give themselves up to doubting and darkness. The Pharisees of old, rather than admit the truth, attributed the works of Christ wrought through the Holy Spirit, to the direct agency of the devil, and thus committed the sin against the Holy Ghost. So if now a person in order to avoid the truth, perverts plain declarations of Scripture, and ignores the plainest principles of interpretation, in what condition does he place himself? In darkness and blindness of mind. He offers himself a voluntary victim to strong delusions, and to be led by the devil to whatever conclusions he may will. And what can a blind man see? And how much does a blind man know of the direction in which he is going? Beware, friends, how you yield a point of truth, in order to avoid what may seem to you like a heavy cross, sacrifice, or trial. Once entered upon that course, you know not where you will be led.

A company of Adventists have been willing to follow on in the advancing light of truth, and accept of events in their chronological order. They now find themselves standing together, with their feet planted upon the commandments of God, proclaiming the third message, and waiting for the appearance of the Son of Man on the white cloud. Other Adventists, rejecting this later and logical development of the great movement, have thus departed from the light, and fallen more or less into bewilderment and confusion. We should sooner look in any other direction for light than in this. We are prepared for anything, however illogical or unscriptural, from some of them. They give themselves to explaining away direct statements of Scripture, and that, too, on principles which, if correct, unsettle every Bible doctrine that was ever promulgated.

Thus, a writer in the *Herald of Life*, of March 9, 1870, comes out with an article, undertaking to prove that this earth is not reserved unto fire, that the tares are not to be burned up literally, and that there is to be no manifestation of devouring flame in connection with the second appearing of our Lord; and finally, that there cannot be any general destruction of all living things, as is declared will take place at the end of this world, because God told Noah that he would not again smite every living thing as he had done.

What shall we think of such declarations from such a source? To ask what confidence we could have in them would be too lenient a form of expression. What respect can we have for them? Again we say, Beware of making the first departure from the plain principles of truth, lest like darkness come upon you.

That the writer was laboring under a state of utter blindness is evident from the studiousness with which he avoids those declarations of Scripture which expressly contradict his statements, and the means to which he resorts to explain away those to which he has the courage to allude.

Thus the day of the Lord "that shall burn as an oven," the fire into which the tares are to be cast, the lake of fire in which there shall be wailing and gnashing of teeth, are all, says this writer, "consistent with protracted distresses, vexation, disappointment, despair, and death." On the same principle of interpretation anything can be proved, or rather nothing; for when we come to the conclusion that the Bible does not mean what it says, it might just as well be laid aside. But such declarations as Isa. 66:15, that the Lord shall come with fire, that he shall render his rebuke with flames of fire, and with fire and his sword

plead with all flesh; and 2 Thess. 1:8, that the Lord Jesus shall be revealed in flaming fire taking vengeance on them that know not God; and 2 Pet. 3:7, that the heavens and earth which are now, are reserved unto fire, as the antediluvian world was to water, this to be destroyed as literally by fire as that was by water,—all these he passes by with studious silence.

The Lord save his people from drifting into that deplorable state of darkness and unbelief in which they will endeavor to bend the Scriptures to their own views, and shut their eyes to all which they cannot pervert.

God's Word vs. Dreams.

THE following dream was published some months since in the *World's Crisis*. The person who had the dream, Bro. Bahler, has since joyfully received the truth respecting the entire law of God. He says, "I have since become a commandment-keeper, and find much peace, joy, and comfort, in living out the law of God. I do not find the commandments grievous, but a delight, and I thank God for having led me into his marvelous light." He therefore wishes the matter published in the REVIEW, to counteract as far as possible the evil of its appearance in the *Crisis*, remarking very truly that dreams are less to be relied upon than the word of God. When Eld. Pratt wrote, "It is the Lord's doings," the wish was evidently father to the thought. The following is his narration of the matter:

"In visiting among the brethren, I called as usual, upon a family who are much interested in the Sabbath question, especially the wife. We always talk freely upon the law and gospel with kindness. A blind brother sitting by, who has become a strong believer and an efficient laborer in the Advent cause, who had been boarding some months in this, and another family who keep the seventh day, listened with much attention. When we were through he says:

"I want to tell my dream, if you will hear it."

"Very well," said I, "he that hath a dream let him tell a dream."

"He says, 'After hearing much upon the Sabbath, my mind became unsettled. I prayed the Lord to show me the truth. I said, Lord, you know I am blind, and can't read, so do, Lord, show me the truth about the Sabbath. I prayed three weeks [just as long as Daniel prayed] before I got an answer. When I got an answer it was in a dream, which has settled my mind forever. I dreamed that I had been into the city, and returning home, came down Broadway [a street on which he lived], till I reached the gate leading up to the house. I saw in the path right before me the two covenants—the new and old. I saw a line between them. The new covenant was next to me, the old was on the other side of the line. I was about to step over the line, when I heard a voice, saying, 'Stop! if you step over that line you will get entangled.'"

"I turned aside and came up to the house. I awoke from sleep, and have had no more trouble about the Sabbath."

"It seems to me that no one could have listened to that simple narrative from that poor blind and godly brother, without exclaiming, 'It is the Lord's doings, blessed be his holy name!'"

H. PRATT."

The Providence of God.

WE read with the deepest interest the record of the wonderful providences of God, contained in the Bible. Perhaps no one of these seems more worthy of our admiration, than the case of Mordecai and Haman, contained in the book of Esther. The hand of God was directly concerned in the advancement of Esther to the throne of Persia. And by this remarkable event, he saved the Jews from a general massacre. No one can doubt that the providence of God made Esther queen for this very purpose. But there is one fact stated that shows how high above human agency God is exalted. The question ever arises, Suppose the agent to whom Providence commits a certain work should prove unfaithful to that work, what, then, would the Almighty do? Even suppose Esther had proved untrue, what then?

The words of Mordecai, meet this very point; Est. 4:14: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who

knoweth, whether thou art come to the kingdom for such a time as this?"

Here we have a most striking truth revealed. The providence of God is prepared for the emergency. It can never be taken by surprise. If Esther were to forget God, and fail in her duty, deliverance would arise from another place. If she in her exaltation left her work undone, God would employ perhaps one of the most lowly. His work would not fail. Let us remember this. We may ruin ourselves by disobedience, and may cause others to stumble, but we shall find that God is not dependent upon us. J. N. A.

