feasted on swine, turtle, lobster, frog, and the bruham of abstainables things generally. The Christian church, in its liberality, has ever given none moral and holy lessons respecting order and cleanliness to the Jews, and has suffered confusion and uncleanness of the flesh, as well as of the spirit, to reign in her midst.

The people have been badly instructed as to what was blasted and nailed to the cross, and what was not affected by the change of dispensations. Some hold that both the ceremonial and moral laws were abolished at the crucifixion of Christ, while others go so far as to assert that "the entire Old Testament was done away in Christ." But Paul, when speaking of the sacrifice and priesthood of Christ, as shadowed forth by the sacrifices and the priesthood of the Jews, says, "For the law having a shadow of good things to come." Heb. x. 1. Again, when addressing the Colossians respecting meat, drink, and those feast days of the Jews, the apostle says of them, "Which are a shadow of things to come, but the body is of Christ." Col. ii. 16.

The shadows of the Jewish age are lost in the great realities of the Christian age. When the substance is reached, the shadow vanishes. When the great sacrifice for sin and the priesthood of Christ in the heavenly sanctuary, came, the Jewish sacrifices, the Jewish priest, and the Jewish sanctuary, passed away. But the great moral principles, and the great moral duties of order, purity, the celebration of the Creator's rest-day, and the support of the cause of God, are as changeless as the character of God.

It is true that the system of paying tithes was brought out most distinctly in the instructions which God addressed to the Jewish people; but the principle existed as far back as the days of Abraham. "And he gave the shadow of things to come," but the reality was shadowed. The tithing system is no more Jewish than the Lord's Sabbath is Jewish, or than the duty of cleanliness is Jewish, or than the Cod of Heaven is a Jewish God. Its object ever has been to sustain the Jewish church and maintain the Jewish name in the world.

Jews why it is not needed, and why it should not exist in the Christian age as well as in the Jewish. And as we near the close of the present age, when there is much to be done in a brief period of time, when all available means should be employed to save souls, the necessity of paying tithes for the support of the cause greatly increases.

To meet this necessity, God, by the mouth of the prophet, hath spoken, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there shall not be room enough to receive it." Mal. iii. 8-10.

Read actual history. The story will fail to see that it applies to the present dispensation. And more, you may conclude that it applies to the closing portion of the Christian age, just prior to the opening of the last, and most memorable, portion of the history of this world, described in the following chapter. This is the view I take of the subject, therefore apply what the prophet says of robbing God in tithes and offerings, to the present time. As a people we have robbed God in tithes and offerings. At least, many among us are guilty of this sin. We have adopted what is called, "Systematic Benevolence," based partly on the works of the apostle, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in salvation, that which he would have, when he havesth appearing and his kingdom are professed Christians all around us who are with their blindness, inquire, "Wherein have we robbed ye have robbed me, even this whole nation." There therefore did not rest upon them.

They had supposed that the obligation of tithes and offerings rested upon the Jews alone, therefore did not rest upon them. In this, as in all other things, the Christian church has been too liberal. It has given the sanctified rest-day of the great God, the holy Sabbath of the Lord, to the Jews, and has taken up with a day upon which God did not place his especial blessing. It has given the wise distinction between clean and unclean beasts to the Jews, for their benefit alone, while they have

THE SERMON.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom is published weekly by the Seventh-day Adventist Publishing Association.

To the Reader. Original articles, written for this paper, are signed in small capitals; selections, in italics.
dollars instead of one hundred. He robs God of just eighty dollars.

On the other hand, there are those whose means are very limited, who have no increase. A tithe of their increase would be something. They should choose it, should be released from bearing any part in "Systematic Benevolence."

In the days of young persons who have neither lands, houses, money, nor stocks, who really possess thousands in good health, strength, constitution and genius. These are as accountable before God for what they possess, as the farmer and mechanic for what they possess in lands, houses, shops, fixtures, &c.

And yet again, there are those who can earn little or nothing, from infirmity or age, who possess thousands. These should not excuse themselves because they are as accountable as the farmer and mechanic for the stewardship of property in their hands, as if they had strength to labor and earn.

But it should be noted in mind that our system for raising means to sustain the cause is not systematically compulsory; but systematic benevolence. The principle of benevolence should be encouraged, and each be left to act from choice. The system profits best, and most in accordance with the will of God, in those churches where each member, with feelings of true benevolence, seeks to be honest and liberal with the gift of God.

