

# ADVENT



# REVIEW

## And Sabbath Herald.

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

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#### OVER YONDER.

Oh! to be over yonder  
In that land of wonder,  
Where the angel voices mingle, and the angel harpers sing!  
To be free from pain and sorrow,  
And the anxious, drear to-morrow,  
And to rest in light and sunshine in the presence of the King!

Oh! to be over yonder!  
My yearning heart grows fonder  
Of looking to the east, to see the day-star bring  
Some tidings of the waking,  
The cloudless, pure day-breaking:  
My heart is yearning—yearning for the coming of the King.

Oh! to be over yonder!  
Alas! I sigh and ponder.  
Why clings my poor, weak heart to any earthly thing?  
Each tie of earth must sever,  
And pass away forever;  
But there's no more separation in the presence of the King.

Oh! to be over yonder!  
The longing groweth stronger,  
When I see the wild dove cleave the air on rapid wing;  
I long for their fleet pinions  
To reach my Lord's dominions,  
And rest my weary soul in the presence of the King.

Oh! to be over yonder,  
In that land of wonder,  
Where light and life and sunshine beam fair on everything!  
Where the day-beam is unshaded,  
And pure as He who made it—  
The land of cloudless sunshine, where Jesus is the King.

Oh! when shall I be dwelling  
Where the angel voices swelling  
In triumphant hallelujahs, make the vaulted heavens ring?  
Where the pearly gates are gleaming,  
And the morning star is beaming:  
Oh! when shall I be yonder, in the presence of the King?

### 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.

#### DEATH, SIN, AND THE LAW.

BY ELD. J. N. ANDREWS.

TEXT.—"The sting of death is sin; and the strength of sin is the law." 1 Cor. xv, 55.

THESE words are weighty and impressive; yet they are seldom pondered, and their force is not generally perceived. Death is personified, as though it were a living monster. It has a sting with which it inflicts deadly wounds. That sting is sin. There is an irresistible strength to the strokes of this sting. That strength is the law of God.

This is a remarkable association of terms. Look at them; Death, Sin, the Law. Yet how closely connected are they to each other! Death is the wages of sin. Rom. vi, 23. Sin is the transgression of the law.

1 John iii, 4. If there were no law, there could be no sin. Rom. iv, 15. If there were no sin, there could be no death. Rom. v, 12; Jas. i, 15. The existence of death is proof that sin exists. The existence of sin attests the continued authority of the law of God.

Death is a terrible reality. Sin, the source of death, is that all-pervading moral pollution that covers the whole face of the earth as completely as did the waters of the deluge. The law of God is that perfect rule of right which expresses the will of the Lawgiver, and represents his sovereign authority. It forbids sin. When sin is committed, it demands the death of the transgressor. That demand must be fulfilled.

Death can never be banished from our world till sin is exterminated. Sin can never be brought to an end but by the utter destruction of the transgressors. But death, the last enemy, shall be destroyed. 1 Cor. xv, 26. All other enemies shall be destroyed first. Sin is destroyed when every transgressor suffers the just penalty of the law, and ceases longer to exist. Death ceases when the last sinner has died, and only immortal beings remain alive.

Death and sin are in perfect accord. Sin deceives, and death destroys. Sin and death do business in partnership. The firm will never be dissolved till both the partners are buried in one common grave.

Death and sin belong to one firm. But let none suppose that the apostle, by mentioning a third party, the law, in such intimate connection with sin and death, makes the firm include the law. No; by no means. Death and sin are united heart and soul; but sin and the law are in deadly antagonism. One or the other must perish.

The law of God is simply the righteous will of the sovereign Lawgiver. Sin is rebellion against that authority. Death is the consequence of that rebellion. God's controversy with man is because he is on the side of the law, and man is on the side of sin. There never will be peace until one party prevails. If sin could prevail against the law, and overthrow it, there could be no peace; for sin can never bring peace to the transgressor. Satan and all his servants are strangers to peace. But the issue of the controversy is not doubtful. The law shall prevail; and wrong-doing shall be overthrown in the person of all wrong-doers, when death shall be their portion in the lake of fire. Rev. xx, 11-15; xxi, 8.