Prayer.

THE efficacy of prayer is not because of its power to change the mind of the Most High, but because of its effect upon the petitioner, in preparing him to receive. When we pray for things suitable to our real wants, it requires no statement of our urgent necessities to cause the Lord to incline toward our supplication. He desires to bestow such blessings upon us. The object of prayer is not, by any means, to create such a purpose in the mind of the Lord. The truth is, the hinderance is not on the Lord's part at all. The difficulty lies in ourselves. Prayer, humiliation, self-abasement, wrestling, agonizing, are all in place, all a part of the divine plan. Let no one suppose that these are undervalued, or that we may, by any means, dispense with them. No, by no means. But where lies the hinderance? It is wholly in ourselves. The object of the deep self-abasement is to prepare ourselves to receive the blessing of God. Nothing is more certain than that when signal deliverance is needed, that deliverance has to be delayed because the people of God cannot bear it. Were it to be granted they would be lifted up to their own ruin. So the Lord suffers them to be brought into a great strait that they may, by the deepest humiliation and self-abasement, become prepared to bear the signal deliverance which he earnestly desired to grant. The earnest prayer and deep prostration of the soul before God, are not for the purpose of extorting favor from One who is really averse to granting it, and has to be worn out by importunity, and induced to do that which he was at heart unwilling to do. By no means. The delay is only that we may be brought into the place which God can approve, and where he can in safety to ourselves grant us his favor in the blessings which we ask. The hinderance is always with ourselves. The first question to be determined in prayer is, whether the petition is a proper one to present before the Lord. Then we must seek to ascertain and put away from ourselves everything that stands in the way of that petition being granted. When this work is really accomplished the answer to prayer will be immediate.

J. N. A.

The Pittsburg Convention and Organic Religion.

[We call attention to the following valuable article from the N. Y. Independent, of March 17, 1870. It is a candid review of the movement now in progress for the virtual union of church and state. J. N. A.]

The fathers who framed the Constitution of the United States, wisely dis severed it, and the government created by it, from all organic connection with the religion of the people. They contented themselves with simply declaring that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof;" and that "no religious test shall ever be required as a qualification to any office or public trust under the United States." The melancholy history of the past had instructed them, as it ought to instruct all, that the absolute severance of the state from all organic connection with religion, is the only ground of safety to the civil and religious liberty of the people. Though not atheists, they had the wisdom to frame a government whose fundamental law left religion to the inalienable rights of the individual conscience, and made all religious proscription or persecution constitutionally impossible.

The resolutions of the late Pittsburg Convention pro-

ceed upon a very different theory in the construction of civil government. We ask the attention of our readers to the fourth one of the series: "Resolved, That, in order to maintain and give permanency to the Christian features which have marked this nation from its origin, it is necessary to give them authoritative sanction in our organic law." This more than surprises us. Do the members of this convention really mean what they say? Does Judge Strong, of Pennsylvania, design to place himself on this ground? Or was the resolution hastily adopted, without due reflection? If we understand the import of their words, these gentlemen propose that Christianity shall be authoritatively incorporated into the "organic law" of this country; and this is just the principle of all the religious despotisms which have cursed mankind and corrupted religion in centuries past. It is in kind the very doctrine adopted by the Pope of Rome and all his cardinals. These "Christian features," referred to by the convention, are simply the religious beliefs and practices of that portion of the American people known as Christians. They can be nothing else. They certainly are not the "features" of infidels or Jews. Now, observe that these beliefs and practices are, according to the theory of the convention, to be maintained and made permanent. In what way? Not by preaching Christianity as Christ and the apostles did; not by the circulation of tracts, and the distribution of the Bible among the people; not by the influence of holy lives and individual conversions to the truth; but by giving "them authoritative sanction in our organic law." This means, if it means anything, that Christianity, as somebody understands it, is to be incorporated into the structure of the National Government and become an integral part of the Constitution. An "authoritative sanction in our organic law" can mean nothing less.

Now, we take the liberty of saying, that no such method, as the one proposed, is at all necessary, "to maintain and give permanency to the Christian features which have marked this nation from its origin." Ever since the organization of this government, now nearly one hundred years ago, Christianity has lived and prospered in this country without "any authoritative sanction in our organic law;" and we see no reason for supposing that it cannot continue to do so for all time. It asks no such service at the hands of the state; and, moreover, the history of all such experiments shows that the state cannot extend the service without doing more harm than good. We hence believe that in this respect the framers of the Constitution were much wiser than the members of the recent Pittsburg Convention. The thing is just right as it is—right for the government, right for religion, and right for the free and untrammelled exercise of human liberty; and, as we have no doubt, the large majority of the American people are of the opinion that it is best to keep it right. We are in favor of reforms; but not those that go backward, and lead toward the despotisms of the dark ages. The doctrine of these gentlemen is impracticable in this country, and wholly undesired, even if it were practicable; and we hence advise them to apply their efforts and resources to some more legitimate object. The proposition itself, upon its very face, supplies its own answer when presented to the American mind. We are opposed to the whole idea from beginning to end, in every possible form and stage of its application.

The Seventh Day Regarded by the Ancient Heathens.

THE following may be interesting to Sabbath-keepers, as confirming the fact that the seventh day was set apart and kept from the beginning. It is from Leland's "Advantage and Necessity of the Christian Revelation," vol. 1, chap. 2, p. 72. He says:

"Some learned persons have added, that the seventh day seems for a long time to have been distinguished among the nations, and to have had a peculiar sacredness ascribed to it. Mr. Selden indeed has taken great pains to show that the seventh day mentioned by pagan writers, is to be understood of the seventh day of the month; and that there is no proof of the religious observance of the seventh day of the week among the ancient Gentiles. Yet it is plain, from that

very learned writer's own accounts, that there was a particular regard paid by them to the number seven, and that the numbering of days by weeks, consisting of seven days, was of great antiquity, especially among the Eastern nations. And I think a more probable account cannot be given of it, than that it was originally derived from a tradition of the history of the creation, and of a seventh day set apart by divine appointment, in commemoration of it; though, like other traditions, it came in process of time to be neglected, and the true original design of it lost and forgotten."

