

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.

VOL. XXXIII.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 12, 1869.

NO. 3.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Two Dollars a Year, in Advance.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

LORD, SAVE ME.

LORD, save me, I perish! Oh! save, or I die!
Like as Peter of old, even this is my cry;
When from the deep waters my soul thou dost spare,
Oh! let me not sink in the mire of despair.

I speak of despair on account of my sin;
On account of my foes from without and within,
Because I oft fail, am so often overcome,
Can so seldom rejoice over victory won.

Lord, save me, I perish! so narrow the way,
So oft I forget both to watch and to pray.
Oh! help me to rouse, to get fully awake,
The Judgment's impending, salvation's at stake.

Lord, save me, I perish! Oh! let me not fall
In the pride of my heart, more deceitful than all;
I'll strive to seek meekness and righteousness too;
My soul longs to praise thee in the earth made anew.

My hope is in thee, and I will not distrust
Thy love and thy care, though I am but dust.
I'll hope in thy mercy and trust in thy grace,
And more earnestly strive thy footsteps to trace.

Come, dear lonely pilgrim, let's be of good cheer,
Work out our salvation with trembling and fear.
If humble and earnest, in Jesus' dear name,
We shall overcome, and victors shall reign.

SARAH E. LINDSLEY.

New Haven, N. Y.

The Sermon.

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

THE CAUSE OF SOLOMON'S RUIN.

BY ELD. J. N. ANDREWS.

TEXT.—"Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 12.

THIS solemn admonition is drawn from the example of Israel in the wilderness. They were baptized unto Moses in the cloud and in the sea. They passed under the cloud and between the high walls of the divided sea. When they had emerged from this most solemn baptism "the sea returned to his strength," and lay behind them an everlasting barrier to their return to that idolatrous land from which they had been delivered.

They sang a song of triumph emblematical of that song which the victors shall sing on the sea of glass. But unlike the situation of that company of immortal saints, there lay before them the "terrible wilderness," filled with dangers that to most of them proved fatal. Deut. i, 19; Jer. ii, 6.

There was nothing in the wilderness, which in God's strength, they could not vanquish. But they utterly

failed in the conflict with the difficulties which they encountered.

Soon after they had crossed the Red Sea they found themselves in the desert. The earth beneath their feet was burning sand. Over their heads was the fierce heat of the scorching sun. When weary from their journey they found themselves without food and without drink. They could perhaps have manifested some patience with hunger, but when suffering from burning thirst they gave way at once to murmuring against God. They did not say, God has delivered us out of Egypt, he has opened before us the Red Sea, the pillar of cloud is leading us by day, and the pillar of fire stands over us by night, and it is our duty to trust God and wait his helping hand. They did not consider that God, having done so much for them, was willing to give them a chance to manifest what was in their hearts before he interfered to provide for their wants. And so instead of opening their mouths in thanksgiving for past mercies, in humble confession of their own unworthiness, and in fervent supplication for the continuance of his lovingkindness, they opened them in words of murmuring against God.

For a time it seemed as though there was no limit to God's mercies and forbearance toward them. He sent them bread from Heaven; not merely twice or thrice, but a continual supply day by day. He opened the rock, and the waters gushed out. They all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ.

At the foot of Sinai they witnessed the awful majesty of the Almighty as he descended in fire upon it; a scene that can only be paralleled when the Son of God shall descend in the glory of his Father, and with the sound of the same trumpet of God. Ex. xix; Heb. xii, 25, 26; Matt. xvi, 27.

Never were people so exalted. Never were mortal men so hedged in on every hand with signal and unnumbered mercies. The hand of God always appeared for them; yet that hand before revealing itself waited to see what the people would do and say. The people murmured again and again. Yet God interfered in their behalf. Even when the sight of God's glory upon the top of the mount was like devouring fire, the people made them a golden calf, and worshiped this as the God who had brought them out of Egypt. And yet God did not give them up to destruction. It seemed almost as though he was so interested to save them that he would do it in spite of themselves. But there was a limit to the forbearance of God. To them it probably seemed as though that limit could never be reached. They dared to rebel and vex his holy Spirit. Isa. lxiii, 10. And that forgiveness and tender mercy which seemed without limit was finally exceeded by the rebellion and obduracy of this stiff-necked people. When the spies brought back an evil report of the good land, then all the people lifted up their voices and wept. And notwithstanding all the signal displays of God's power, and the almost unlimited manifestations of his mercies toward them, they determined to go no further with the pillar of cloud and of fire, but under a leader of their own choosing, to return into Egypt. Num. xiv; Neh. ix, 17. Then the hand of God which had been so often extended in blessing this hard-hearted people was lifted up in sol-

emn oath that they should perish in the wilderness. And this people, exalted to Heaven by the richest display of God's lovingkindness, miserably perished between Egypt and Canaan, a signal example for all coming time that God cannot be trifled with, and that when men presume upon his mercy and think themselves sure of the continuance of his favor, though they take no heed to walk with fear and trembling before him, they do thereby make their own ruin inevitable and swift.

Some 500 years after the sad overthrow in the wilderness, a monarch ascended the throne of Israel who was in many respects the most wonderful man that ever lived. When the Almighty bade him choose what gift should be granted him, he asked for wisdom. And God was so greatly delighted with the choice he made that he not only granted his request, but with it granted also every conceivable earthly blessing. 1 Kings iii.

It would seem that the providence of God designed to manifest the fact, and to place it beyond all possible dispute, that nothing permanently good can be made out of poor human nature by the utmost grant of earthly prosperity. At all events, we have in the reign of Solomon a period of time in which the people of God were exalted to the utmost height of earthly grandeur and triumph. We can judge from it whether anything of lasting value can be developed in men only as they are schooled in adversity and affliction.

Solomon came to the throne without the years of adversity and anguish which had prepared his father David for his high exaltation. The enemies of Israel were all subdued before them. There was peace on every hand. The time had come for the temple of God to be built. Solomon was called of God by name to do this work. His father David had promised immense means for this most costly undertaking. Besides this, such was Solomon's riches, in consequence of God's blessing, that he had the most ample resources for the great work he had to perform. When the temple was finished God honored the work of his hand by visibly taking possession of it as his dwelling place, and by sending fire from Heaven to consume the offerings there made.

Solomon also built, for the honor of his kingdom, other houses of wonderful magnificence, and of almost unlimited expense. Of his riches we learn that he made "silver and gold at Jerusalem as plenty as stones." 2 Chron. i, 15; 1 Kings x, 27. He was wiser than all men. He spoke 3000 proverbs. His songs were 1005. He spoke of trees from the cedar of Lebanon to the hyssop that springs out of the wall. He had knowledge of all beasts, and fowls, and creeping things, and fishes, and was able to discourse respecting them. God gave him "wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea shore." His fame was in all nations round about. 1 Kings iv. And all the kings of the earth sought the presence of Solomon to hear his wisdom that God had put in his heart. 2 Chron. ix, 28. The visit of the Queen of Sheba is particularly described; and we are told that when she had communed with Solomon she was so astonished at the greatness of his wisdom, and the majesty of his power, that there was no more spirit in her. She said that it

was indeed a true report which she had heard in her own land, but that the one-half of the greatness of his wisdom had not been told her.

But what a sad transition the Bible presents in the case of his latter history. That sun which poured such a flood of golden rays upon mankind was hidden in disastrous eclipse. We cannot say that it did not thus set. Alas for human dignity and greatness. The wisest of men cannot bear unlimited prosperity. That man who had the most enlarged views of God's greatness, of the vanity of false gods, of the folly of vice, and of the excellence of piety and true virtue, did by and by become a miserable idolater and apostate from God. 1 Kings xi.

The book of Ecclesiastes is thought by many to have been written by Solomon on the occasion of his repentance from his grievous backsliding. There is some internal evidence favoring this idea. Let us hope that it is true; for it gives us the only ground for cherishing the thought that he did repent and return to God.

Can we ascertain the cause of Solomon's ruin? If so it is a lesson of infinite consequence for us to learn. Were I to state it in my own words I should say that he forgot the example of Israel in the wilderness. And he was very inexcusable in this forgetfulness, for it formed not only a part of the history of his ancestors with which he must have been very familiar, but it was also the burden of many of the Psalms of his father David. At all events, he did not draw from that sacred record the lesson which St. Paul has so impressively set forth from it: "Let him that thinketh he standeth take heed lest he fall."

But we are indebted to Solomon for a statement of the very thing which proved his ruin. And we shall find it substantially the same as that just given.

Ecc. ii, 3. "I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, TILL I might see what was that good for the sons of men, which they should do under the heaven all the days of their life."

Here is the key to the ruin of the wisest of men. And from it we may learn that Satan, who is said to be wiser than Daniel (Eze. xxviii, 3-17), was also wiser than Solomon. He was able to present a temptation capable of beguiling the wisest of men.