Let us consider these three mighty forces; death, sin, and the law. The law is the eldest; sin, the next in age; and death is the youngest. Sin owes its existence to the transgression of the law; and death is the child of sin and Satan.

The law of God in a mutilated form exists by nature in the hearts of men. So Paul teaches in Rom. ii, 15. This law upon the heart is precisely the same as that law which God gave to the Hebrews. See verse 14. What man has by nature in an imperfect condition, in consequence of the fall, he had in its perfection while he was an unfallen being. That is to say, the first man in his innocence had a perfect copy of the law of God upon the heart. This copy of the law in the natural heart is what responds to the truth of the moral law when it is preached. It is the basis of conscience. That which mars and obliterates the law to a greater or less extent in the natural heart, is the carnal mind, which is enmity to the law of God.

Conversion is nothing more than the removal of this carnal mind, and the perfect writing of the law of God in the heart. So the new covenant promises to forgive the sins of the people of God, and to write the law in their hearts. Jer. xxxi, 33; Heb. viii, 10. Then the redeemed will have as perfect a copy of the law upon their hearts as Adam had before the fall. Paul alludes to this writing of the law upon the heart when he speaks of the epistle of Christ written "not in tables of stone, but in fleshy tables of the heart." 2 Cor. iii, 3.

This law was proclaimed by the great Lawgiver in person under circumstances of glory, and majesty, and terror, such as the second advent alone can parallel. Compare Ex. xix, 16-20; 1 Thess. iv, 16; 2 Thess. i, 7, 8; Matt. xvi, 27. It was written in ten precepts upon two tables of stone. These were placed beneath the mercy-seat. By this was indicated the fact that man had broken this law, and needed pardon. As the blood of bulls and goats could not take away sin, the lesson taught by these sacrifices was that a sin-offering was to be made that could answer the demands of the law of God. So Jesus came with the law of God in his heart. Ps. xl, 8; Heb. x, 5-9. He came not to take away the law, but to take away sin, the transgression of it. Matt. v, 17-19; 1 John iii, 4, 5. He kept the law of God. John xv, 10; 1 John iii, 5. Then he took the curse of the law upon himself (Gal. iii, 13), being made a great sin-offering. 2 Cor. v, 21. Then he ascended on high, to become a priest for us in that heavenly temple where the ark of God's testament abides. Heb. viii, 1-5; Rev. xi, 19. He offers to forgive men's sins. He also offers to take away the carnal mind, and to write upon the heart a perfect copy of the law of God. He purposes that the life of every man shall be brought into such perfect conformity to the law of God, that the righteousness of the law, *i. e.*, the right-doing commanded in the law, shall be fulfilled by them. Rom. viii, 3, 4. So James represents the law of God as obligatory in every precept. James ii, 8-12. He further teaches that we shall be held as transgressors of the whole law if we violate one precept; and that we shall be judged by the law of God.

The gospel is a remedial system designed to bring men into conformity with God's great rule of right. When the gospel has done its work, then men shall be brought up to the Judgment, and be acquitted or condemned, according as they shall be found in conformity to, or in rebellion against, the law of God.

The law is God's great rule of right, and by it sin is shown. Rom. iii, 20.

The law of God condemns every member of the human family. Rom. iii, 19.

The law is not made void, but established by the justification of men through faith. Rom. iii, 31.

The law is written in the heart and mind of the subjects of the new covenant. Jer. xxxi; Heb. viii.

The law of the Lord is perfect, converting the soul; and when men are converted by the law of God, their conduct is brought into exact conformity to it. Ps. xix, 7.

If men would enter into life, they must keep the commandments. Matt. xix, 17.

Whoever obeys the commandments, and teaches men

so, shall be highly esteemed in the kingdom of Heaven; while those who act otherwise, shall meet a different reward. Matt. v, 17-19.

Making void the commandments of God, to keep the traditions of men, is very displeasing to God. Matt. xv; Mark vii.

Finally, the law of God is perfect, spiritual, holy, just, and good. It is established in truth and uprightness, and stands fast forever and ever. Ps. xix, 7; Rom. vii, 7-14; Ps. cxi, 7, 8. Such is the character of God's great rule of right, the moral law.