"Will a man rob God?" What a fearful act! The subject of paying tithes is simple and plain. Each knows, or may know, his duty. The robber should not be driven from the pen, but he should be met on the object open before him, and let him feel, if he can feel, the sin of his course, then leave him with God. Remember, it is systematic benevolence, not compulsory for which we plead. No place for storehouses, brethren. Let all the friends of this system lead off liberal and cheerfully, and, sooner or later, others who do not feel the importance of it will be induced to follow.

Rich was Noah, but God had prepared stalls for beams and lofts for fowls. And he had secured food for them all for one long year, while he, his family, and they, had been shut up in the ark. And now, as Noah, his family, and all the fowls, came forth from the ark, Noah stood upon the terra firma, where the richest light of Heaven shines upon him, it is in his heart to make some demonstration of his gratitude before the God of Heaven for preserving mercy. But has not Noah sacrificed enough already?

God had said to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of fowls also by sevens, the male and the female; to keep seed alive upon the face of all the earth." And it came to pass, when the fowls of the air did come forth out of the ark, Noah was so much moved at the sight of the most prosperous and flourishing of birds, that Noah secured three pairs and a half.

At the close of one year's confinement in the ark, God sent forth the fowls to see the earth; of the fowl of the air, then, and thy wife, and thy sons, and thy sons' wives with thee. And Noah built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings upon the altar. And the Lord smelled a sweet savour. Chap, viii, 20-21.

Noah's extensive farm was very scantily stocked. The ark was full, or so he might to now. His principal article of stock were the three pairs of every clean beast and fowl. These, to raise stock, and for food, at that time, when every living substance was destroyed from the earth, were exceedingly valuable to the patriarch. Yet he takes a seventh part of those precious creatures and burns them up in the sight of Heaven, to show his gratitude for preserving mercy. Had Judas stood there and seen Noah burn up one-seventh part of his remaining property, most likely he would have had a fit. When that blessed woman, in the gospel, poured from the alabaster box the precious ointment upon the head of Jesus, Judas was disturbed in his feelings. Had he been a Christian, he could have endured the sight of one-seventh part of Noah's valuable property burning to ashes. The Lord, however, smelled a sweet savour. Heaven smiled.

Righteous Noah stood forth upon the then new earth, just washed and cleansed, and the whole world to be filled with fowls to replenish the earth; the fowl of the air, as an example of right doing. The spirit of sacrifice possessed by this holy man was an example for the righteous ever after.

His offering was no more Jewish than Christian.

The same principle is carried out in the thank offerings, trespass offerings, and peace offerings, in the more definite instructions to the Jews. And the same principle and duty is carried out in the definite and pointed instructions of Christ and the apostles.

 Says Christ, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom. Sell all that ye have, and distribute unto the poor, ye have treasure in the heavens." Luke xiii, 22, 33.

 Says Paul, "Charge them that are rich in this world, that they be not highminded nor trust in uncertain riches, but in the living God, giving thanks to him who hath begotten us with a true spirit of charity and gladness of heart, living and abiding in his Son Jesus Christ, that unblushing he may see his face in God's kingdom."

 There are many among us who should make thank offerings to the Lord, as did righteous Noah. They have been more bountifully provided for, have had the light of truth shining all about them. "They have been blessed in basket and store, and have been favored with gracious deliveries from the power of darkness, which had threatened to overwhelm them with accidents and sicknesses. They have seen the members of their own dear families brought to Christ. In fact, the rich blessings and bounties of Heaven have been poured all around them. Have they no thank offerings for the Lord and his cause? Has the God of Noah no offering for them to make?

Again, where are the tithes offerings for our Lord? Have some professed against the Lord by appropriating to themselves what was the Lord's? Have none robbed God? Let the prophet speak again, and answer, "Ye have robbed me. But ye say, Wherein have we robbed thee? Ye are cursed with a curse. Ye rob Me, even this whole nation."