D. M. CANRIGHT.

Battle Creek, Mich., March 22, 1870.

The Closing Messages.—No. 26.

WE come to consider the worship and mark of the beast. That power is worshiped to which we give the supremacy, and which we honor by our obedience. If the Papacy has changed the commandments of God, and corrupted the ordinances of the gospel, willingly and knowingly to accept its substitutes instead of what God requires in his word, is to make the beast supreme, acknowledging in our practice his right to exalt himself "above all that is called God." If that blasphemous power has virtually expunged the second commandment from the decalogue, to admit of bowing down to images, changed the Sabbath of the fourth, divided the tenth into two, one of which, thus separated, would be but a repetition of the seventh, taken away the Lord's supper, and put in its place the mummeries of the so-called "sacrifice of the mass," and substituting sprinkling for baptism, and unconscious babes as the subjects, instead of believers in Christ, to follow it in all or any of these, willingly and knowingly, is to bow to the power of apostasy and worship the anti-Christian beast, instead of the living and true God.

The worship and mark of the beast are contrasted, in the message, with the commandments of God and the faith of Jesus. This shows that they are directly opposed to each other, and thus gives us the clue to the interpretation. Those who really keep the commandments and the faith, will not worship the beast nor have his mark. To follow the beast in any of his corruptions of the law or the gospel, constitutes a part of his worship; but the mark of the beast, as we will show, is something opposed to the Father's law.

Mark, sign, and seal, signify the same thing, and are used interchangeably in the Scriptures. In Rom. 4: 11, circumcision is called both a sign and a seal; and in the Old Testament it is called a token of the covenant. Rev. 7: 2, 3, where the servants of God are said to be sealed with the seal of God in their foreheads, has been rendered by some translators, signed with the sign of God; and in Eze. 9, where the same, or a similar, work is done for the people of God, a mark is said to be marked upon their foreheads, and this is the token which saves them from the great slaughter that follows.

The great day of wrath immediately follows the close of probation; and just before that day of wrath two classes, the servants of God and the servants of the beast, are represented, in symbolic language, as being marked or sealed. In Rev. 7, the sealing of the servants of God is described. It is one of the events to transpire under the opening of the sixth seal, introduced in chap. 6: 12. This seal covers a period of time beginning with the signs of the second advent, and reaching to the time when it shall be said, "The great day of his wrath is come." But before the day of mercy closes and the day of wrath comes, the winds of war and strife are held, that the servants of God may be sealed. The closing work of their probation is the sealing, signing, or marking of the 144,000, and the consequence is, they are shielded from the wrath of God, and delivered from the persecuting power of the image of the beast, and stand with the Lamb upon Mount Zion, having "his Father's name written in their foreheads." See Rev. 13: 15-18; 14: 1-5. Now it is at this very time, namely, while the wrath of God is pending, that the last message of probation warns all not to receive the mark of the beast. Rev. 14: 9-12. They cannot have both marks; for they are opposites. They must choose which mark they will

have. Consequently the third angel's is the sealing message, and contains in it the seal of God. And since the seal of God writes the Lamb's FATHER's name in the forehead, the seal must be found in the commandments of the Father, and not in the faith of the Son. The mark of the beast is directly opposed to something contained in the commandments of God.

The mark, sign, or seal, of God, is his name written in the forehead; chap. 14:1; and the mark of the beast also is the "mark of his name." Verse 11. Name, by a figure, signifies authority; as, in the name of a king, means, by the king's authority. Authority is represented by law. And as the authority of God is represented by his law, so the authority of the beast must be represented by his law; and since, as we have shown, the beast has thought himself able to change the law of God, we shall find the mark of his power and authority in his revised edition of that law.

What portion of the law of God is the sign of his power and authority? What is there in the law of ten commandment which proves the right of their Author to make laws for men and demand their obedience? What is there here to distinguish the one living and true God from all false gods—"the gods that have not made the heavens and the earth"? Nothing whatever, except what we find in the fourth commandment, the Sabbath law. Read them all carefully and you will find that this is so.

This commandment alone vindicates his authority and right as a supreme lawgiver. He is the MAKER of all things; therefore, he has a right to challenge our obedience. The Sabbath is the given memorial that he made the heavens and the earth; therefore, it is the sign, mark, seal, or token, of his power and authority, and of his right to demand obedience of the entire universe which he created.

This, all must see, is reasonable; but this is not all; we have the word of God in attestation of its truth: "Verily my Sabbaths ye shall keep; it is a sign between me and you throughout your generations; that ye may know that I AM THE LORD that doth sanctify you." "It is a sign between me and the children of Israel forever; FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, and on the seventh day he rested and was refreshed." Ex. 31:13, 17. "Moreover, also I gave them my Sabbaths, TO BE A SIGN between me and them, THAT THEY MIGHT KNOW THAT I AM THE LORD that sanctify them." "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I AM THE LORD YOUR GOD." Eze. 20:12, 20. In these texts it is four times asserted that the Sabbath is a sign between God and his people—a sign that he is the true God; the creator of all things, and that they know him and are sanctified by him. Now if the Sabbath has not been abolished, as antinomians declare, nor changed, as the Man of Sin holds, it still remains a sign, mark, or seal, to distinguish the true God, and also the people that know him and keep his commandments. Viewing it thus, and knowing that the changer of times and laws has perverted the way of God, rending the seal from his law, and thus leaving the people that would serve him, exposed to fall in the great "hour of temptation" that lies before them, for the want of this sign of the living God, we can see the propriety and importance of strong angels' being commissioned to hold the winds and restrain the angry nations, till the prophetic commands shall be fulfilled. "Bind up the testimony; seal the law among my disciples." Isa. 8:16. It is no wonder, viewed in the light of prophecy, that the Sabbath question is now being specially agitated. God has commanded his servants to be sealed before the hour of temptation and time of trouble, and has provided a special message to accomplish the work.

Having now found the seal of God in his commandments, it would be reasonable to infer, that the mark of the beast is something directly opposed to it—a rival Sabbath to supplant the Sabbath of the Lord. But since we have presented the testimony of the Lord himself concerning what he has given as the sign of his power and authority, we will permit the beast, who thinks himself able to change God's law, to testify to his mark or sign of power and authority, on which

he bases his claim to make laws for men and demand their obedience. The "Douay Catechism," a standard Roman Catholic work, speaks to this point as follows:

"Question. How prove you that the church hath power to command feasts and holy days?