Now let us consider the second of the three great forces named by Paul. Sin is that all-pervading moral darkness and evil with which our world is enshrouded as with the pall of night. By one man's transgression, this great horror of darkness came upon the human family. When Adam and Eve ate of the forbidden fruit, the wrong did not consist in some inherent evil in the fruit, but in the violation of the principles of morality which the transgression involved. The motive set before them was, to become elevated to the rank of gods themselves, a plain violation of the first commandment. To do this, they were induced to commit an act of robbery, Mal. iii, 8, to rob God of that which he had expressly withheld from them, when he had given them the fruit of every other tree. And before they plucked the fruit, covetous desires had been excited in the heart. It is certain that they did, by the act of eating the forbidden fruit, directly violate several precepts of the moral law. The test was made with reference to fruit. The action involved the principles of morality and righteousness.

Adam and Eve dared to rebel against God. The motives of each for doing thus are fully laid open to our view, in the Bible. Eve believed Satan rather than God; Adam loved his wife more than God. Sin entered our world, and it has ever since been an all-pervading pestilence, poisoning the very air, and polluting every corner and every foot of our earth.

Sin is a short word, but it comprehends all unrighteousness. Every crime, every evil deed, every act of wrong-doing of every kind, are all embraced in this great ocean of iniquity. Nor are the acts of men all that there is to sin. These make its existence visible; but it exists in the motives, purposes, and desires, of the heart. Here, alas! is the great fountain of evil. The heart is deceitful above all things, and desperately wicked. Sin is a disease of universal prevalence. No one born of Adam's race has escaped its terrible infection. Nor is there any man free from this fatal plague of the heart, except such as have sought help from the great Physician of souls. His blood can cleanse from all sin. He undertakes the cases of all who heartily repent, and unfeignedly believe in him.

Sin is that dreadful plague represented by the leprosy in the law of Moses. Lev. xiii; xiv. Like that, it is in its own nature, and so far as human means are concerned, an incurable disease. Like that, also, it is infectious. It communicates itself to all who come in contact with it. Like the leprosy, also, it eats up its victim alive. Like that terrible disease, it has its chief seat within, and pollutes the fountain of life, as well as makes the outer man an object of disgust and shame.

But sin is not merely to be viewed as a terrible, pestilential disease. It is a mighty force organized for active warfare against God. It is armed rebellion against the Almighty. It is high treason against the government of God. It is the principle of wrong contending with right for a place in the universe. Rather, it is wrong struggling to extirpate right, and take the whole universe of God to itself. The law represents God's authority. Sin represents the rebellion of the wicked against that law. Were it not for the gospel, which attempts to save the rebels by making them penitent, and taking away their sin upon terms honorable to God's law, the struggle between sin and the law would long since have resulted either in the subversion of the law, or in the destruction of sin by the utter destruction of all transgressors in the lake of fire. The final conflict between sin and the law of God remains, therefore, to be witnessed; but the issue of that conflict is not doubtful.

Death is the third, in the order of existence, of the three great forces named by Paul. Death is the re-

sult of sin, and sin is the transgression of the law. Death, therefore, is the last of the three to come into existence. "By one man sin entered into the world, and death by sin." Rom. v, 12. Death owes its existence to sin. Had not sin reared its head in rebellion, death would never have found a place to step its foot. Sin is the source of death, and death is the punishment of sin. The first man opened the door of his house by transgression, which otherwise death never could have entered. But death has entered by his fault, and passed upon all men. Nor is this all. Men are exposed by their own fault to die the second time.

Nor is this hard to explain. To the human family, God has granted two probations. The first was given in a state of innocency, and man was subjected, to trial, that he might become confirmed in virtue. In this trial he made a disastrous failure. He sinned against God. By his sin he brought death into the world. He forfeited his right to live. But before he was actually turned back to the dust from whence he had been taken, mercy interposed, and granted to him a second probation. This time he is on trial to recover his lost innocency, and also to become established in virtue. Had he been left at the close of his first probation without interposition of mercy, death would have made a final end of him, and the race would have been utterly exterminated. God lengthened out to him a dying life, and this dying, forfeited life is what he is able to transmit to his posterity. So death, as the consequence of Adam's sin, is the inevitable portion of all his family. Saint, sinner, and infant, alike bow their heads in death.