Our innsmanes, our want, our poverty, are no excuse. But to the present:max: answer: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here is our only hope. Can we trust the Lord and prove him? When this is done, this gracious blessing will be poured out. It will require faith to do this. It is true Advent faith that is wanted; more faith in God, in his word, in his promises. When this is enjoyed, we shall see Advent works, corresponding with our profession of faith. God help the people. Amen.
time spent is lost, and they are unprofitable serv-
ers.  The reason is this: you unawares.  As a people we are increasing in 
his own appetite and pleasure, his Lord's goods.  But 
is saying distinctly to others, My Lord delayeth his 
stock of his Lord's goods?  He was outwardly 
proses on that delay to use 
Our work is of the 
earnest, and duty to report their meetings, and communicate 
important work in which we were engaged, in warn-
ing the people, Those who minister in word and doctrine, 
work of God scattered abroad may be instructed.  Have the 
merely to benefit themselves, that they may have an 
portions of the word which shine 'with special bright-
that much reading is brain-wearing work, as much so 
They would have something to write.  They could fur-
they have failed to do their duty.  When your zeal 
interest come up to the people, they will feel a deeper interest in liberally sustaining it, and 
and when this is fully done, if the people desire a 
larger paper, and will sustain it by its means and 
influence, they will more than satisfy if you fail to 
with God.  Much reading is as great a weariness 
thou shalt come.  The Lord would have us all feel an individual 
quality or money in the earth, and allow them to lie 
dormant, withholding them from his cause, we shall be 
covered with these words from a public speaker who 
addressing a Sunday School not long since.  Ah! 
though I, who we differ from you in so many points of 
facts, agree with you in this, but doubtless from 
varying source; the purest light, the most Israelite tenor 
were to come.  They said that this message was received with 
the purest white, which was the lesson of the Lord's day. 
and people will alike show their faith by their works.  If the time had 
advantages of the REVIEW.  You can do much 
much reading is brain-wearing work, as much so as 
their works, and words, and their life 
"My Lord."  He believes in the coming of his Lord; 
with God.  Some of the brethren who are intrusted with the 
strengthen in this life, and so that they feel that they come 
slowly, but sure and steady.  The people you have 
fail to do their duty.  When your zeal 
"if it is not as full of in-
and interest, and make it a channel through 
He is not one of the men who 
rather than in seeking for 
their hands.  The people, Those who minister in word and doctrine, 
the preceding was their duty.  Here is an opportunity to 
the people to attract their attention.  Their countenances expressed interest and anxiety.  I 
about one week since, I dreamed of being before a 
about one week since, I dreamed of being before a 
"if it is not as full of in-
work.  It is not our own means intrusted to us - for in-
truth, faith, charity, and hope, and a love for the 
"My Lord delayeth his 
would have such a power upon us, as to make us fear for 
our part of minerals and people.  They with-
hold from God.  They do not use their talents of in-
hesitancy and anxiety.  I felt hurried to speak.  I arose, and referred to the 
important work in which we were engaged, in warn-
ing the world to prepare for the coming of the Lord.  I stated that this warning message would be a 
vitiate the cause of God, and make it a channel through 
Let all become missionaries; and you 
raise from heaven, to end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
the purest white, and shining with the purest white, 
Ah! sweet and dream-like movie! Oh! cloudless, cloudless day!

EARNEST TIMES.

"We live in earnest times."  There was never a period 
banished from the earth, and allow them to lie 
be a time when old and young should be in earnest 
end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
Earliest Times.

"Living in earnest times."  There was never a period 
banished from the earth, and allow them to lie 
be a time when old and young should be in earnest 
end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
Earliest Times.

"Living in earnest times."  There was never a period 
banished from the earth, and allow them to lie 
be a time when old and young should be in earnest 
end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
Earliest Times.

"Living in earnest times."  There was never a period 
banished from the earth, and allow them to lie 
be a time when old and young should be in earnest 
end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
Earliest Times.

"Living in earnest times."  There was never a period 
banished from the earth, and allow them to lie 
be a time when old and young should be in earnest 
end all earthly 
"Living in earnest times."  Yes, indeed.  A world 
Earliest Times.
The Review and Herald.

THOUGHTS ON THE BOOK OF DANIEL.

That this book was written by the person whose name it bears, there is no reason to doubt. Ezekiel, who was contemporary with Daniel, bears testimony through the mouth of prophecy, to his loyalty and uprightness of spirit, in this respect, as in others. Thus in his last address to the king, the following words: "Or if I send a pittance into that land, and pour out my fury upon it, to eat it off from it man and beast; though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. xiv, 19, 20.