"Answer. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

The following is from the "Doctrinal Catechism," another Catholic work:

"Q. Have you any other way of proving that the church has power to institute festivals of precept?

"A. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Here is a claim of the very highest authority and power, a claim of the ability and right to set aside what God has commanded, and to create moral obligation, making that a duty which God has not commanded, and that a sin which he has not prohibited. And of this power the Sunday-sabbath, the rival of Jehovah's Sabbath, is offered as the sign.

We have now plainly before us, God the creator, with his Sabbath as his sign, or mark, of power; and the beast, as a rival power, "sitting in the temple of God, showing himself that he is God," with his rival, or counterfeit, Sabbath as the sign of his power. Which will we have? Whose seal will we accept?

R. F. COTTRELL.

This foregoing article should have appeared in REVIEW, No. 11, but was overlooked.—ED.

Report from Bro. Hutchins.

AGREEABLE to appointment, I met with the brethren in Roxbury, at the house of Bro. E. P. Cram, the first Sabbath in February. It was a pleasure to see the scattered brethren and sisters, from this section, so generally present, also to meet Bro. D. T. Evans and others, from Granville.

Some freedom was enjoyed both in speaking the truth, and trying persuade men to love God more fervently and serve him more devotedly. We could but regret that some seemed to realize no more the importance of the work in which we are engaged; the solemnity of the last saving message from Heaven to perishing men, and the value of the few lingering moments of probationary time. We held three meetings of religious worship. Bro. Evans aided in speaking the word.

On first-day, three from Granville were received into the church by vote. They give evidence of true love to God, and for his cause, and of having understandingly embraced the truth. May their walk with God be close, and their growth in grace be constant. s. b. was also renewed for the present year. In this the brethren seemed ready and prompt to do duty.

The next Sabbath I attended meeting at Granville at the house of Bro. Evans, where the brethren meet from Sabbath to Sabbath for worship. A few have embraced the Sabbath here since Bro. E.'s removal to this place, one year ago. Others are candidly examining and seeking for the truth.

By special request, I went to Bordoville on the 17th, where I remained till the 28th. In this time, more than twenty meetings were held. As others will speak more definitely of these meetings, and the signal success with which the labors of the servants of the Lord were crowned, I will only add, that I felt in all my heart to thank God for freedom, sweet, glorious freedom, as I left the place. And in my soul the same warm emotions of lively gratitude glow to-day. But we must be watchful and faithful to hold the victories thus far gained.

The last two Sabbaths I have spent with the brethren in Wolcott. Our numbers here are small, but we cherish the hope that there are a few here of whom it may yet be said, "And they shall walk with Me in white; for they are worthy." A. S. HUTCHINS.

Wolcott, Vt., March 16, 1870.

Report from Bro. Butler.

SABBATH and Sunday, following the Lisbon meeting, I spent with the church at Laporte City. Quite a number were present from other places, and there was a good attendance of those living near, although the weather was inclement; and there seemed to be more generally a spirit of union prevailing than formerly, while some who have been alienated from us seemed more friendly. These were encouraging features. But I feel that there is much need of a deeper, more thorough heart-work in this church; a great need of a spirit of sacrifice, a giving up of the world, a deeper interest in the burden-bearing spirit. This church has manifested the least interest of any in the State, in raising means for the tent-enterprise and other burdens, in proportion to their property. Unless there is a reform in this respect, it is very evident God's blessing cannot rest upon them as upon others.

Wednesday evening following, I met with the few at Fayette. Some ten or twelve are keeping the Sabbath there now, and some others for whom we feel a deep interest. Those who came out originally all remain firm. Meetings commenced at Waukon, Sabbath evening, Feb. 26, and held every day for a week. Sabbath and Sunday, there was a good attendance from other places. I trust some permanent good was accomplished by our meetings. Several causes of trial and discouragement we hope were permanently removed. I expected to have further meetings with this church, but received an invitation to attend the preliminary meetings at Battle Creek, that were to precede the General Conference, and thus had to close prematurely.

March 5 and 6, met with the church at West Union. Our house of worship was crowded both days. Indeed we had the largest attendance I ever saw at West Union. The church have been encouraged of late by several becoming interested in the truth and keeping the Sabbath. Had it not been for lack of time and opportunity, there would have been a baptism in both places. Bro. Nason Hoyt, who has acted as leader in this church for several years, was elected and ordained elder. The liberality shown by the brethren in Waukon and West Union in subscribing on our tent and camp-meeting fund was very encouraging to me. Each church subscribed nearly ninety dollars, though they are generally poor in this world's goods, and times are very hard. I wish others would show more of the same spirit. It is the hardest year to raise money I have seen for a long time in Iowa, and for a time it seemed very doubtful if the fund necessary to get our tent top from the maker's hand, and for other necessary purposes, could be obtained. There is yet a necessity for our brethren in other parts of the State to take hold and help in this direction, if they wish to keep us from serious embarrassment. Money or subscription can be sent to R. M. Kilgore, Washington, Iowa, our State Conference treasurer.

GEO. I. BUTLER.

Report from Bro. Rodman.

OUR Monthly Meeting at Green Hill, R. I., was held Feb. 19 and 20. Owing to a heavy rain on the 18th, which continued until the morning of the 19th, but few were present; but our meetings commenced with some interest, which was more and more apparent as they progressed. Social meetings were interesting, nearly all taking part. A few held back and did not receive all the benefit they should themselves, and of course did not do all they could to make it interesting and profitable for others. If after we have done all, we are unprofitable servants, what must we be when we neglect to do the little we can do? Brethren, we need to awake and put on the armor of righteousness, which is no less than right-doing. In Jesus' name and strength do right then, brethren and sisters, in

meeting and out, at home and abroad, in acts, words, and thoughts. Yes, indulge in nothing that you are not sure is pleasing to God. Then his Spirit will rest upon you, and light will shine upon your pathway, even more and more until the perfect day.