But men have something to fear besides the consequences of Adam's transgression. They are on probation now, each one for himself. Each man must overcome, and gain eternal life, or, for his own transgression, receive the just penalty of his sins, the second death. From this death there is no resurrection. Probation shall never be granted to mankind again. They have failed this time, not merely in Adam, their head, but each for himself in his own proper person. So there remains the fearful penalty of the law for every impenitent transgressor.

John describes the resurrection of the wicked to the second death, at the end of the 1000 years, in the following words: "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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. xx, 13-15.

Here is the awful end of the wicked. If any should reply that these are still dead when given up to be devoured by the lake of fire, I answer that this is a mere quibble, unworthy of the acceptance of serious men. The sea gives up the dead that have long since been dissolved in its waters, that they may be cast into the fire. But if they are dead when they are given up, of what consequence is this mighty bringing forth of dead bodies? Hades, the place of the dead, also gives up all its inhabitants. But on the non-resurrection theory, they are still dead. This, however, is not all that is said. *Death gives up the dead*; and when death gives up the dead, they will not be dead any longer. This cannot be denied.

And this is all preparatory to the sentence of the Judge, and the retribution of the lake of fire. Then death and hades, in the person of their guilty inhabitants, shall be cast into the lake of fire. Or as the earth itself shall melt and be dissolved, hades itself, in the depths of the earth, shall feel the devouring fires; and death itself shall die when the last victim of its power shall cease to exist. Death began its reign upon our earth, and here it shall forever cease to exist. But death shall never end till sin itself shall be destroyed.

The law of God is in every particular exactly right. Sin is inexcusably wicked and wrong, and that in every point. Death is the penalty of sin, and is the terrible consequence of wrong-doing.

Right and wrong have struggled for the mastery for the whole period of our earth's existence. Sometimes one, sometimes the other, has seemed to have the

advantage. But the struggle shall last only for the time that man is upon probation. Then wrong shall be overthrown and right shall prevail. Then shall sin be put down in the person of all transgressors, and right, as represented by the law of God, shall prevail and gloriously triumph.

The gospel saves men from sin, and brings them into conformity with the law against which they have sinned. But when it has done its whole work for guilty men, it steps out and leaves men to the just elements of that law which they have violated. Then it will be found that the law of God shall make swift work in the utter destruction of sin and sinners.

Thus it is seen that the law of God is in deadly antagonism against sin, its determined and inveterate foe. How then can the law be called "the strength of sin?" If we observe the peculiar figure used by Paul, it will not be difficult to understand this expression. Death is the great foe which cuts down our race with terrible destruction. Sin is the sting with which he is able to strike down the sons of men. The law of God arms the blow with deadly force. Now if we drop the figure we may state the truth which the apostle would teach us in these few words: Because men are guilty of sin against God, the law of God demands their death. Sin makes death the portion of the transgressor; and the law of God demands the infliction of the penalty.

While death lasts we may be sure that there is sin; and while sin exists we may be certain that the law of God continues in force. Nay, the law is to witness the overthrow of sin, its deadly enemy, in the person of every wicked man in the lake of fire. When sin and death have ceased forever, God's law, the great rule of life, still exists, and all the nations of the saved will be in perfect subjection to it, and God be all in all.

Paul's words do show beyond dispute that the law of God is in existence with its full authority at the resurrection of the just. Nor can this reference to the law of God as that which inflicts death upon the transgressor, be understood as referring merely, or even chiefly, to that death which Adam brought upon mankind. No, by no means. For that which God's law threatens is the death of each sinner for his own personal transgression, and this is the second death in the lake of fire.

How terrible the fate of the wicked. Death, the great destroyer of our race, with sin, his fatal dart, shall, by the terrible energy of God's law, lay low the impenitent transgressor. The wages of sin is death, and this dreadful hire the law of God shall pay. Nothing then can be more certain than that the law of God inflicts the second death. The Christian can say, O death, where is thy sting? But the sinner shall fall before its deadly sting, armed as it shall be with the strength of the law of God.