He reminded Solomon of the greatness of his wisdom. God had promised him that which should exceed the wisdom of every other man, and had fulfilled his promise. This unlimited gift of wisdom he reminded Solomon was evidently his. Now with such mental strength, such discernment, such judgment, such prudence, such discrimination, such wisdom, he, the possessor, might test every kind of human folly, going in it just far enough to taste what sweet there was in it, and to discover the breakers upon which all others dashed, but himself stopping short of the fatal rock.

That Solomon actually reasoned in this manner, see Ecc. i, 16, 17. "I communed with mine own heart, saying, Lo, I am come to great estate, and HAVE GOTTEN MORE WISDOM THAN ALL THEY THAT HAVE BEEN BEFORE ME IN JERUSALEM; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom, AND TO KNOW MADNESS AND FOLLY." Like Eve he was not contented with the knowledge of good alone; he must know good and evil both. Gen. iii. He found this to be vanity and vexation of spirit. And that wisdom thus obtained is filled with grief; and knowledge thus increased brings with it great increase of anguish and sorrow. Ecc. i, 17, 18.

He gave himself to wine, yet acquainted himself with wisdom. He did not mean to give up the pursuit of wisdom, not even the practice of it, but he meant to test the effects of wine; not to become a drunkard, but to see what it would do to him. He believed that he had power at any time to break it off. For others he had given excellent precepts not even to look on wine. Prov. xxiii, 31. He could look on it and taste it, so he thought, and yet not endanger himself to become a drunkard.

He deliberately laid "hold on folly," not to permanently retain it, but only "TILL I might see what was

that good for the sons of men." And what a "TILL" that proved to be! He could drive nearer the precipice than any other man! Alas! he tried it, and driver, carriage, and team went over together.

He tested every species of folly. He tasted every kind of sinful pleasure. He put his foot on every forbidden spot. He forgot the existence of Satan, or else deemed himself wise enough to cope with this formidable foe. Never was man more deceived. When he put down his foot where God had never given him the right to do it, he put it into Satan's snare. Solomon was a fool the moment he gave himself to folly. He was no match for the wisdom of the Arch-deceiver. He was taken captive by the Devil at his will.

Solomon's error was just this: That he, the wisest of men, could do with safety that which other men must not touch at all. What a fatal mistake! If he had greater wisdom it was incumbent on him to keep further from folly than any other man. God, in the day of Judgment, will decide men's cases by this very principle. Solomon forgot the case of Moses. He should have learned the lesson from that, that God has no favorites. The nearer God has come to man by his presence, the greater the sin if they speak or act wrong in his sight. So it proved with Moses. Num. xx. How often men reverse this, and think that God will wink at sin in those who are dear to him. Never was there an idea further from the truth. In the presence of the burning bush Moses must remove his shoes from his feet. Other men, and elsewhere, might retain them. But how full of reverence, of self-abasement, and of godly fear, must those be who come nigh to the Judge of quick and dead.

Let us observe several steps in Solomon's departure from God.

The law forbade the king to "multiply horses to himself," or to "cause the people to return to Egypt to the end that he should multiply horses." Deut. xvii, 16. But this law was for those who had not Solomon's strength and wisdom. Surely it was not for him. So the very thing which the law of God forbade he entered largely into. 1 Kings iv, 26; x, 26, 29. This very transgression, however, probably opened the way for another still greater. The law forbade marriages with the heathen nations. But there was no danger to Solomon in the transgression of this precept. Other men lacking his strength should take heed. With him there was no danger. So he married the daughter of Pharaoh. Deut. vii, 3; 1 Kings iii, 1. He was forbidden greatly to multiply silver and gold. But he did it even to the sore oppression of the people. Compare Deut. xvii, 17; 1 Kings x, 27; 2 Chron. i, 15; 1 Kings xii, 4; 2 Chron. x, 4. The law pertained to others, not to himself. His wisdom needed no such prohibition; and he regarded it not.

The law forbade the king to multiply wives to himself lest they turn away his heart from God. Deut. xvii, 17. But he was in no danger surely. This was an excellent precept for others, but wholly unnecessary in his case. So he took to himself 1000 wives, and most of them, if not all, were idolatresses. 1 Kings xi, 1-4.

The Lord commanded the destruction of the altars of all false gods. Num. xxxiii, 51, 52; Deut. vii, 5. But Solomon, to gratify his wives, could safely build altars to the obscene Ashtoreth, the abominable Melchom, and Chemosh, and the cruel Molech. 1 Kings xi, 4-8.

In fact he was so mighty in his own strength, and so liberal in his views of worship, that at last he hesitated not to break the first commandment of the decalogue, and doubtless the second also. And now behold the wisest of men manifesting the most debasing folly! Solomon, the king of Israel, once the beloved of the Lord, now a base idolater. A second blind Samson grinding in the prison-house of the Philistines.

Solomon laid "hold on folly," he tells us, "TILL he might see what was that good for the sons of men." And did he not see, with bitter regret too, that "that good for the sons of men" is found not in tasting folly moderately, but in shunning it altogether.

What words of excellent instruction are these: "Then I saw that wisdom excelleth folly as far as light excelleth darkness." Ecc. iii, 18. Who believes that

could this man have recalled his life he would again have walked in the paths of folly? He had changed his mind relative to finding good in the ways of folly, and now saw that a little folly destroys the excellence of a virtuous life as a single dead fly ruins the most precious ointment. Eccl. x, 1.

The lesson from Solomon's life is exceedingly impressive. Let every one "that thinketh he standeth take heed lest he fall." "That good for the sons of men" is found only in wisdom, and never in folly. "And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Job xxviii, 28.

"BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL."

THE above is the language of our Lord in his memorable sermon on the mount. Dr. Clarke is of the opinion that the Greek words *το πονηρον*, from which "evil" is translated should be rendered "the evil person," and this from the context appears to be correct. Certain specifications follow which we will notice in their order; the first of these is found in the latter part of the 29th verse. "But whosoever shall smite thee on thy right cheek, turn to him the other also." The meaning no doubt is, that rather than resist such persecutions we should suffer them to be repeated. And especially would this be true when we are persecuted for righteousness' sake. When we are thus abused we should not offer to submit to a repetition of the wrong in a daring manner, or one to excite hatred, or contempt, but meekly, and in the fear of God. To humbly suffer the repetition of a wrong rather than resent it, is frequently the duty of the Christian; but to offer or volunteer thus to suffer would not only be generally unnecessary, but wrong, as tending to excite the contempt and hatred of our persecutor.

The example of our Saviour when on mock trial before the Jewish Sanhedrim, is worthy of imitation by all his followers to the end of time. When blindfolded and spit upon, when mocked, when buffeted and scourged he answered not, nor resisted; thus fulfilling the pathetic prophecy of Isaiah: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. liii, 7.

And all this, and more, he suffered, because of our transgressions. O, heart of stone, relent! It is thy sin that hath crucified the son of God. But he lives again to wash away thy sin, if thou accept the terms of mercy.

But can man, in patience, and suffering affliction, follow in the footsteps of his Lord? A case to the point is before me. "You are a younger man than I am," said Jerrie Lee, a venerable preacher of the gospel, in the early days of Methodism, to a young man who had threatened to whip him. "You are strong and active, and I am old and feeble. I have no doubt but, if I were disposed to fight, you could whip me very easily; and it would be useless for me to resist; but as a man of God I must not strive. So as you are determined to whip me, if you will just wait, I will get out of my gig, and get down on my knees, and you may whip me as long as you please."

As the result his persecutor was convicted of sin, and sought and found peace in Christ.

Having noticed the first specification I pass to the second, which is found in the 40th verse: "And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also."

It is generally wrong for the Christian to go to law at all. It were generally better to suffer considerable loss than to do so. From instances of which I have read, and others that have come under my own observation, I conclude that it is not only of moral and social, but of pecuniary advantage, to keep the faith of Jesus.

One example I will here give as illustrating this point: A minister to whom a farmer owed a debt which he agreed to pay in wheat, sent a note requesting the payment of the debt, as his family was in

want. The farmer sent a note to the minister in reply, saying he would never pay the debt unless sued at law on it. Whereupon the minister wrote a receipt in full for the debt, and sent it to the farmer, who, on receiving it, immediately paid the debt in wheat as he had agreed.

"But," says one, "suppose my neighbor, knowing my faith and practice, should seek by law to defraud me of all my property, should I never resist him?" I reply, Our property is the gift of God, and we are only stewards; we should defend it on all proper occasions; but in every case involving a suit at law we should move cautiously, and by advice of our brethren, and in the fear of God.

Perhaps in nearly every case it were a saving of cost to yield the point your opponent claims, and to pay his demands, unjust though they may be, rather than contend with him at law. And if you perceive that it will be for the glory of God, pay him more than he demands. Whatever loss you thus suffer for Christ's sake will be set to your account in Heaven, and at the resurrection of the just will be returned to you with usury.