We held eight meetings in all. I spoke five times with some freedom. At a subsequent meeting with the church, Bro. J. P. Green, who had been at variance with the rest of the church on some points, confessed he had been mistaken, and wished to be forgiven for his wrong steps in turning their Sabbath meeting into a discussion by taking extreme views, and pressing them upon the church. After some remarks the following resolution was adopted:

Resolved, That, as the church has been grieved by the extreme position and unwise course of Bro. J. P. Green, and as his influence has been in some degree thrown against them in public, he should as publicly confess his wrong and save the cause from further reproach, by seeking counsel of his brethren, especially the elder of the church, before advancing what he may think is new light, or leading off in any direction religiously.

The above was unanimously received by the church at Green Hill, R. I., March 7, 1870.

P. C. RODMAN.

Battle Creek, Mich., March 23, 1870.

To the Churches in Wisconsin.

As the churches of Illinois are going to purchase a new tent for that State, and as I learn from Bro. Olds that there are only about \$300, of pledges and money, in his hands for a tent in Wisconsin, and as it will take about \$450.00 to buy a new tent, and as pledges are not money, we hope the brethren will reduce their pledges to money as fast as possible. Let the elders and leaders of the churches and companies of Sabbath-keepers in Wisconsin, see to this at once. Let brethren become responsible to some one in the church that can advance the money and wait a few weeks on the brethren. Work! work! brethren and sisters, while the day lasts; for soon the rich and their money will perish together.

Send money to Bro. C. W. Olds, Little Prairie, Walworth Co., Wis.

I. SANBORN.

Note from Bro. Byington.

I LITTLE thought when leaving home, the 25th inst., to fill my appointment the following Sabbath in Parkville, that it would be the day of the funeral of Sr. Langdon. But so it was. She had earnestly requested that some one of our faith attend her funeral. The friends had removed my appointment from Parkville, to Mendon, trusting Providence to my being there. I felt quite fatigued in riding thirty-five miles the day previous, but felt that the Lord gave strength equal to my day; and I rejoiced that it could be said of the one who had fallen asleep, "Blessed are the dead which die in the Lord."

On first-day, we had a meeting at Parkville meeting-house. Quite a number were present, though the day was rainy.

J. BYINGTON.

Ceresco, Mich., March, 1870.

Meetings in Wisconsin.

We have now held meetings here five weeks. We commenced in the Christian meeting-house, in Day Hollow; but as the Christian people got alarmed at the interest that was raised in a few days, they locked up the house. We then commenced meetings in Kickapoo Center, about four miles from the meeting-house. Bro. Downer preached there, while I staid and watched the movement of things in the meetings at the meeting-house held by the Christian people, which, however, soon closed for the want of interest. I then commenced holding meetings in an old log school-house, which continued five evenings, when a discussion was entered into between Eld. Babb, Disciple, and myself, which lasted five days, two sessions each day, of two hours each. This was held in the meeting-house. I affirmed that the Bible teaches that the seventh-day Sabbath was made at creation, and, by virtue of the fourth commandment of the

decatalogue, is binding on Jew and Gentile. Eld. Babb affirmed that the Bible teaches that the first-day called Sunday, is the Lord's day, and that the Lord's people should keep it holy as a day of worship.

It is not necessary for me to say how the discussion ended. But many left the last session well satisfied that the seventh-day is the Sabbath of the Lord, and that Sunday has no higher authority than the Roman Catholic church.

The result of our labors here, as far as we know at present, is, that about thirty are keeping the Sabbath, and many are deeply convicted and almost persuaded to obey. We pray that they may remember that they are in the valley of decision, and that the day of the Lord is near; and therefore, they should speedily obey the Lord. We have organized the Sabbath-keepers here into a prayer and social meeting society, and appointed a leader, till we can return. We go from here to-morrow, to Sand Prairie, to spend Sabbath and first-day, March 19 and 20, and on the 22d, I expect to reach home, having been absent over five months, preaching the third angel's message. I trust my labor has done much good. About fifty have embraced the Sabbath, while more than one hundred more have been deeply convicted that it is the truth. We have given away about thirty dollars' worth of tracts, and sold about twenty-five dollars' worth. On account of the scarcity of money, we have not obtained many subscribers for the REVIEW, but we think times will be better next summer. Bro. Downer has rendered me much aid in these meetings. He will still continue with me. Pray for us, that the Lord may give us wisdom.

ISAAC SANBORN.

Vernon Co., Wis., March 17, 1870.

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. Adams.

DEAR BRETHREN IN CHRIST: I am one of the lonely ones. I am still holding on to the truth, to the best of my knowledge, taking the Bible for my guide, although much opposition abounds in our land. The REVIEW is all the preaching I have. It is a welcome messenger. Here is a good opening to present the truth, and I still pray for some one to come and proclaim it here. I think good might be done here. We all have something to do. May we live so that we can help sing the song of the redeemed. Blessed are the meek; for they shall inherit the earth. Blessed are they that do His commandments, that they may have right to the tree of life. We have the promise of entering into the holy city by obeying God's commandments. Dear brethren, pray for unworthy me, that I may keep my lamp trimmed and burning.

JOHN M. ADAMS.

Jefferson Co., Kan.

From Bro. Bruce.

DEAR BRETHREN AND SISTERS: We are trying to serve the Lord, so that, when the trump of God shall sound, we may, with all of the redeemed, have right to the tree of life.

SOLOMON BRUCE.

SR. E. DEGARMO, writes from Oswego Co., N. Y.: The seed sown at the tent-meeting in Parish, thirteen years ago, has, with a little labor the present winter, begun to spring up. To God be all the glory. May the work continue to increase, is my earnest prayer.

BRO. J. ARMSTRONG writes from Cuyaboga Co., O.: I thank the dear friend who sent me the ADVENT REVIEW. Since reading it, I have made up my mind to keep the Lord's Sabbath, with the help of God. I am the only one in this section who observes the day. I have lent the paper to my neighbors. Some of them like it very much; but others are bitterly opposed. It is astonishing to me how people can be so prejudiced against the truth.

SR. O. K. DOLTON writes from Cook Co., Ill.: My heart has often been made to rejoice while reading the REVIEW, and to see that so many are enlisting under the banner of Jesus. I am one of the lone ones, living sixteen miles south of Chicago; but I am firm in the blessed hope of the third angel's message, and believe it to be the last message of mercy. I am trying, by the help of the Lord, to do his will and prepare to meet Jesus when he comes.

From Bro. Hoover.