His wisdom, also, even at that early day, had become proverbial, as appears from the same writer. To the prince of Tyrus, he was directed of the Lord to say, "Thou hast been like to a prince of princes. And yet I will declare against thee, and order thee concerning prudence; for though thou art as the most perfect of the children of men, yet shalt thou be a prince among them, and dost not dream of any danger. But you rashly venture within the lines of the enemy and are taken captive by him at his will. It is necessary to find where we are weakest, and know of the grace of the Lord. He will flee from us, does also command us not to flee when he ought to have done so. Sam. xi.

1. There are many who cannot go into the company of worldlings and sharpers, without becoming imbued with their spirit, frequently to the loss of their money, and always to the loss of their Christian graces. Yet they do not dream of any danger.

2. There are others who cannot go into the company of worldlings and sharpers, without becoming imbued with their spirit, frequently to the loss of their money, and always to the loss of their Christian graces. Yet they do not dream of any danger.

3. There are others greatly exposed to danger from strong drink, licentiousness, foolish shows, and the like, who do not realize that they should flee from the temptations instead of coming directly into their power.

4. There are innumerable weaknesses of human nature and none are exempt from some of them. It is the course of wisdom to find where we are weakest, and, knowing ourselves, to use the strongest force to assail us in the very time, and place, and manner, that we can with the greatest difficulty resist.

A good soldier sometimes retreats. It is no part of wisdom to fight a foe stronger than ourselves on a battle field when every advantage is on his side. We are commanded to resist the Devil. Yet the same Bible which commands us to resist the Devil, and assures us that he will flee from us, does also command us under certain circumstances to flee ourselves.

1. Cor. vi, 12, "Flee fornication."

2. 1 Thess. v, 22, "Flee also youthful lusts."

These scriptures show that even the man who fights against the flesh, cannot resist. Read the story of Joseph as an admirable example of the true soldier standing his ground when he should and, fleeing when he should flee. Gen. xxxix. XX. Read the sad story of our own land. A wise soldier does not flee when he ought to have done so. Sam. xi.

When Satan has prepared his ambush with consummate skill, then flee. Do not stop to maintain an unavailing contest. Rather do not be disarmed and taken in his snare before you have fought at all. If you pray, "Lead us not into temptation," do not rashly enter it of your own accord. A wise soldier
will retreat till he can fight with some chance of success. But he who knows nothing, fears nothing. Those who have never exerted themselves to resist Satan, have no sense of the danger to which they are exposed on his own ground.

We expose ourselves to ruin when we meet him off our guard, and without armor. Yet in this very condition multitudes of those who call themselves soldiers of Christ have rashly ventured upon Satan's own ground. Why not make the battle field when the circumstances are to our own advantage? Why not be drink in every respect thoroughly prepared to meet our foe? Why not examine our own armor often to see that we are in the deepest humiliation? If to any evil practice, not strong to resist by the grace of God? Or if circumstances, that we cannot control, suddenly bring us into places of most dangerous temptation, why not be ready to flee with the utmost haste? The good soldier is always ready to fight or to flee, just as the case demands. Why not ourselves have the proper union of this noble courage and this wise and prudent exactness, and purpose of armament?

If we realize the importance of having a proper field for our conflict with Satan, let us look to the example of Christ. He did not go into battle, he did not enter into the presence of Satan, without paying to the highest power of Satan, he chose his own field of battle, the wilderness; and that he might prepare for Satan's assault he gave himself to prayer and fasting. What an example for us, under the fierce attacks of the Devil. He did not lightly encounter the strong to resist by the grace of God?" J. N. ANDREWS.

He did not lightly encounter the strong to resist by the grace of God? For example: One seizes upon the text that says, "No one who is born of God commits sin;" and, taking the extreme meaning, concludes that it is an impossibility for such a one to commit the least sin, and, taking the extreme meaning, concludes that it is an utter impossibility for such a one to commit the least sin, right in the face of all the examples, warnings, and admonitions in the word of God, by which the believer is to "depart from sin and die to the old self," being.comfaced by the downfall of sin, and, falling from their steadfastness, some one will enter into the promised rest. Here and there one can be found, taking this extreme meaning and being who is the most extreme principle that we can have, and by this means have a friend over wise; why shouldst thou destroy thyself?" To the other, "Do not be over much wicked; neither thou foolish; why shouldst thou die before thy time?" If that overcometh, and keeps my works unto the end," and yet not have his name blotted from the book of life.

"But how do they reconcile these different texts of Scripture which have been alluded to? How is it that persons that cannot sin are cautioned and warned against falling into it? The word cannot is not to be taken in its literal sense. But it is contrary to the principles, desires, and feelings, of the truly-converted man to sin. Still there is a possibility from the strength of temptation and the 'deceitfulness of sin,' that we may be overcome.