The third specification is contained in the forty-first verse, and is of the same nature as that contained in the fortieth verse. The meaning no doubt is that when unjust demands are made upon us, and especially for Christ's sake, we should yield more than is claimed. What we are compelled to do, cannot of choice be avoided; but what we do more than is demanded is a free gift on our part, and the good thus returned for the evil we have suffered, may be as coals of fire upon our persecutor's head.

The last specification is found in the forty-second verse. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I believe that this command of Christ should in every point harmonize with the second great commandment, upon which, with the first, he declared, "hung all the law and the prophets," namely, "Thou shalt love thy neighbor as thyself." It is not said that we are to love our neighbor more than ourself. The idea of asking alms supposes the existence of a necessity. Where no necessity exists no alms should be given.

"But," says one, "suppose necessity exists as the result of slothfulness, should I give in such a case?" Perhaps not, except to relieve present distress; for St. Paul says, "If any will not work neither shall he eat."

If we would have the blessing of God we must deal our bread to the hungry, bring the poor that are cast out to our houses, and cover the naked. There are objects enough of real distress to absorb all our means that it is proper to spare, and if we were to deal a share of our bounty to those who are too indolent to procure a subsistence for themselves, it would be detrimental to those who are really in need, and hence wrong.

"Him that would borrow of thee turn not thou away." "But," says one, "my neighbor wishes to borrow my plow which I want to use myself, should I unhitch my team and let him take it?" No; unless you can properly postpone your plowing. If you can, accommodate your neighbor, especially if he be a poor brother in Christ. "Says another, I am a mechanic, and one unskilled in the use of tools wishes to borrow of me." If you have no tools that you can safely trust him with, go, if possible, and do the work for him yourself, free of charge, or let him do some work for you in return. If the borrower has rights, so has also the lender. As a general rule no one has a right to borrow of another for the sake of saving expense to himself. And yet it is the duty of the Christian to lend, even though he be at times discommoded by so doing; and though he may never expect that his benevolence will be reciprocated. The Psalmist says of the righteous, "He is ever merciful, and lendeth;" "A good man sheweth favor, and lendeth."

Our Saviour's language in Luke vi, 34, 35, is to the point: "And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest."

There is a difference between borrowing and hiring, or exchanging articles. A farmer may have a team and no wagon; his neighbor may have a wagon and no team; they can agree together to use both team and wagon for their mutual benefit. Examples of such exchange might be greatly multiplied. The Christian, however, in all such cases, should carefully heed St. Paul's admonition in 2 Cor. vi, 14, "Be ye not unequally yoked together with unbelievers." The practice of habitual borrowing is a pernicious one, and should be avoided as much as possible by every Christian. The borrower often discommodates the lender; and few habitual borrowers are as careful of borrowed articles as of their own. The borrower, perhaps, cracks a spoke in a wheel of his neighbor's wagon, or loses a small bolt from some part of it; bends or cracks a hoe or spade; or does some other trifling damage. When the article is returned the damage is covered up as much as possible (the spoke perhaps is well covered with mud), and an "I'm much obliged to you" (?) is seemingly considered a full compensation for all damages. The lender is considered a very small man if he takes any notice of so slight damages, yet when these are often repeated by A B and C, the sum of such damages is an item of no small expense. Perhaps the first time he uses his wagon the wheel is crushed for want of the strength of the broken spoke.

To lend without hope of reward is thus far to keep the faith of Jesus; but to borrow without intending to pay, is to break the law of God, "Thou shalt not steal."

Let us who are striving to keep "the commandments of God, and the faith of Jesus," see to it, that we fail not of the grace of God in this particular, that he may not be ashamed of us "when he shall come to be glorified in his saints." ADOLPHUS SMITH.

Lamont, Ottawa Co., Mich.

DEATH AND THE LAW.

From the Scriptures we learn two important facts: 1. That all must die, on account of Adam's transgression. 2. That all are to be made alive through the virtue of Christ's death and resurrection. But says the objector, "Sin is the transgression of the law," and the wages of sin is death," or, "sin, when it is finished, bringeth forth death." If, as our objector would have it, the law holds us in death, and thus the wicked dead are never to have a resurrection from the grave, how can we avoid the conclusion that our actions in life, whether good or evil, have no bearing upon, or relation to, our existence hereafter? Our objector says the law holds us in the embrace of death, and we cannot escape from its dominion. The Saviour informs us that "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v, 28, 29. The objector admits the resurrection of those that "have done good;" but denies the resurrection of that class who "have done evil." I think he cannot deny but that their first death is on account of Adam's transgression; and if such conclusion be legitimate and true, it necessarily follows that man is not a responsible, accountable being for his own actions, because the law holds him there, not for any evil on his part, but rather on account of the transgression of Adam. We think this view of the subject is incorrect, and conflicts with the plain declaration of the Scriptures where it expressly says "that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv, 15. "For since by man [Adam] came death, by man [Christ] came also the resurrection of the dead." 1 Cor. xv, 21. As death passed upon all on account of Adam's transgression, so life is given to all through the virtue of Christ's resurrection. How plain, simple, straightforward, and easy to be understood, is truth; while on the other hand, error is complicated, intricate and tortuous, leading us into confusion and folly; bewildering the intellect, and blinding the mind, so that we become unable readily to see and appreciate that which is true and good.

We would now call attention to the words of Jesus spoken to Martha. Hear them: "I am the resurrec-

tion, and the life." John xi, 25. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." 1 Thess. iv, 16. "But the rest of the dead lived not again until." Rev. xx, 5. We would stop here for a moment to inquire who constitute the "rest of the dead" spoken of in this text of Scripture. Is it possible that a part of the righteous dead are to be raised at the commencement of the thousand years, and the remainder at its expiration? Where is there evidence that such are the facts in the case? Would it not be a much surer, and more logical, conclusion to believe the apostle Paul, who says that there will be a resurrection both of the just and unjust, and that on such as come up in the first resurrection the second death shall have no power, "but they shall be priests of God and of Christ and shall reign with him a thousand years." At the expiration of the thousand years John says he "saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." In Rev. xx, 4, we read thus: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." Here we have the testimony of John that all who had not received the mark of the beast, and those who were beheaded for the witness of Jesus, are with Christ one thousand years prior to the resurrection of those who had the mark of the beast, &c. These lived not again until the thousand years were finished. That class that were with Christ came up in the first resurrection, and on such, we learn, the second death shall have no power. If they have lived with Christ a thousand years, of course they have received their reward, and consequently no necessity of a judgment for them. "But the rest of the dead lived not again until the thousand years were finished," and this is the company that John saw before God, that were judged out of those things that were written in the books. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works." Rev. xx, 13. "This is the second death." Rev. xx, 14. Here we find the ungodly dying the second death, not on account of Adam's transgression, but they have forfeited their right to eternal life on account of their own transgression of the law of God. The great truth is now experienced by them, that "The wages of sin is death." Once they die on account of Adam's transgression. Again they live by virtue of Christ's death and resurrection. Then they die the second death on account of their own transgressions; while on the other hand the righteous receive the gift of God, which is eternal life through Jesus Christ.

C. P. WHITFORD.

THE CHRISTIAN. Rejoice in God. Dry up those tears. Cast away that downcast look. Child of the dust, you are a child of glory. There is a crown all burnished for you; there is a mansion all ready for you; there is a white robe prepared for you; there is eternal glory for you; angels are to be your servants, and you are to reign with the King of Kings forever. But while you wait on earth be witnesses for God; attest the glory of your Master; rise in the greatness of his strength; bind sin captive to your chariot wheels; go onward in your heavenly career, and be as pure as your ascended Head is pure. Be active in works of mercy; be angels of light, be flames of fire; go on your mission of mercy. And may every one of you be able to say at last, "Here am I, and those which thou hast given me."—Bishop Simpson.

THAT man who has no compassion for afflicted Christians may rest persuaded that God will have no compassion on him.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 12, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER I. (CONTINUED.)

VERSE 3. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; 4; children in whom was no blemish, but well favored and skillful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. 5. And the king appointed them a daily provision of the king's meat, and of the wine which he drank; so nourishing them three years, that at the end thereof they might stand before the king.

It had been told Hezekiah, after he had vaingloriously shown to the messengers of the king of Babylon all the treasures and holy things of his palace and kingdom, that of all these good things nothing should be left which should not be carried as trophies to the city of Babylon; and that even his own children, his descendants, should be taken away, and be eunuchs in the palace of the king there. 2 Kings xx, 14-18. We have the fulfillment of this prediction in the verses before us. It is probable that Daniel and his companions were made eunuchs; at least we hear nothing of their posterity, which can be more easily accounted for on this hypothesis than on any other; though some think that this term had come to signify office rather than condition.