HAVING received one of your tracts by mail, on the Sabbath, I have become established on the truth after careful study. I now feel that I am keeping the day that God intended we should keep. We find but little opposition here, although Bro. Maitlen and I are here alone on the frontier of Kansas. There is no one to preach to us. We interest ourselves on the Sabbath and all our leisure time in posting ourselves on the Scriptures, and reading tracts. We trust that we may be faithful to the end, and that ere long we may be blessed with help.

Yours respectfully,

A. A. HOOVER.

Riley Co., Kansas.

BRO. WM. S. INGRAHAM writes from Minn.: I have spent some time with the Seventh-day Baptists, and good has resulted from my labors. I have also visited Maiden Rock, in Wisconsin. Some more received the truth, and the church was benefited.

SISTER L. D. COMINGS writes from Sullivan Co., N. H.: If the brethren and sisters knew the good their letters do to the lonely ones, we should hear from more. Why do we not hear from the brethren in New Hampshire? Where is their voice in the column set apart to take the place of the social meeting? To the lonely ones, I would say, be not discouraged. Be not weary in well doing; for there is a rich promise in store for you. We shall reap in due season if we faint not.

Obituary Notices.

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

DIED, in Albany, Wis., Feb. 11, 1870, of consumption, my dear wife, Jane Francis, daughter of Benjamin and Jane Swancutt, aged 20 years, 4 months, and 28 days. At the age of 12, she joined the Primitive Methodist church. In 1858, we were both buried in baptism. In 1865, under the labors of Eld. Ingraham, she commenced keeping the Sabbath, and has been a member of the S. D. A. church of Albany, Wis., since its organization. She was a tender mother, a good, loving wife. She leaves a husband and four children to mourn her loss.

WM. FRANCIS.

Also, died in Albany, Wis., Feb. 11, 1870, Benj. Swancutt, Jr., aged 32 years 3 months and 10 days, only twenty-three hours after his sister, Jane Francis. His disease was inflammation of the bowels. He leaves a wife and five children to mourn his loss. Both funerals met at the graveyard, where we laid them both away to wait the coming of the Lifegiver, whose voice will open the graves of all his, and bring them forth clothed with immortality.

Funeral sermon by Eld. E. J. Meredith, Methodist.

WM. FRANCIS.

DIED, in Chelsea, Mass., of bilious fever, March 11, 1870, Sr. Belinda Chick, aged 65 years. She embraced the present truth last summer, and was earnest and consistent in this, as she ever had been in the light she had enjoyed as a member of the Freewill Baptist church. One of the best of companions and mothers has fallen asleep in Christ, leaving a husband and five children to mourn her loss. May they be led by her godly example and dying admonitions, to make such a preparation that they with her may share the reward of eternal life.

Words of consolation were spoken by the writer, from Rev. 14: 13.

M. E. CORNELL.

In sorrow and sadness we lay her away,
For a dreamless repose in the lone, quiet tomb,
While striving in humble submission to say,
The will of our Father in Heaven be done.

But with the loved sleeper we know it is well;
Her rest will be sweet till Jesus shall come,
When she shall awaken with rapture to swell
The glad song of triumph o'er death and the tomb.

A. M. A. C.

DIED, in Viola, Iowa, March 15, 1870, of scarlet fever, Esther Barnard, eldest daughter of Truman, and Anna Barnard, aged 14 years. Truly, as James says, our life is "even a vapor, that appeareth for a little time, and then vanisheth away."

N. BLOOD.

The Review and Herald.

Battle Creek, Mich., Third-day, March 29, 1870.

The reader will miss from the first page of this paper the usual article from Bro. White, on "Our Faith and Hope." An increase of business during the Conference has prevented his furnishing it this week. He promises to appear in our next. We are happy to be able to fill the space with stirring words from Sr. White.

The appeal from Bro. Sanborn to the brethren in Wisconsin, found in another column, has the right ring. Work, work, while the day lasts! The work is pressing, the time is short. Shall we all awake to the importance of the truth, and the duties of the hour?

We are frequently receiving from brethren short advertisements for insertion in the REVIEW, according to an arrangement to that effect which existed some time since. We would say that such notices are no longer inserted in the REVIEW. Those, therefore, who wish to advertise will please write to the *Health Reformer*, which is equally good as an advertising medium for notices of such a nature. For terms see the *Reformer*.

A "New Movement" has for some time been in progress among the Mormons of Utah. Its originators appear to be earnest men goaded to the most enthusiastic resistance by the wrongs they have suffered. They charge the Mormon leaders in no mild nor measured terms with spiritual tyranny and oppression of the darkest dye. We have received a worn copy of the first number of the *Mormon Tribune*, a large eight-page paper devoted to the "movement," dated Jan. 1, 1870. The movement is rapidly increasing, and promises to be one of no inconsiderable magnitude. It is the opinion of most of our exchanges that internal broils will soon afford a permanent solution of the perplexing Mormon problem.

The *Church Advocate*, speaking of the formation of an "Independent American Catholic Church," now being agitated in this country, says:—

"There evidently is some secret power at work which may be preparing the world for great events in the near future. To discharge the duties of the hour faithfully, to labor for the conversion of souls, and the extension of Zion's borders, to spread the knowledge of the pure word of life,—these are the works to which we need to apply ourselves with all our might. 'Blessed is that man whom his Lord, when he comes, shall find so doing.'"

J. W. W., OF OHIO: By baptism we show our faith in the death and resurrection of Christ. It is the outward act by which we show that we have put off the old man, and put on the new. None have a right to administer the ordinance except those who have been ordained as elders or evangelists.

Wanted.

We wish to say to the friends of the cause, that our Publishing Association is paying ten per cent interest on hired money, amounting to several thousand dollars. We wish to stop this heavy tax upon the Association of interest-paying, in this way:

Those friends of the cause who can let the Association have the use of a few hundreds each, without interest, can forward it to this Office, and receive the Association's note, bearing no interest. This will enable us to pay interest-bearing notes.

And here we would notify those who hold interest-bearing notes against the Association, that we shall be glad to pay them immediately.

JAMES WHITE, Pres. S. D. A. P. A.

THE writer does the most who gives his reader the most knowledge, and takes from him the least time.

European Mission.