You say to the person that asks you to take a drink of intoxicating liquor. No, sir, I cannot. What do you mean? You mean it is contrary to your fixed principles. Yet have they chosen the contrary course of action. You mean it is an impossibility for you to drink; but as long as you able in your temperance principles, you cannot drink such liquors. So, whoever abides in Christ sinneth not. Says the apostle, 'These things write I unto you, that ye sin not. But if any man sin, we have an Advocate with the Father.' If, while we are striving to live without sin, we find we have fallen through ignorance, beguilement, or strong and sudden temptation, do not give up in most lightening speed, we heard a loud talker in the car. What an illustration of the scene to the eyes of the people. They were dirty, ragged, and low; yet the sound of their distressed creature, yet they seemed ashamed to do for those who lost health in the war, or while lying in Southern hospitals, who gave liberally and boldly to pay them for their miserable affections. And the poor soldier was forgotten. This well illustrates the taste of the people. Should he be seen, or should be found, or should stand the way of the people. They were dirty, ragged, and low; yet the sound of their voices is a burning boot.

But in that depot were two Italian soldiers. They were dirty, ragged, and low; yet the sound of their voices is as unfeeling as a burnt boot.  "Battle Creek," said he; "that is where those Hullities live. They have a Health Institute, and one Ellen White is a prophetess among them." This man resides near Knoxville, Iowa, where Moses Hall had preached and labored. He不管你是在家里、办公室、图书馆还是户外，都可以使用这个工具来提高你的阅读理解能力。
go to rest a few minutes before midnight, and rested well till daybreak. Instead of occupying their house of worship, three miles from the village, the brethren hired a large hall in Wellsville in which to convene the church; it would seat five hundred, the church as many as could be packed into their meeting-house.

Sabbath morning, we found about two hundred and fifty persons seated in this hall, most of them Sabbath-keepers. I spoke in the forenoon with freedom. In the afternoon the subject was one that addressed the people in a most interesting manner. I had a good congregation in the evening, and Sunday forenoon, and Mrs. W. spoke to the crowded packed into the room. I spoke to the people of God, and a zeal worthy of such a noble calling.

The people of Wellsville have given us a good hearing. We never had more intelligent, candid, orderly, and well-informed congregations. God bless the people of Wellsville. There are two reasons in which we were treated with respect in this village. First, there has been no nominal Advent influence to dignify the people; and second, the upright and Christian course of Rev. G. Fuller, who lives near the village, has exerted a good influence in all this community.

We find the brethren in this part of the State and Pennsylvania in advance of those in some other parts of this State in spirituality, unity, and devotion to the cause. We have a camp meeting in this part of the State. My stock of books was low, yet I sold many, and gave some. The brethren pledged freely to aid in book and tract circulation. They also raised $45.00 to meet our expenses.

On the 17th inst, El Walker, of Richmond village, preached an opposition sermon on the two covenants, in the Reed Meeting House. His text was Gal. v. 1. On this he affirmed that the bondage from which Christ freed us was the law, and that law was the ten commandments, not one of which is binding on us! From this starting point he quoted largely in reference to the passing away of the first covenant made with Israel, applying it all to the ten commandments. I will further refer to this at another time.

Bro. Carrington came on the 17th. Up to this time we have had twenty-eight discourses given—equal to nearly forty in those places where we have to argue the question of immortality. Almost everybody here believes in the Bible view on that subject; in fact that is about the sum of Adventism here, as it has been the special theme of the preaching here for many years.

The people of this section were early and thoroughly aroused on the subject of the advent, by Bro. White, in 1843, and the doctrine took strong hold. Since that time there has been a great deal of preaching here; people have come, even in New England, has had more. And the lack of spirit and power with those who deny the First Advent's Message, is well demonstrated. With all the preaching and effort the people are in the same place where Adventism was lower; where there was less devotion with so much profusion; so much division, jealousy, and strife, with so great a boasting of Christian love and gospel liberty! Never before did I so fully appreciate the force of the phrases, "Nominal Adventists."

It is no pleasure to find such a state of things among those who profess to be looking for the return of the Lord, and we are glad to record that some begin to realize how far they have strayed from the old pathes. May the Lord help to carry on the work begun to their salvation and to his own glory.

Richmond, Me., Dec. 29, 1868.