The word children, as applied to these captives, is not to be taken in the sense to which it is limited at the present time. It included youth also. And we learn from the record that these children were already skillful in all wisdom, cunning in knowledge, and understanding science, and had ability in them to stand in the king's palace. In other words, they had already acquired a good degree of education, and their bodily and mental powers were so far developed that a skillful reader of human nature could form quite an accurate estimate of their capabilities. They are supposed to have been about 18 or 20 years of age.

In the treatment which these Hebrew captives received, we see an instance of the wise policy, the liberality, and the tender-heartedness, of the rising king Nebuchadnezzar.

First, Instead of choosing, like the later Persian king, Ahasuerus, young women for the gratification of his passions, he chose young men who should be educated in all matters pertaining to the kingdom, that he might have efficient help in administering its affairs.

Secondly, He appointed them daily provision of his own meat and wine. Instead of the coarse fare which some would have thought good enough for captives, he offered them his own royal viands.

Thirdly, He continued this liberal treatment for the space of three years. Thus they had all the advantages which the kingdom afforded. Though captives, they were royal children, and they were treated as such by the humane king of the Chaldeans.

The question arises why these persons were at once selected to take part, after suitable preparation, in the affairs of the kingdom. Were there not enough native Babylonians to fill these places of trust and honor? It could have been for no other reason than that the king knew that the Chaldean youth could not compare with the Israelitish in ingenuity, wit, quickness of perception, and every excellence both mental and physical. "And if this is so," says Henry, "what a shame that a people of so much wit should not have had wisdom and grace enough to keep from falling under the displeasure of the Almighty, and being led into captivity." This will apply to the fathers, more than to these children who thus suffered for their iniquities.

VERSE 6. Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah: 7: unto whom the prince of the eunuchs gave names;

for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

This change of names was probably made on account of the signification which they bore. Thus Daniel signified, God is my Judge; Hananiah, Gift of the Lord; Mishael, He that is a strong God; and Azariah, Help of the Lord. Those names, each having some reference to the true God, and signifying some connection with his worship, were changed to names that bore a like relation to the heathen divinities and worship of the Chaldeans. Thus Belteshazzar, the name given to Daniel, signified, Keeper of the hid treasures of Bel; Shadrach, Inspiration of the sun, which the Chaldeans worshiped; Meshach, Of the goddess, Shaca, under which name Venus was worshiped; and Abednego, Servant of the shining fire, which they also worshiped.

VERSE 8. But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. 9. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. 10. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink; for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king. 11. Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, 12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. 13. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. 14. So he consented to them in this matter, and proved them ten days. 15. And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. 16. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

Nebuchadnezzar appears upon this record wonderfully free from bigotry. It seems that he took no means to compel his royal captives to change their religion. Provided they had some religion, it was sufficient for him, whether it was the religion he professed or not. And although their names had been changed to signify some connection with heathen worship, this may have been more to avoid the use of Jewish names by the Chaldeans, than to indicate any change of sentiment or practice on the part of those to whom these names were given.

Daniel purposed not to defile himself with the king's meat, nor with his wine. Daniel had other reasons for this course than simply the effect of such a diet upon his physical system, though he would derive great advantage in this respect from the fare he proposed to adopt. But it was generally the case that the meat used by the kings and princes of heathen nations, they being the high priests of their religion, was first offered in sacrifice to idols, and the wine they used, poured out as a libation before them; and again, some of the meat of which they made use, was pronounced unclean by the Jewish law; and on either of these grounds, Daniel could not, consistently with his religion, partake of these articles; hence he requested, not from any morose or sullen temper, but from conscientious scruples, that he might not be obliged to defile himself; and he respectfully made his request known to the proper officer. The prince of the eunuchs feared to grant Daniel's request, since the king himself had appointed their meat. This shows the great personal interest the king took in these persons. He did not commit them to the hands of his servants, telling them to care for them in the best manner, without himself entering into its details; but he himself appointed their meat and drink; and this was of a kind which was honestly supposed would be the best for them, inasmuch as the prince of the eunuchs thought that a departure from it would render them poorer in flesh and less ruddy of countenance than those who continued it; and thus he would be brought to account for neglect or ill treatment of them, and so lose his head. Yet it was equally well understood that if they maintained good physical conditions, the king would take no exception to the means used, though it might be contrary to his own express direc-

tion. It appears that the king's sincere object was to secure in them, by whatever means it could be done, the very best mental and physical development that could be attained. How different this from the bigotry and tyranny which usually hold supreme control over the hearts of those who are clothed with absolute power. In the character of Nebuchadnezzar we shall find many things worthy of our highest admiration.

Daniel requested pulse and water for himself and three companions. Pulse was a vegetable food of the leguminous kind, like peas, beans, &c. Bagster says, "Zeroim denotes all leguminous plants, which are not reaped, but pulled or plucked, which, however wholesome, was not naturally calculated to render them fatter in flesh than the others."

A ten days' trial of this diet resulting favorably, they were permitted to continue it during the whole course of their training for the duties of the palace. Their increase in flesh and improvement in countenance, which took place during these ten days, can hardly be attributed to the natural result of the diet; for it would not produce such marked effects in so short a time. We think it more natural to conclude that this result was produced by a special interposition of the Lord, as a token of his approbation of the course on which they had entered, which course, if persevered in, would in process of time lead to the same result, through the natural operation of the laws of their being.

VERSE 17. As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. 18. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. 19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. 20. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in his realm. 21. And Daniel continued even unto the first year of King Cyrus.

To Daniel alone seems to have been committed an understanding in visions and dreams. Remarkable instances, the record of which is here omitted, had doubtless proved his gift in this direction. Nor does the Lord's dealing with Daniel in this respect prove the others any the less accepted in his sight. Preservation in the midst of the fiery furnace was as good evidence as they could have had of the divine favor. Daniel probably had some natural qualifications that peculiarly fitted him for this work.

The same personal interest heretofore manifested by the king in these individuals, still continued. At the end of the three years, he called them to a personal interview. He must know for himself how they had fared and what proficiency they had made. This interview also shows the king to have been a man well versed in all the arts and sciences of the Chaldeans, else he would not have been qualified to examine others therein. As the result, recognizing merit wherever he saw it, without respect to religion or nationality, he acknowledged them to be ten times superior to any in his own land.

And it is added that Daniel continued even unto the first year of King Cyrus. This is an instance of the somewhat singular use of the word unto, or until, which occasionally occurs in the sacred writings. It does not mean that he continued no longer than to the first year of Cyrus; for he did. But this is the time to which the writer wished to direct especial attention, as it brought deliverance to the captive Jews. In a similar way the word is used in Ps. cxii, 8; Matt. v, 18, &c.

(To be continued.)

"When a stranger treats me with want of proper respect," said a philosophic poor man, "I comfort myself with the reflection, that it is not myself he slights, but my old shabby coat and hat, which, to say the truth, have no particular claims to admiration. So, if my hat and coat choose to fret about it, let them; it is nothing to me."

In reprehension we should always beware of carrying our teeth in our tongues and of biting while we are speaking.

THE REVIEW—ITS ENLARGEMENT AND DIMINUTION.

AN explanation of the changes in the size of the REVIEW should have been given to its readers ere this. Some have complained respecting its return to its former size, and perhaps there has been some ground for dissatisfaction inasmuch as the reasons of the change have not been given.

It was thought that an addition of four pages in the first case might be of advantage to the cause. This addition was made, and seemed to give very general satisfaction. But it was found inconvenient to print and fold a four-page sheet in connection with an eight-page sheet, and so the matter seemed to require either a return to the simple eight-page form of the REVIEW, or else to make a further enlargement of the paper and print it upon a double sheet, *i. e.*, one that folded in 16 pages. This step was decided upon as an experiment, though it was hoped by those who urged the change, and also by those who favored it, that it would prove a success. To a considerable portion of its readers it was an acceptable change. The REVIEW, besides presenting the things that specially relate to the history of our own people and to the work we are engaged in, did also contain excellent religious matter calculated to interest the general reader, and also much general information relative to the events transpiring in the world.

In order, however, to double the size of the REVIEW, it was necessary to increase its price one half, *i. e.*, from \$2.00 to \$3.00. This bore heavily upon a large class of its readers who are poor. Though offered to such virtually upon their own terms, it was found that many chose rather to drop the paper than to receive it in any sense as a charity. So that many whose moral worth entitled them to our special regard, found themselves necessitated to drop the paper.