#### REV. XXII, 18, 19.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

By some it is claimed that these words teach that after the book of Revelation was given, God would never give any more revelations to men. If a prophet should now come with revelations from God, they say it would be adding to the words of this book, and hence he would bring the curse upon him as stated in the text. In this we think that they greatly mistake the meaning of the text. It warns against adding to, or taking from, the words of that particular book; that is, they must not be altered in any way. If God should give another revelation, and have it written out, it would not be adding to the words of this book. It would be another book entirely.

Similar language is used with reference to other portions of the Bible. Thus, Moses, in the book of Deuteronomy, says, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the

Lord your God which I command you." Chap. iv, 2. Would any one argue from this that all the Bible which was written after Moses wrote these words, was spurious because it was adding to the words of Moses? By no means. What was written after this, was not adding to Moses' words, nor altering them in the least. Yet the objection which is brought against all revelations from God after the book of Revelation was closed, may with equal reason be brought against all revelation after Moses wrote his books. So I read again in Deut. xii, 32, "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it." Again, in Prov. xxx, 5: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." Has every revelation this side of Proverbs been adding unto the words of God? No one will take such a position; neither can we say so any more truthfully about the words in Rev. xx, 18, 19.

D. M. CANRIGHT.

#### A NOBLE WORK.

WHILE attending the meeting recently held at South Lancaster, Mass., by Bro. and Sr. White, I was led to realize as never before the greatness of the work in which they are engaged. One important branch of their work seems to be to search out and hunt up the lost sheep of the house of Israel. This is a noble work; and in view of the reproof given by God to the shepherds of Israel for neglecting to attend to this work, see Ezek. xxxiv, 1-11, I think its importance cannot be overestimated. Says Jesus, "The Son of Man is come to seek and to save that which was lost."

The man that leaves his ninety and nine sheep in the wilderness, and goes into the mountains in search of one that had gone astray, is no hireling, but is a faithful shepherd. A hireling would have reasoned thus: There is but one sheep gone, and I shall not trouble myself to go into the mountains and woods to hunt up one poor, weak, foolish sheep, that ought to have known better than to leave the fold. It may go. Not so with the good shepherd. No sooner does he learn that one sheep is missing than he immediately starts off in pursuit of it; and if perchance he find it, what then? Does he begin to beat the poor creature for leaving the fold, and causing him so much trouble? By no means. With joy he approaches the poor sheep, and if he finds it too weak to travel, he carefully takes it in his arms, or lays it upon his shoulders, and bears it back to the fold, rejoicing that the lost sheep is found. He rejoices more over that one sheep than over the ninety and nine which went not astray. Says the Great Shepherd, "I say unto you that likewise joy shall be in Heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

How many poor souls have wandered away from the fold of Christ, and been left to perish because there was no good shepherd to search them out and bring them back. Thank God that some are taking hold of this work. We have a wonderful exhibition of the care and faithfulness of God's dear servants in hunting up the lost sheep in my own case. I had wandered far away from the fold, and had no desire nor expectation of ever returning. And when Bro. and Sr. White and Bro. Andrews came to hunt me up (a little more than a year since), they found me bitterly opposed to them and their mission. I was right upon a turning point, was about casting my interest in with an opposition paper, and its supporters. I had written an article for that paper, stating if it could be enlarged and issued weekly, that I would be one of fifty to pay \$10 a year for it until it could be sustained at a more moderate price. But seeing an appointment in the REVIEW for a meeting at our place by Bro. and Sr. White, I decided to withhold sending my article until I heard what they might have to say concerning my case, but had no idea that I should change my mind in the least, nor that I should be benefited by their labors.

In this state of mind, of course, I was all ready when they arrived to show fight. My combativeness was fully aroused, and I manifested strong opposition.

The chances to win me back to the fold again, seemed small indeed; yet the Lord's servants labored and toiled on with untiring energy to bring me back. It was not until near the close of the meetings that the scales fell from my eyes, and I saw that I had been opposing the work of God, and cruelly wounding the hearts of his dear people.