REPORT FROM BRO. FULLER.

Since my last report, there have been omissions of good in the places where I have labored. At our meeting in this place, Oct. 8 and 9, the blessing of God was upon us. I opened in weakness to set forth the true position of Seventh-day Adventists; that we were now in the last drowsy hour of the night. Five united with the church, ten were baptized on first-day, and all renewed for prayers. The Spirit of God came down upon us and Sr. White, and some said that they had no more opposition. Doubles were removed from the minds of our brethren and sisters, where any existed. This has been a telling meeting for Alleghany. I think we can now more fully appreciate the labors of those who have had experience in the work; and, although we could do but little for those worn servants in way of means, I can assure them they have the sympathy and encouragement of many, and the Lord will bless them.

I met with the brethren and friends at Nile Settlement last Sabbath and first-day. The interest is still good.

Let me here say to my brethren in the ministry in N. Y.; let us take courage, and labor faithfully for the salvation of our fellow-men. Fields are opening on every side for the proclamation of the third message. Men, who carry the truths of God to this generation, must awake, having their hearts all on fire with the love of God, and a zeal worthy of such a noble calling.

N. FULLER.

REPORT OF LABOR.

Oct. 29, I left home to attend the Monthly Meeting in N. Y., and received on my return, Oct. 26; evening meeting. Roads bad, but few out; but we felt that the Lord was with us by his Spirit, and it was very evident that the Lord was stirring up some activity.

Nov. 4, attended prayer and social meeting in Portland, and my heart was made glad to meet with Bro. Waggoner for the first time. It was a very pleasant interchange of views. I was over the Sabbath, and first-day went to Westbrook. Nov. 11, went to Woodstock; found the church very

MEETINGS IN RICHMOND, MAINE.

For the information of friends I will write a few words about our meetings in this town.

The "Reed Meeting House" being under an opposition influence was refused to us from the first; so in connection with Rev. G. Fuller we hired a large hall, one and a half miles further north of West, and four miles from Richmond village. The Adventists in this town have been much divided in feeling for a number of years. They are a hardy people, not fastening together at all, nor even meet in the same house. On this account the attendance has not been so large as it otherwise would have been; but most of the time have had a fair congregation for the house; part of the time it has been filled. Those who have attended have been deeply interested, and generally confirmed that we have the truth; indeed, I think never spoke at any length to any people so unanimously assenting to the truth of the word spoken. Yet they do not appear to be very forward to move out on what they have seen. This may be attributed in part to the difficulties that have existed among them, and in part to the fact that almost everything wild and fanciful has been preached here in the name of Adventism.

On the 15th inst, El Walker, of Richmond village, preached an opposition sermon on the two covenants, in the Reed Meeting House. His text was Gal. v. 1. On this he affirmed that the bondage from which Christ freed us was the law, and that law was the ten commandments, not one of which is binding on us! From this starting point he quoted largely in reference to the passing away of the first covenant made with Israel, applying it all to the ten commandments. I will further refer to this at another time.

Bro. Carrington came on the 17th. Up to this time we have had twenty-eight discourses given—equal to nearly forty in those places where we have to argue the question of immortality. Almost everybody here believes in the Bible view on that subject; in fact that is about the sum of Adventism here, as it has been the special theme of the preaching here for many years.

The people of this section were early and thoroughly aroused on the subject of the advent, by Bro. White, in 1843, and the doctrine took strong hold. Since that time there has been a great deal of preaching here; people have come, even in New England, has had more. And the lack of spirit and power with those who deny the First Advent's Message, is well demonstrated. With all the preaching and effort the people are in the same place where Adventism was lower; where there was less devotion with so much profusion; so much division, jealousy, and strife, with so great a boasting of Christian love and gospel liberty! Never before did I so fully appreciate the force of the phrases, "Nominal Adventists."

It is no pleasure to find such a state of things among those who profess to be looking for the return of the Lord, and we are glad to record that some begin to realize how far they have strayed from the old pathes. May the Lord help to carry on the work begun to their salvation and to his own glory.

Richmond, Me., Dec. 29, 1868.

REPORT FROM BRO. FULLER.