Another difficulty encountered was that the price was an objection to persons just learning something of the truth, but not yet awakened to its importance. Nor was this the only thing to be considered. We have deemed it duty to place our publications at a very moderate price; yet from these would arise some income. But instead of using this to publish the enlarged REVIEW, it was thought better for the cause that there should be gratuitous distribution of important tracts. This branch of the work was not therefore to be robbed in order to sustain the other. At \$3.00 per year, with those who received it free, and those at half price, the REVIEW was found to be not self-sustaining. It would have been easy to call out donations from our people to sustain the REVIEW in its enlarged size. But with the many objects for which it is to be asked, that are really of vital importance, it was judged best to return to the original size rather than to ask donations to sustain it as enlarged.

We could not properly fall below the \$3.00, even though donations should be freely given. So this price would continue to stand in the way of a large class of those we desire to reach. Moreover, it is perhaps questionable whether the REVIEW at eight pages, filled with matter right to the point, may not be of more real worth to the cause than a larger sheet of a more miscellaneous character. After prayerful consideration, it was thought best by the trustees to return to the former size. And as the enlargement had been some loss to the Association, it was thought best to simply say that every person should have their credit extended who asked it rather than to extend all, whether they asked or not.

J. N. ANDREWS.

MENTAL BLINDNESS.

THIS is more to be deplored than physical blindness. Better for men to be born literally blind, than willingly make themselves mentally blind to the way of life and salvation. "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

As an illustration of mental blindness, I will refer to an occurrence at Wellsville, on the occasion of our late general meeting there. Bro. White preached a discourse on the Law and Gospel with his usual clearness, in which he made it a strong point that there

was no redeeming power in law, to justify its transgressors, and hence the absolute necessity of the gospel, without which no transgressor of the law could be justified. He especially emphasized this point, repeating and re-repeating it with the strongest emphasis; so that no candid, unprejudiced hearer could fail to understand him, that he relied *wholly* upon Christ and the gospel for justification. At the close of the meeting a man objectingly asked, "Did you not know that Paul said that by the deeds of the law no flesh shall be justified in the sight of God?"

Where had that man been that he did not hear the discourse? Was he deaf, that he could not hear? or was he blind, that he could not see? Such things are distressingly discouraging. Bro. White will have to speak louder before such men will hear. The infidel, when you take the utmost pains to answer his difficulties, by the time you think you have made it clear, he will look up and ask the same question again. How can men be helped who are so determinedly and persistently blind? No sound can deter them from walking off the precipice.

But, thank God! some of our perverted race can and will be saved. Let us, brethren, labor patiently to find them.

R. F. COTTRELL.

EASTERN TOUR.

OUR meetings at Wellsville, N. Y., closed Tuesday afternoon, Dec. 22, and in the evening of the 23d we took the sleeping cars for Cleveland, Ohio. We pleaded for ventilation, but steward objected. We pleaded for less fire in the stove, which was also disregarded. We slept but little, and felt languid and faint in the morning. Mrs. W. was much worn by incessant labor, and poorly prepared to sleep in a heated car nearly as tight as a bottle. In the morning she fainted, and suffered much for an hour.

We reached Toledo at 10, A. M., the 24th, where we met several brethren and sisters on their way to the Conference. At Tontogany we found about thirty brethren and sisters waiting for conveyance to the place of meeting. Soon teams came for us, and before dark we all found homes near the place of meeting. This was the largest gathering of the brethren ever held in Ohio. Here we met some old friends, as Brn. Mears, Clarke, Smith, Sharp, and more that we had never before seen, as Brn. Grant, Crous, Mock, Haughey, Abbott, and others. These brethren all listened to our testimony with deep interest. The meeting lasted four days. It was a good meeting. Our interest for Ohio increased each day. Mrs. W. was not able to speak much. I spoke during the four days nine times, besides presiding in business sessions, and doing a great amount of business. We have left no meeting feeling stronger union with the brethren, or greater interest for them, than this people in Ohio. They are anxious for a camp-meeting next season, and are ready to act their part for the advancement of the cause. Ohio must have help. Why not send Elders Canright and Van Horn to that State next summer? May the Lord direct.

We reached home Dec. 30, after an absence of sixteen weeks. We found a convenient and pleasant house built at Battle Creek for us, and partly furnished with goods moved from our home in Montcalm Co. This place seems like home. Here we find rest in several senses of the word. We had become tired of meetings, tired of traveling, tired of speaking, tired of visiting, and tired of the business and cares incident to an absence from home, living, as it were, in our trunks, nearly one-third of a year. Here we find quiet for the present. Is it lonesome? Blessed lonesome! Mrs. W. is much worn. I am stronger, yet need rest from care. I have reached the comfortable weight of one hundred and sixty-three pounds, notwithstanding the labors of the fall and winter. I never worked harder. Since the first of September I have sold and given not far from five tons of books. I have preached from one to ten discourses each week, have traveled more than three thousand miles, and during this time have gained fifteen pounds in weight. Let God be praised for his sustaining grace and power.

Returning home in heated cars with poor ventilation,

we were put in a condition to take cold. And, notwithstanding every precaution, I took a severe cold which has greatly affected my health, and rendered my labor with the Battle Creek church, the last two Sabbaths, of little value. Our meetings, however, have been encouraging. My cold is leaving, and we all hope for better days.

JAMES WHITE.

Battle Creek, Jan. 10, 1869.

A DREAM.

WHILE at Battle Creek, about five months since, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily-loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks.

We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another.

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow.

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way be-

fore them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain.

At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?"

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field.

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

ELLEN G. WHITE.

THE OHIO CONFERENCE.

THE postponement of the Ohio Conference was a sad trial to many in this State, who were longing to hear the words of life; but this only quickened our desire to meet the assembly of God's people as the Conference met, Dec. 25, 1868.

This meeting was quite fully attended by brethren and sisters from all parts of the State where the truth has found a place, and nearly all the churches were represented by delegates, and reports were full, and all came desiring the blessing of God.

Bro. and sister White were somewhat worn with incessant labors, but the call for their testimony was so clear that they rose above their weariness, and worked as though refreshed in body and mind.

We think the soil was prepared, and the seed fell upon good ground, and will much of it spring up to the glory of God.

Quite a number heard these servants of God for the first time; and although they expected much, they felt as did the Queen of Sheba when she visited King Solomon, the half had not been told her; not of the wealth of earth, and the pride of life, and its show, but the things of the kingdom of God.

As we met together, we felt that the words of Paul were true, "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for had they known it,

they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." See 1 Cor. ii, 10.

A good interest was manifested by the young and the unconverted, who came forward for prayers on Monday afternoon. We would earnestly exhort these dear friends to continue to seek the Lord, while mercy lingers. Do not, we entreat of you, allow Satan to catch away the good seed, as did the birds the seed by the wayside, in the parable.

And let not one of us who have been longer in the work, sink back again to carnal security, lulled to sleep in the bowers of ease or worldly contentment. Let us not linger nor sleep upon enchanted ground.

The subject of the low condition of God's people was fully presented, and we doubt not we have been fully warned; but we still ask, and have reason to hope, that we shall receive help in this part of the vineyard soon.

We feel that the cause is one, and are willing that the servants of God should go wherever Providence opens the way; but this is our prayer, that the way may be fully opened in Ohio for the progress of the third message.

Much was said, on the part of the church, to show that we are in union with those at the head of the work.

It is to be hoped that the good impressions made by this meeting will be permanent. God grant that it may be so.

JOSEPH CLARKE.

REPORT FROM IOWA.

OUR labors in Brighton are closed for the present; and it may be proper to give a brief account of matters in that place, and of what we have been doing, as it has been some time since the last report from there. We were busily engaged upon the new house of worship when I last reported. It was then fairly commenced. The circumstances under which it was built, were somewhat peculiar and perplexing. Our labors during the tent season had developed quite an interest and a great opposition; and as the cold weather approached, we saw we should soon have no place of meeting. Although our Baptist friends permitted us to occupy their house for a time, we knew this would not meet the demand permanently. We saw that we must either build a house of worship, or lose nearly all we had done during the summer. So we began calling meetings preliminary to building, and at last raised a subscription which we thought would warrant us in commencing.

We had no society to fall back upon; no old friends of the cause in the immediate vicinity to rely upon. All our friends were young in experience; and there were none there upon whom the burden of taking charge of the work, seeing to this and that, to direct the whole concern, could well be placed. We were much perplexed to know what was our duty in the premises. It seemed necessary to have a house, and some one must be found to direct, to collect the subscriptions, and to keep up the courage of our friends, and meet the pressure of the opposition from the outside. So we concluded to take hold and assist in the work with our hands. Bro. Cornell acted as director of the whole; and Bro. Jacob Hare kindly consented at quite a sacrifice to himself to leave his own business, and take charge of the mechanical part of the work. So we commenced, many of the opposition prophesying it would prove a failure; others, that we would get the money into our hands, and run away with it; and some declaring it should not stand if it were built.