We have sent \$2000 to relieve the cause in Europe from embarrassment, and to forward the work there, in confident expectation that the friends of the cause would immediately respond to our call, and help bear this burden. Up to this time we have received only the following sums. We are in pressing need of the money to help on in other branches of the cause.

Previously received and acknowledged, \$1588.00

D. T. Bourdeau,.....	25.00
Geo. Lowrie,.....	25.00
Francis Gould,.....	50.00
M. E. Cornell,.....	25.00
Edson Dow,.....	25.00
Hans Rasmussen,.....	25.00
C. D. Rasmussen,.....	25.00
Newel Grant,.....	25.00

Total, \$1813.00

Leaving still due, \$187.00

JAMES WHITE.

We would say to our churches and scattered brethren, that the expenses of the General Conference the past year have been very heavy. About \$2000 are wanting to do justice to all our home missionaries.

JAMES WHITE.

We are able to purchase grape roots of large dealers at rates to furnish them at reduced prices. We will furnish the kinds noticed in the pamphlet, "How to Cultivate and Can Small Fruits," for 40 cents each; \$3.50 a dozen; \$20 per hundred; twenty per cent discount when the money accompanies orders. Those who wish the pamphlet named above, Strawberry plants, Raspberry, Blackberry, and Grape roots, should order them immediately.

JAMES WHITE.

For Sale at this Office.

	Price.	Post.
The Old Red House,.....	\$1.50	16c.
Story of a Pocket Bible,.....	1.25	16
Cruden's Concordance, cond., leather,.....	2.00	32
" " cloth,.....	1.50	32
Bible Dictionary, leather,.....	2.00	24
" " cloth,.....	1.50	24
Pilgrim's Progress,.....	.60	12
Hand Book for Home Improvement,.....	2.25	24
Voice of the Church, by D. T. Taylor,.....	1.00	16

We also have on hand a good assortment of books for Sabbath School libraries.

JAMES WHITE.

English Bibles.

We will furnish by mail, post-paid, the following-named English Bibles, on receipt of the name and address of the purchaser, and the amount of money set to the kind ordered.

Minion, marg. ref., circuit, morocco binding, gilt, \$4.50.
Do. plain morocco binding, gilt, \$3.50.
Nonpareil, marg. ref., circuit, morocco binding, gilt, \$3.50.
Do. plain morocco binding, gilt, ref. between verses, \$2.75.
Pearl, marg. ref., circuit, morocco binding, gilt, \$3.00.
Do. plain morocco binding, gilt, \$2.25.

Address REVIEW & HERALD.

Appointments.

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

California State Meeting.

The second California State Meeting of Seventh-day Adventists will be held at Santa Rosa, Cal., Sabbath and Sunday, April 9 and 10, 1870. The religious services will commence Sabbath evening (or what is usually called Friday evening) at sunset. The object of this meeting is to strengthen and encourage the brethren and sisters by giving them an opportunity of forming new acquaintances with those of like precious faith, and worshipping together, and to take such measures as will be most conducive to the advancement of the cause of present truth in California. At this meeting we design among other things, to establish Quarterly Meetings for the companies already raised in this State. A general and urgent invitation is extended to all the churches and scattered brethren of the State.

D. T. BOURDEAU, } California
M. G. KELLOGG, } State Meeting
JOHN BOWMAN, } Committee.

The next Monthly Meeting for the churches in Jefferson Co., N. Y., will be held in Adams Center the first Sabbath and first-day in April. A meeting of more than common interest is expected. Let each one that loves the truth come prepared to make it such; and let all come.

C. O. TAYLOR.

The next Monthly Meeting of the Jackson church, will be held at the house of D. R. Palmer, in Jackson, Mich., the first Sabbath in April.

D. R. PALMER.

* The next Monthly Meeting for the northern part of Maine, will be held with the church in Norridgewock, Sabbath and first-day, April 16 and 17, 1870.

By order of committee. GEO. W. BARKER.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

D. B. WELCH: The *Instructor* has been regularly mailed to Ella Pierce, Belfast, N. Y.

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. Jas H Cook 36-14, Alphreda Hurd 36-14, F N Bartholomew 36-8, H Trimble 37-15, John Barton 37-15, John Jamison 37-15, Thos Hagan 37-10, L Hagan 37-10, John Smith 37-10, Mr Stole 37-10, Mrs L Spencer 30-10, Thomas Hamilton 36-9, Geo E Fisher 37-10, Wm Harris & Co 36-1, Thirza M Foster 36-1, M T Olds 36-1, Nancy Compton 37-9, Jane Oliver 37-9, J W Johnson 37-8, Joseph Brown 37-9, L O Stowell 35-20, Henry Benn 37-1, Eli Osborn 37-1, E B Clarke 37-1, Thomas Margulis 36-14, S A Kelsea 38-1, W S Woodbury 36-12, B F McDaniel 36-14, M N Reed 36-14, John Spear 36-14, H D Balcom 36-12, Jacob Smith 36-12, Hugh Lawson 36-12, E Stevenson 36-1, H M Hadden 36-15, D F Randolph 36-15, Wm Patterson 36-15, D W Milk 36-1, A Buzzell 37-1, H Littlefield 36-18, Thomas G Haight 36-15, Betsey Gilbert 36-15, Debby Goodrich 36-15, J N Vaughn 36-20, E Lunbeck 36-20, K Carter 36-15, A D Wilson 36-16, Fanny Palmer 36-16, Henry C Maynard 36-16.

\$2.00 each. J Francisco 37-12, R D Henderson 37-22, Chas Woodman 36-20, B F Andrews 37-11, E P Burditt 37-1, Wm Morrison 37-9, F M Chancey 37-9, B G Allen 37-13, D Curtis 37-1, Phebe Spear 36-28, J Jacobson 35-24, Sarah B Sturges 37-18, T Twilliger 36-14, A Geer 37-1, John Williams 37-11, William Hunt 37-6, J W Bailey 36-6, Alden Green 36-8, D M Canright 37-1, L M Freeto 37-1, Sarah A Holmes 37-1, Philo J Otis 37-16, David Putnam 37-9, J R Whitham 35-11, L Chandler 37-16, G W Barker 37-14, A J Gardner 37-12, W D Coons 37-12, Wm Swarthout 37-22, D F Randolph 35-1, Jacob Butcher 34-18, A Fitz Gerould 36-1, Wm Earl 37-1, P McLaughlin 36-15, J N Powers 36-21, M M Churchill 37-9, Wm Kerr 37-1, Amos Holt 37-15, Thomas Wyatt 37-15, John Bowman 37-8, John Place 37-1, A Houghtaling 37-12, H B Hayward 36-18.