Since my last report, there have been omissions of good in the places where I have labored. At our meeting in this place, Oct. 8 and 9, the blessing of God was upon us. I opened in weakness to set forth the true position of Seventh-day Adventists; that we were now in the last drowsy hour of the night. Five united with the church, ten were baptized on first-day, and all renewed for prayers. The Spirit of God came down upon us and Sr. White, and some said that they had no more opposition. Doubles were removed from the minds of our brethren and sisters, where any existed. This has been a telling meeting for Alleghany. I think we can now more fully appreciate the labors of those who have had experience in the work; and, although we could do but little for those worn servants in way of means, I can assure them they have the sympathy and encouragement of many, and the Lord will bless them.

I met with the brethren and friends at Nile Settlement last Sabbath and first-day. The interest is still good.

Let me here say to my brethren in the ministry in N. Y.; let us take courage, and labor faithfully for the salvation of our fellow-men. Fields are opening on every side for the proclamation of the third message. Men, who carry the truths of God to this generation, must awake, having their hearts all on fire with the love of God, and a zeal worthy of such a noble calling.

N. FULLER.

REPORT OF LABOR.

Oct. 29, I left home to attend the Monthly Meeting in N. Y., and received on my return, Oct. 26; evening meeting. Roads bad, but few out; but we felt that the Lord was with us by his Spirit, and it was very evident that the Lord was stirring up some activity.

Nov. 4, attended prayer and social meeting in Portland, and my heart was made glad to meet with Bro. Waggoner for the first time. It was a very pleasant interchange of views. I was over the Sabbath, and first-day went to Westbrook. Nov. 11, went to Woodstock; found the church very
low. Their meetings were not sustained as they should be. They had suffered some things to exist among them until it had nearly ruined the church. They had failed to live out the rule given by our Sav- ior in Matt. xxvii. 15. Yet we have had a meeting of the Sabbath-keepers, to ascertain as far as possible the standing of each member of the church. Difficulties were settled up, and union restored in the church. This was the best meeting we had for the last time. It is impossible to reach those outside of the church unless there is union among those that profess to love the truth. There seemed to be a few here that were willing to hear. I hope they will obey the truth.

Nov. 19, went to Topsham and held four meetings, and attended to the ordinances. One united with the church. I, in company with Bro. Howarth, was present at nearly all the Sabbath-keepers in this vicinity. Found some of them low in their minds, and others were striving to be overcomers.

Nov. 25, returned to Portland. Held one meeting, and attended the meeting in Portland, Nov. 28 and 29. I can say, I thank God for the privilege of once more hearing Bro. and Sr. White speak the word of God with faithfulness. This meeting was a great blessing to us. Bro. got nearer to the Lord, and his truth. Bro. Weggner gave us an excellent discours on this meeting.

Dec. 6, held ten meetings in Palermo. Many of the people were interested. I hope to see others embrace the truth, and get ready for the solemn hour of the Judgment.

J. B. Goodrich.

DEAR BRETHREN AND SISTERS.—[From Bro. Smith, November 25.]—I came to this place four weeks ago, and soon after I wrote you a letter from the Island of Ceylon. On the 18th day of the month, I arrived, I was informed that a man had been most fearfully maltreated; and that the perpetrator of the horrid crime was a woman. The weapon used was an ax.

Before I had been here two weeks, there was a rumor that a man had been killed at Oswatonic. I have been informed that two men were shot, but none killed.

I find that the home in which the Spirit of God dwells is some months old; and the families that have been committed to the care of the Lord within two miles of this place.

How the world can behold such things, and not dis- cover the sines of the times, is a mystery to me that can only be solved by the conclusion that they are overcharged with selfishness and shallowness. If it comes, the day of Judgment will come upon us un- awares.

We attended the Quarterly Meeting at Deerfield one week ago, and have had something of a foretaste of what is to happen in the heavenly meeting before the world will enjoy a little way in the future. We felt the sweet Spirit of the Lord resting down upon us as Bro. Pierce reasoned out of the Scriptures. His kind appeals to the young and stirring admonitions to the aged, accompanied with tears, went home with us those who were present, that have not as yet manifested a desire to go with the humble people of God.

Bro. E. Smith has surely zeal and had a comforting message for the little flock. The words that came from his lips were truly comforting to me.

One who locks are already intermingled with gray, arose, and in tears manifested a desire for eter- nal life. Made up his mind to lose all in the world, take up the cross daily and follow Jesus, and with his companion keep the commandments.

As for me, I thank the Lord for the blessing that I obtained at the Deerfield meeting. I truly believe that my life will be different, and if I ever get into the kingdom, I shall expect to Bro. Pierce and many of the good people of Deerfield there.