But amid all the discouragements, the prospering hand of the Lord was with us. The worse our opponents talked, the more outside friends we gained, and some contributed quite freely who never before had given a dollar for such a purpose. Some men who never expected to belong to our society, came to the rescue most nobly with their means. We shall ever remember their kindness. The friends furnished us nearly all our provisions during our stay with them, so our expenses were but little to the Conference.

Our work went steadily forward to completion. Our brethren at the camp-meeting, following the example of Bro. and Sr. White, contributed liberally to our assistance in the enterprise. Our house was finished and dedicated Dec. 19 by appropriate remarks from Bro. Cornell, and what was still more pleasant, was freed entirely from debt. This is not often the case. It was something unprecedented in Brighton. Some of the meeting-houses there were years in building, and then a heavy debt was left upon them, although built by a regularly-organized society. It was somewhat pleasant to us to see how differently the people talked of the matter after they had seen the thing was bound to go through. They were very much astonished at the result. And to look back over the last few months when a few strangers went to Brighton with no friends there, and a very unpopular doctrine to advocate; and when we consider that all the ministers of the place banded together to put down the new doctrine, and that some five or six other preachers came to their assistance, and yet amid all the opposition, a better house than any in town was built, and a society organized; it is not drawing very strongly upon our credulity to believe that heavenly assistance was granted to aid in the work.

This house is 32x46, painted outside and in, neatly fenced, well provided with hitching posts, platform, out-buildings, &c., and not a dollar in debt. It is much the best S. D. Adventist meeting-house in the State. Much of the credit of carrying this through so successfully belongs to Bro. Cornell, who has labored untiringly from the first. None but those who have been in similar circumstances can realize the perplexity and care of building a meeting-house of this size by subscription. There is generally quite a loss; many do not fulfill their pledges. There were very few in Brighton who did not advance upon theirs. We feel very thankful that the Lord has aided us in this work. To his name be all the praise.

While laboring upon the temporal building, we have not been unmindful of the spiritual structure. Several have given up, but most have been growing in strength and knowledge of the truth. Bro. Cornell held a discussion upon the law question with Eld. J. K. Cornell, of the Disciple church. It decided a few the right way, and on the whole we trust accomplished good. We generally held three meetings regularly every week, some of which were very powerful seasons. After the dedication, we held a protracted effort of nearly two weeks, with meetings every night and Sabbaths and Sundays, visiting from house to house daytimes, and pleading with souls to turn to God. The Lord blessed in these meetings by his Spirit. Owing to the labors and cares of finishing up the house, Bro. Cornell was nearly laid up, and was unable to do much for almost a week. We missed him much, but did as well as we could under the circumstances, and we trust some good was done.

We leave a church with forty names upon the book. Quite a number of others are keeping the Sabbath. Still others are investigating; while there are many around who acknowledge that we have the truth on all points, but think the way is too straight. Our congregations continue good, our new house of worship being filled sometimes even to overflowing, so that extra seats have to be provided. We have sold in all some eighty dollars' worth of our publications, and have between thirty and forty new subscribers for the Review. I think this is the largest list in the State. Some five or six who are keeping the Sabbath, have moved away from the place. A good many have given up the use of tobacco; and some are advancing in the reforms taught by our people.

Our success in Brighton has not been because we have shunned giving a plain testimony; for the most pointed and cutting truths have been preached to them. We believe a permanent work has been wrought here, and that a start has been made for as strong a church as there is in the State. We feel much attached to this people, and shall earnestly pray that the Lord's Spirit may be with them. At our parting many tears were shed. But we hope to labor with them from time to time in the future.

It is expected that Bro. Cornell will give a course of lectures in Paris, some twelve miles north of Brighton,

while I expect to labor with the churches for a few months. It has been a great pleasure for me to labor with Bro. C., as I have, and quite a sacrifice to strike out alone. But duty seems to require this. I expect the Lord's blessing will be with Bro. C. where he is going, and that he will have a good interest. There is now a great desire to hear upon these new doctrines in that section. May the Lord's blessing rest upon him, and souls be saved.

To our brethren in this State, I will say: Our stay in B. has been longer than we expected, but it seemed unavoidable. We have exerted ourselves to the utmost to get through sooner, but we dared not leave before. Let us all prepare to work in the cause of the Lord.

GEO. I. BUTLER.

Pilot Grove, Iowa, Jan. 1, 1869.

REPORT FROM BRO. LOUGHBOROUGH.

THE last report from the work here was made by Bro. Bourdeau, Nov. 30. Since that time we have held eighteen meetings in this place, and I have spent a Sabbath and first-day in Petaluma. We have visited from house to house daily, and evenings that we had no meetings here. A half dozen, or more, have taken a decided stand upon the truth. Our labors in this place are nearly closed for the present. Although but few have come out, we think our labor has not been in vain. Considering the circumstances under which the meeting has been held, and the place, we do not feel disheartened by the result.

Windsor is a small place. Just in the town, Spiritualism has a strong hold on many, and they can see no other way. With the farmers of the surrounding country, as rains have commenced and mellowed the soil, it has been a hurrying time in plowing, and sowing their wheat. Rain has also affected the size of our congregations. A Methodist protracted meeting has taken its share of the hearers for the last week, so that with this and the rain, our congregations have not been large. Those that have come here, for the most part, been very attentive. As the Methodists desired their house for their protracted meeting, and as we had appointments out for meetings before we knew of their intentions, we continued, removing to the free house in which the meetings commenced. A stove was put into the house, and it is quite comfortable.

We have sold in this place upwards of \$40.00 worth of books, and given away some \$10.00 worth. After another Sabbath, establishing regular meetings and Sabbath School, we expect to spend a couple of weeks in Petaluma, and then enter some other new field together. We want to be active in the work of the Lord here. We desire to be guided by him in selecting a proper field of labor, and believe if we trust God, walk humbly before him, and throw our whole energies into the work, that he will help and sustain us. As we shall have more or less rain for the next three or four months, we shall have to be active in meetings when it does not rain, and active in visiting from house to house when it does rain. Thus our time can be all applied to advantage. We feel that time is short. A large field is open here before us. We want to be active, using all our strength in the cause.

At Petaluma we found those who had come out firm on the truth, still holding on their way, and another brother had taken his stand since we left. Their meetings and Sabbath School and Bible Class are interesting. A beginning was made on s. s., and figures were put down amounting to over \$200.00 per year. When all give in their figures it will probably amount to over \$50.00 more. Brethren, still pray the Lord to guide in the work here.

J. N. LOUGHBOROUGH.

Windsor, Cal., Dec. 21, 1868.

A LARGE FAMILY.—John Wesley was invited by the first Sir Robert Peel to breakfast. He agreed on conditions that he might bring some of his children; and brought thirty-six preachers with him.

THERE are many who attempt to cover their abominations with the pretense that they "mean well," but they will learn at the Judgment that nothing will find acceptance with God but *doing well*.

REPORT OF THE OHIO CONFERENCE.

Sixth Annual Session.

PURSUANT to the call of the Committee through the REVIEW, this Conference assembled in session at Bowling Green, Wood Co., Ohio, on Friday, December 25, 1868.

The first business session was held on the evening after the Sabbath, Dec. 26. Eld. J. H. Waggoner, the President, being absent, Eld. James White, of Battle Creek, was unanimously chosen to act as President at this Conference, in his stead. Credentials of delegates were received, also letters and reports. Committees upon nominations and resolutions were appointed by the Chair; and there being no special business on hand, very pertinent and instructive remarks were made by Bro. White on such points as demanded our present and earnest attention.

Adjourned to Sunday, 5 o'clock p. m.

Sunday eve, 5 o'clock. Conference met according to adjournment. Committee on nominations reported. Report accepted. Committee on resolutions reported the following:

Resolved, 1. That we, as a Conference, are in favor of holding a camp-meeting in Ohio, during the coming year, at such a point as the General Conference Committee shall think best, and at such a time as they shall appoint.

2. That we earnestly petition the General Conference Committee to send us help in Ohio as soon as Providence shall open the way.

3. That we desire to express our feelings of gratitude to Bro. and Sr. White for their kind and faithful labors for us in Ohio; and that we will stand by them, and uphold them by every means in our power, in the important and solemn work in which they are engaged.

4. That we tender the General Conference Committee the use of such funds as we can spare, until we need them.

5. That we do earnestly invite Bro. and Sr. White to visit Ohio again, as soon as convenient, and we especially petition them to visit North Bloomfield.

The above resolutions were adopted.

Conference adjourned to Monday, 8 p. m.

Monday, 8 p. m. Conference met. Subject of the Committee was taken up. Under existing circumstances, there being no ministers in the State, it was determined by vote of Conference, to place the spiritual interests of the Conference in charge of the General Conference Committee.

A Financial Committee was also appointed by the Chair, which shall also take charge of the secular interests of camp-meeting, &c., consisting of O. Mears, Joseph Clarke, Geo. Smith, Wm. Herald, H. Hodgson, W. D. Sharpe, and M. Hutchins.