Miscellaneous. C G Hayes \$4.25, 37-15, E Degarmo 60c, 36-15, B Blake 60c, 36-8, Silas Wright 4.00, 37-14, J L Hobart 2.12, 36-17, A V Pratt 50c, 35-19, C Nichols 5.50, 35-15, F Bates 1.50, 37-1, H S Meades 1.50, 37-9, Mrs R Chaney 50c, 35-15, Mrs C H VanDoren 70c, 34-8, Jas Yarrington 3.00, 35-23, Mrs B Sherman 1.41, 35-12, C C VanDoren 1.55, 37-1, M Willey 5.00, 37-9, E Blain 3.00, 36-1.

Cash Received on Account.

Jos Clarke \$5.00, Jacob Brinkerhoff 1.00, Isaac Sanborn 33.00, Phebe Mills 4.93, S Pierce 7.53, Hans Rasmussen 55c.

General Conference Missionary Fund.

Sarah M Nelson \$1.08, S I Abbey 15.00, Julia Griggs 2.60.

Michigan Conference Fund.

Received from Church at Memphis \$50.00.

Books Sent by Mail.

A H Robinson 34c, Wm L Jaycox 58c, Mary Judson 70c, Mrs L A Grover \$1.00, M L Priest 42c, W H H Keeney 35c, H C Miller 2.25, D Ann Albis 66c, H Abbott 2.25, A Frew 2.75, Chas Woodman 75c, R D Henderson 1.00, Sarah M Nelson 27c, John V Anten 10c, Joel G Satterlee 12c, A H Jones 27c, Henry Spear 25c, Joseph Armstrong 25c, E E Sanford 58c, Lewis H Butcher 30c, E C Penn 1.25, E D Welch 75c, Jacob Beck 32c, Alfred Bates 34c, John Harris 34c, F H Morrison 1.00, Sarah Goff 32c, Wm A McIntosh 70c, Phebe Mills 7c, W O Dunegan 66c, J L Hobart 88c, M C Hornaday 12c, Wm Hutchinson 1.50, E B Clarke 1.10, Wm White 2.75, James Dubois 50c, J H Harrison 1.30, Nathan More 1.16, Stephen Pierce 2.42, D L Jaycox 2.00, A J Gardner 1.57, H D Balcom 1.57, A Rasmussen 25c, L McCoy 6.00, LeGrand Marvin 50c, C Linger 1.55, M H Harrington 12c, A Belden 50c, Wm Ellis 1.00, M M Churchill 12c, F Gould 46c, Gilbert Russell 1.55, Amos Palmer 1.95, A J F. H. Palmer 35c, E Sherman 34c, F Burham 75c, Mrs T S Emery 75c, M M Nelson 45c, S C Perry 90c, J B Vaughn 2.00, J N Loughborough 50c, J F Frauenfelder 35c, B C Sherman 50c, J T Ashley 2.00, H Rasmussen 12c, J G Kellogg 12c, J W Bradley 12c, Irene M Foot 12c, Mary A Berry 12c, H Smith 10c, Phebe A Myner 45c, Williamson Vancil 15c, Jane E Morrison 13c, D C Moore 13c, Alden Green 12c, Clara J Lewis 10c, F Vaughn 12c, Wm A McIntosh 12c, A S Gillet 12c, C A Lovells 12c, I O Clark 12c, E B Ringland 12c, A C Buck 46c, A S Gillet 10c, Fred Simonson 40c, W A VanVoorhis 12c, A Frew 13c, Nancy Gibbs 10c, C H Price 12c, J A Goodrich 12c, J H Winchill 10c, E Woodhouse 25c, C N Pike 18c, H I Parnum 13c, R A Law 13c, Wm Morton 12c, A Houghtaling 12c, J Cooke 25c, Henry O'Neal 12c, E Hildebrand 12c, Wm Compton 12c, Enos Rew 1.00, J H Bradley 35c, S Howe 25c, M C Mace 1.50, A M Engle 50c, J Black 15c, O W Hammond 8.25, J Hardy 50c, M E Mace 1.50, Adin Whitney 40c.

Books Sent by Express.

Jas Harvey \$3.56, C H Bliss, Loda, Iroquois Co., Ill., 5.00.

Received on Book and Tract Fund.

Edward More \$6.00, T M Chapman 10.00, Wm Fenner 1.00, M J Otis 5.00, Philo J Otis 5.00, Sarah Brown 40c, Premium on gold 3.00, A Friend 5.00, Etta Booth 50c, P S Thurston 50c, E H Root 20.00, Alex Carpenter 5.00, W Salisbury 10.00, D Ann Albis 1.34, W O Dunegan 1.34, L A Marsh 5.00, Alvin Marsh 20.00, Stephen Pierce 19.00, Almira Pierce 19.00, Oliver W Pierce 19.00, Estella A Harris 19.00.

Foreign Missionary Fund.

R F Andrews 5.00, M J Bartholf 5.00, H T Hewitt 5.00, J B Goodrich 5.00, D F Randolph 5.00, M B Miller 5.00, C Stillman 5.00, A D Jones 5.00, L W Carr 5.00, Ezra Brackett jr. 5.00, Daniel Call 5.00, E H Root 5.00, Jos Davis 5.00, A Hanes 5.00, M W Kerns 4.00, Sabina Liminton 5.00, Malora Ashley 2.00, Lucretia Abbey 1.50.

Shares in Publishing Association.

Geo I Butler \$10.00, H T Hewitt 10.00, N Orcutt 10.00, J Allen 10.00, G H Bell 10.00, Alice Tiffany 10.00, David Randolph 10.00, James Erzenberger 10.00, Alvin Marsh 10.00, L A Marsh 10.00, L P Bailey 10.00, Prudence Bailey 10.00, O H Pratt 10.00, D B Green 10.00, J B Goodrich 10.00.

Shares in the Health Institute.

H S Gurney 10.00.