Faribault, Minn., Dec. 14, 1858.

C. LAWTON.

DEAR BRETHREN AND SISTERS.—Of late I have real- ized, as never before, what terrible power Satan exer- cises over minds, to lead astray in these last days. I have been trying to review my life from a correct stand-point, that I might see myself as God looks upon me. I would correct my wrongs in the past, and be, in future, a humble and meek follower of Christ. For many years I have professed to be such, but, oh! how widely different has my life been, particularly for the past few years of my life. My life has been wholly unconsociated to God, and he has lived to self, and in self. I would really desire to be of all who are affected by my wrongs, and I would secure an interest, by future obedience, in the all- seeing eye of God. I desire to have a new and sweet home, to hear the voice of God, and to be conscious to God and his service. I have lived to self, and in self. I would truly desire to be of all who are affected by my wrongs, and I would secure an interest, by future obedience, in the all- seeing eye of God. I desire to have a new and sweet home, to hear the voice of God, and to be conscious to God and his service.

THE MARRIAGE OF THE LAMB.

When thoughts rush upon our minds as we contem- plate the joys of that glad day, when all the redeemed shall gather around the King's throne in the heavenly Jerusalem. Patriarchs and prophets, apostles and martyrs, with the faithful of all ages, shall assemble to be united in a celebration of joy, and to behold and understand the story of their redemption. This was not the only marriage of the Lamb, for, in the past and in the future, there will be a marriage of the Lamb and the bride.

DEAR BROTHERS AND SISTERS.—[From Bro. Smith, November 30.]—I came to this place four weeks ago, and do some work for the church. On the 18th day of the month, I arrived, I was informed that a man had been most fearfully maltreated; and that the perpetrator of the horrid crime was a woman. The weapon used was an ax.

Before I had been here two weeks, there was a rumor that a man had been killed at Oswatonic. I have been informed that two men were shot, but none killed.

I find that the home in which the Spirit of God dwells is some months old; and the families that have been committed to the care of the Lord within two miles of this place.

How the world can behold such things, and not dis- cover the signs of the times, is a mystery to me that can only be solved by the conclusion that they are overcharged with selfishness and shallowness. If it comes, the day of Judgment will come upon us unawares.

We attended the Quarterly Meeting at Deerfield one week ago, and have had something of a foretaste of what is to happen in the heavenly meeting before the world will enjoy a little way in the future. We felt the sweet Spirit of the Lord resting down upon us as Bro. Pierce reasoned out of the Scriptures. His kind appeals to the young and stirring admonitions to the aged, accompanied with tears, went home with us those who were present, that have not as yet manifested a desire to go with the humble people of God.

Bro. E. Smith has surely zeal and had a comforting message for the little flock. The words that came from his lips were truly comforting to me.

One who locks are already intermingled with gray, arose, and in tears manifested a desire for eternal life. Made up his mind to lose all in the world, take up the cross daily and follow Jesus, and with his companion keep the commandments.

As for me, I thank the Lord for the blessing that I obtained at the Deerfield meeting. I truly believe that my life will be different, and if I ever get into the kingdom, I shall expect to Bro. Pierce and many of the good people of Deerfield there.

Faribault, Minn., Dec. 14, 1858.

C. LAWTON.
AN INTERESTING INCIDENT IN THE TIME OF THE REFORMATION

D'Aunton, the author of the well-known "History of the Reformation," is also the author of a series of volumes entitled: "History of the Reformation in the Time of Calvin." This work covers a portion of the same time that is treated in the history of human literature and relates particularly to the life and work of John Calvin. From the third volume of this series I extract the following interesting statement of the manner in which the evangelsists observed the Lord's supper at Geneva in the year 1562.

"A ceremony of another kind, more serious and abject, was in operation. It was the Passion-week, [i.e., that week in the year supposed to be the very season of our Lord's suffering] and the evangelists felt the necessity of meeting in a spirit of Christian fraternity around the Lord's table. On Holy Thursday (16th of April) commemoration and the usual wafer was placed in the garden at the PreC'Eveque [Field of the Bishop].

To the table were invited those who felt that if charity is abandoned it is because the root of the oak as it rocks from side to side in the storm and winds, and though no showy fruit appears, but rather the roots are deep in the soil; by repentance and sorrow of heart for sin, to appeal to God for help; to rest understandingly upon the rock; to see that no worm will pierce you through with many sorrows.

...