By request, the name of the church of Orwell was changed to North Bloomfield.

By request, the church of Portage was disbanded, that its members may unite with the neighboring church of Bowling Green.

Abstract of the Treasurer's report:

Cash on hand, Aug. 2, 1867,	\$ 452 25
Received from all sources, up to Aug. 1, 1868,	1,222 13
	\$1,674 38
Paid out in all,	1,068 45
Balance on hand Aug. 1, 1868,	\$605 93
Received up to Dec. 27, 1868,	123 12
Balance on hand Dec. 27, 1868,	\$729 05

JOHN MEARS, Treasurer.

Abstract of Secretary's report:

No. of churches, 11. No. of members, 185. Amount of s. b. fund pledged for the coming year, \$1,132.78. Amount pledged to State Conference, \$1,096.52.

ELD. JAMES WHITE, President pro tem,

JOS. CLARKE, Secretary.

THE LONGSUFFERING OF GOD.

IN reading my Bible of late my mind has been deeply impressed with this subject. The apostle Peter says, "The Lord is not slack concerning his promises, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 9.

And has he been sparing the nations of the earth nearly six thousand years that they might repent? And yet in any one age or nation how few have truly repented. Out of the nations he chose one for himself, and gave them his law, and though very often they would rebel against him, yet he would spare them and again call after them. He has raised up men to lead the Israel of God; and though but few have proved truly obedient and faithful, yet he has spared his people.

A Moses erred—shall we say, sinned? And after he and Joshua had done their work, bringing in the people into the promised land, then look at the Judges in Israel, whom God raised up to lead his people. How very few of them were truly faithful. Gideon, a mighty man of valor, after subduing his enemies, took their carriage of gold and made an ephod thereof, and put it in his own city, which thing became a snare to him and his house, and yet God spared his people.

The leaders of God's people are never in greater danger than when they think they have great success. Look at a David and a Solomon, and the many we have no time nor space to name, for whom the Lord did great things; and yet they departed from the Lord. But the longsuffering of God spared his people.

Our Saviour has come and set us an example how to live. The apostle John says we ought to walk as he walked. How few of the leading men in the professed Christian church have been like the Saviour in spirit, in conversation, and in practice; and yet Jesus has been longsuffering, and spared his people.

Many judge of the Advent doctrine, while they look at the life of the many of its professed advocates, that it cannot be truth. They forget that the success of God's word has not depended on the faithfulness of this or that individual, but on the longsuffering and faithfulness of God. He in wisdom has chosen his own instruments to carry on his work, while they, individually, are accountable to him for the use they make of this calling. Oh! how many will direct others to the way to Heaven, who, it is to be feared, will never see Heaven themselves. Though God is longsuffering, and not willing that any should perish, yet all will perish, however high their position or great their profession, if they do not truly repent. The Lord waits long, not that a way may be devised to save men in their sins, but that they may repent of their sins. Solemn thought! the danger of not being ready. Though longsuffering, yet the day of the Lord will come. Yes, it will come and try every man's work. May the longsuffering of God lead us to repentance.

J. BYINGTON.

Ceresco, Mich., Jan. 4, 1868.

THE Lord Jesus spreads a large table every day, and the major part who feed thereat are his enemies.

Obituary Notices.

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

DIED, of consumption, in the city of Battle Creek, Mich., Jan. 4, 1869, Sr. N. M. Burrill, aged 27 years. Bro. and Sr. Burrill came from Maine, near one year since. Her health had been declining for some time, so much so, that with all the benefits of health reform, disease could not be arrested in its progress.

Sr. Burrill gave herself to the Lord to be his child by grace, at the age of 13, since which time she has maintained a life of devotion to the cause of her Lord. Before leaving for our Eastern tour, Mrs. W. and self visited the family, and enjoyed a precious season in conversation and prayer. Disease, acting with her natural conscientiousness, made Sr. Burrill desponding. We spoke to her words of encouragement and hope. In her last hours she was resigned to sleep awhile in the grave, yet coming to this point, she felt her way step by step down to the valley of death with trembling lest she might not be fully ready for the waking in the morning of the resurrection of the just. To us who live, this is the best evidence of her readiness.

Her funeral was held at the house of prayer Jan. 6, where the writer addressed a full congregation from 1 Cor. xv, 55, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" Being very hoarse, I spoke but a few moments, and called on Mrs. W., who spoke in a manner to touch the feelings of all present. God bless the surviving husband and child! And may his blessing attend the bereaved parents, who have watched over their dear daughter till she sleeps in Jesus. And when life's brief pilgrimage shall terminate at the coming of Christ and the resurrection of the just, may parents and daughter, husband and wife and child, all meet around the throne.

JAMES WHITE.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 12, 1869.

We would be glad to hear from Bro. Thomas McKee by letter, or receive a visit from him at our new home in Battle Creek. This brother spent several weeks with us, at Montcalm Co., last spring, and did a very nice job of painting and graining upon our house at Greenville, at very reduced prices. We feel an interest in this brother. J. & E. G. WHITE.

We have received from Bro. and Sr. Pennock, of the Allegan, Mich., church, a box of canned fruit, charges paid. Many thanks to the donors. It comes in a good time. Our constant labors, most of the time out of the State, have prevented us from making provisions in the line of fruit. Like favors from others who have fruit, canned or dried, will be gratefully received. J. & E. G. WHITE.

We reached home again, weary and worn from constant labor, and found sixty sealed letters, besides many matters to attend to which came to the Office directed to others. We are giving our friends abroad all the attention we possibly can. To do this, we refuse, for the present, the visits of our friends in Battle Creek. Our friends will please excuse delays in giving their matters attention. J. & E. G. WHITE.

Those who have pledged money to assist me in the circulation of certain books, may forward it to Eld. James White, Battle Creek, Mich., at their first convenience. I shall soon issue a report respecting the fund, in which will appear the names of all who have pledged. Those who have not paid, and wish to see their pledges marked *paid*, will have to pay up soon.

During the last year, I have trusted brethren with several hundred dollars worth of books. I shall be glad to receive pay at any time—the sooner the better. Address Eld. James White, Battle Creek, Mich.

We would say to those interested in the school at Battle Creek, that means for erecting a school building will not be needed till spring. Please send your pledges, not your means, at present. J. W.

In our travels the past year we have left furs, hymn book, and many other articles, we know not where. Those who have these things, will do us a favor to report to us at Battle Creek. J. W.

California Mission.

The friends of the cause everywhere have shown their interest in this mission in liberally donating for its support. As long as they have evidence that the hand of God is in it, they will not let it suffer for want of means.

By referring to the Office books I find the amount received for this mission to be \$1755.24. The amount paid out is \$1528.46. This leaves a surplus at the Office of \$226.78.

Our people have done nobly for this mission, and all feel pledged, after the friends in California have done their duty, to fully and freely make up what is lacking. This mission, however, with the blessing of God, will soon be self-sustaining.

The Maine Conference voted \$50 to the California Mission. This speaks well for the few comparatively-poor brethren in Maine. But in my opinion Maine needs help more than California. I did not take a cent from Maine to bear our expenses to and from that State. And, more, I gave between two and three hundred dollars' worth of books to poor ministers and brethren in Maine during my last tour to that State, and charged it to the book fund.

Our beloved brethren Bourdeau and Loughborough share largely in the sympathies and prayers of their brethren, who would not see them want any good

thing. They were worn in the service of their Master when they left Michigan, and the brethren in California should not expect that they can endure hardships like those in full strength and health. They should receive tender care and encouraging words from all for whom they labor. May God bless them and their companions, and the youthful cause in California.

JAMES WHITE.

Dedication.

The church at Otsego, Mich., will open their new house of worship Sabbath, Jan. 23 & 24. This may properly be the occasion of a general gathering of the brethren in the region round about. But let it be borne in mind that the Otsego church is not so well prepared to entertain the crowd as our larger churches. Those who can, will please bring with them provisions and bed-clothing. Let the scattered ones especially come up to this meeting.

JAMES WHITE,
ELLEN G. WHITE.

Scatter the Publications.

EVIDENCE is continually multiplying to show that God is blessing his truth. Almost weekly some interesting fact is brought to our notice, showing the importance of tract circulation. The following paragraph from an "inquirer after truth," from Western Virginia, is to the point. Read it, friends, and don't slack your courage in the tract enterprise.

G. W. A.

"To the Seventh-day Adventist Publishing Association: One of your tracts was sent to me by some unknown friend. I had not heard of your establishment until then. The tract was entitled, 'A Sign of the Day of God,' which I read with much interest. You will please send me a specimen copy of your weekly and monthly papers, also your catalogue of books, and prices.

"An inquirer after truth.
"Ritchie Co., West Va."

H. H. G.

The Earth must Worship the Beast.

In describing the work of the two-horned beast, John says that "he causeth the earth and them that dwell therein to worship the first beast whose deadly wound was healed." Rev. xiii, 12. How can the earth be made to render worship to the beast—the Catholic power? At first this would seem impossible; but think a moment. The Pope has commanded the keeping of Sunday. Not only must men and beasts rest on that day, but the land must not be tilled nor worked. It also must rest. All plowing, sowing, and reaping, must stop on that day. Hence when the two-horned beast enforces this same thing by law, then the earth, as well as those that dwell therein, will be made to worship the beast by obeying his commandment in this respect.

D. M. CANRIGHT.

Richmond, Me., Jan. 1, 1869.

Note from Bro. Hutchins.

BRO. SMITH: I have attended meeting every Sabbath since our State Conference. Have been able to preach, or bear a short testimony in each meeting. Six Sabbaths I have spent in Wolcott, two in Charleston, two in Stowe, at Johnson, Worcester, and Sutton, one each. Perhaps I may say, that in all of these meetings we have enjoyed some degree of the Spirit and blessing of the Lord.

The meetings at Stowe were quite encouraging to me. It was the first time I had visited the church here since my return from the West. The brethren and sisters here have had some peculiar trials, and in some things have not moved perhaps as fast as they should. Yet we feel confident there exists an inquiring mind for duty. May they all cheerfully bear the cross and win the crown. Jesus is soon coming. Oh! may we be prepared to meet him, prepared to sit with him on his throne.

Our meetings in this place, the last Sabbath of last year, and yesterday, we hope will by us all be remembered, with the good resolutions formed to live nearer to God in 1869 than in any previous year, if we are permitted to live.

Yesterday I spoke to the children from Prov. iv, 1. May they with their parents be gathered to Mount Zion.

A. S. HUTCHINS.

Wolcott, Jan. 3, 1869.

J. W. RAYMOND. The MS. was received, and is on file to be used when necessary.

THERE is a wide-spread belief in Europe, that the Napoleonic Dynasty and the French Empire will fall in 1869. This superstition is the result of some curiously-mysterious figures published three years ago in the *Independent Belge*, which make the year 1869 do for Napoleon what the year 1848 did for Louis Philippe.

Appointments.

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

The next Quarterly Meeting of the S. D. A. church at Sand Prairie, Wis., will be held at their meeting-house, Jan. 30 and 31, 1869. Meetings to commence with the Sabbath. Eld. I. Sanborn is expected. The brethren and sisters of the surrounding churches are especially invited to come with the scattered ones. Come up, brethren, in the spirit of the third angel's message, and strengthen each other to stand through the time of trouble.

JOHN ATKINSON, Elder.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H H Tremblay 35-1, A Prescott 34-1, C S Glover 34-1, Emily Wing 35-1, E Pomroy 34-1, M Borden 34-1, N S Brigham 34-1, Eliza Poling 34-1, M Leach 34-1, F Morrow 34-1, T Lamson 35-1, I Lamson 35-1, Mrs I D Needham 35-1, W P Andrews 34-1, H M Grant 31-1, G Castle 34-1, J Seaman 35-1, H E Martin 34-1, Geo Harlow 34-1, S C Conery 32-6, Jacob Myers 35-1, W Arnot 34-1, A E Hall 31-1, A Green 34-8, R Caviness 34-8, Mrs N J Blowers 35-1, David Andrews 34-1, T Bickle 35-1, Z Southwick 34-1, Mrs S E Middleton 34-8, J D Cramer 34-8, Geo Whistler 34-1, Geo Disberry 34-1, H S Wikoff 34-1, Amanda Drummond 34-1.

\$2.00 each. J A Hamilton 34-7, A Jones 34-1, C Carrier 34-12, Jacob Gordon 35-1, H A Hamilton 35-1, S B Craig 35-1, H Barr 34-1, H G Buxton 35-1, R M Pierce 35-1, O Frizzle 35-1, J A Bellingher 35-1, B A Seal 35-1, D Van Laven 35-1, J A Nelson 35-1, W Smith 35-1, Mrs S Fitzgerald 34-1, H B Hayward 34-18, E M Crandall 35-1, E C Hendee 35-1, S Danten 35-1, A Rudd 35-1, C Osburn 34-1, O Bailey 35-1, N H Saterlee 35-1, Mrs E C Gardner 34-20, J B Slayton 34-1, H A Mead 32-21, Jas Vile 35-1, Mary M Sarchett 33-1, Mrs S S Baldwin 35-1, T Demmon 35-1, G W Ball 34-10, N Jones 35-1, D Barriclow 35-8, G S West 33-1, H W Holmes 35-1, A B Atwood 35-1, W W Putnam 35-1, Marilla Brister 35-1, E Engles 34-21, Mrs H Bergstresser 34-15, R M Kilgore 35-1, E Alexander 35-1, O Penoyer 34-1, Mrs A W Nourse 35-1, Jerome B Benson 35-1, A Caldwell 34-10, A B Pearsall 35-1, O Nichols 35-1, S Steele 35-1, J Atkinson 34-7, Mary Pierce 35-1, Hattie Diller 35-1, Mrs R F Parsons 35-1, A Whistler 35-1, Eliza R Prizen 35-1, J L Harbaugh 35-1, John S White 35-1, Alice Thorn 35-1, Joseph Swisher 35-1, V Moore 35-1, Mrs P Hobson 35-1, J Parmelee 35-1.

\$3.00 each. A Moore 35-1, E Lockwood 33-8, S Smith 34-21, R Humphries 33-8.

Miscellaneous. Mrs E Young 50c, 33-14, C R Ross \$4.50 37-14, J Loughhead 6.50, 36-14, Geo M Dimmick 5.00 35-1, Jane Clayton 1.16 34-5, J B Edwards 2.50 33-10, L J Baker 3.70 34-1, T White 2.90 34-1, J E Hool 2.85 35-23, E Witter 5.00 36-21, H P Gould 1.50 35-1, M H Wheeler 4.50 35-15, H Youngs 1.50 33-6, G White 2.50 35-6, J M Daigneau 1.50 33-1, Mattie Harrison 5.00 36-1, E J Paine 1.75 34-1, S Sweetring 4.00 34-1, R Reed 4.00 34-14, Mrs L Dean 3.50 34-1, F Rosseau 4.00 35-6.

For Review to the Poor.

Mary Rasmussen \$2.00.

Cash Received on Account.

John Hanson \$1.00, Lewis Bean 14.51, L W Carr 4.65, A S Hutchins for A C Bourdeau 25.95, C O Taylor 2.00, S B Gowell 88.81, Geo I Butler 30.00.

General Conference Missionary Fund.

Church at Civil Bend, Mo, \$50.00.

Michigan Conference Fund.

Church at Newton \$29.00, Bushnell 50.00, Centerville 5.00, Convis 30.00.

Books Sent by Express.

T M Steward, Rockton, Ill, \$14.85, S B Whitney, Madrid, N Y, 18.19, Mary A Tilden, Appleton, Wis, 5.20, B F Merritt, Chillicothe, Ill, 3.75.

Books Sent by Mail.

J Baker \$1.75, Jane Clayton 4.79, C Hazel 44c, W Coon 1.12, E Mott 2.50, B Walworth 1.12, W Humphries 1.00, T White 1.75, H F Phelps 1.00, B Wilcox 1.25, Isaiah Freese 15c, M Borden 75c, F H Howard 40c, R M Pierce 1.50, J F Hammond 1.50, Joseph E Hool 15c, H Morse 10c, B A Seal 1.00, B A Smith 2.60, Seth Newton 1.00, John Hurd 2.25, N B Phillips 2.25, E Lobdell 75c, Peter Erb 35c, J Brundage 1.50, H M Grant 1.25, T Atkinson 44c, J Ashmore 44c, A Caldwell 1.00, N L Greenwood 40c, Mrs A W Nourse 1.00, W Brink 35c, J Haishey 65c, Wm Ottrell 97c, D A Dennison 1.00, Phebe Mills 1.25, Mrs D Snyder 1.00, S H Hewes 15c, J M Rhodes 3.00, H E A DeMill 1.00, Bettie A Frink 15c, M W Neal 1.50.

Received on Book and Tract Fund.

C R Ross \$5.00, A D Jones 50c, M A Crary 5.00, H S Woolsey, 5.00.

Receipts for Benevolent Fund.

P H Ockerirk 25c, S B Craig \$5.00, Wm P Andrews 5.00, Daniel Carpenter sen 10.00, Eliza Carpenter 10.00, M A Crary 5.00, L O Williams 5.00, Lewis Bean 10.00, A sister 10.00, A W Smith 10.00, T Bickle 5.00.

For California Mission.

Wm Caviness \$5.00, Church at Convis, Mich, 10.00, T Bickle 5.00, S Osborn 5.00.