After witnessing in a large degree, and sharing somewhat of the blessing of God which attended the labors of his faithful servants, I decided to ground my weapons of rebellion, and with humble confession find my way back to the fold, and ask for some humble place among God's people. I have been laid hold of, as it were, and pulled out of the fire—have been rescued from the power of Satan. My conversion (as Bro. White stated at the Lancaster meeting) is truly remarkable. I question if an instance can be found in the history of Sabbath-keeping Adventists, of an individual's going so far into the regions of doubt and unbelief, and manifesting such bitter hatred and opposition to this work as has the writer, that has ever been rescued from the snare of the Devil.

Elds. Snook and Brinkerhoff (poor souls) were led to see, and deeply feel, their wrong course, and came back and made humble confessions of their wrongs; and from the deep humility which seemed to be manifested on their part, we should have thought they would be the last men to think of ever going into rebellion again. But in a very brief space of time, we find them engaged again in their rebellious work, manifesting tenfold more of the spirit of the dragon than before.

We have the case of D. W. Hull. He, through the influence of S. and B., entered the rebel service. But the Spirit of God showed him his mistake, and he came back with a confession of his wrongs, and requested all those who thought of going into rebellion to write to him before taking the fatal step. But within about eight and forty hours from this, we find him again in the rebel ranks, giving vent to his wicked and rebellious spirit. The last we heard of the poor man he had drank down the "strong delusion," Spiritualism, and Satan had him fast within the meshes of his net.

How will it be with the writer? Shall I, after all the Lord has done for me, prove true to him, his cause, and his people? or shall I, like the individuals just mentioned, again go into rebellion? Perhaps some fear for the latter. But years of hard and energetic labor in the service of Satan, with nothing but *darkness* and *spiritual death* for rations, has given me an experience, and taught me a lesson not soon to be forgotten. If I should, with the light I now have, be left of God, and again go into rebellion, my case would be perilous indeed. My only safety is in living near the Lord, where he can keep me from falling as others have done. The Lord has done a great work for me during the past year, and if any poor mortal has reason for deep gratitude of heart to God for his forbearance, longsuffering, and tender mercies, I most *certainly* have.

I have labored to some extent the past year to correct my wrongs, and counteract my wrong influence, but find it to be no easy task. I have learned that it requires a lifetime to undo the injury that may be done to the cause of God in one hour with the pen, aided by Satan. I fear I never shall be able to right all the wrongs I have committed, therefore, must trust alone in the merits of the blood of Christ for pardon and salvation.

Washington, N. H.

W. H. BALL.

#### PRIDE—ITS RESULTS.

THE sin of pride is repeatedly rebuked in the strongest terms in the Holy Scriptures. It is a characteristic of the Devil. 1 Tim. iii, 6. Ezek. xxviii, 17. "An high look, and a proud heart, and the plowing of the wicked, is sin." Prov. xxi, 4. It is hateful to God and to Christ. Prov. vi, 16, 17; viii, 12, 13. And those who foster this heinous sin in their hearts, are an abomination to the Lord. Mark the language! "Every one that is proud in heart is an abomination to the Lord." Prov. xvi, 4. It defiles man, and hardens the mind. Mark vii, 20, 22. Dan. v, 20.

Pride is a hindrance to seeking God. "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Ps. x, 4. All who are thus deceived and misled, will be brought to debasement and final destruction. "A man's pride shall bring him low." Prov. xxix, 23. "Pride goeth before destruction, and a haughty spirit before a fall." Chap. xvi, 18.

Alas then! for false teachers, [1 Tim. vi, 3, 4.] and all the haughty and rebellious of this last generation of men. How certain, how terrible their reward!

With these scriptures before us, can the Christian say with the worldling, "We need pride enough to be decent?" God is well pleased with decency and order. Yea, he enjoins it upon us. "Let all things be done decently and in order."

Now a refined taste, a sanctified judgment, and a good sense of propriety, will lead to the observance of this important injunction, without pride of heart, or an appearance of pride.

God assures us, that with the "lowly is wisdom." "The meek will he guide in judgment: and the meek will he teach his way." Ps. xxv, 9. "Oh! love the Lord, all ye his saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer."

A. S. HUTCHINS.

#### Bishop Simpson on Hygiene.

BISHOP Simpson, in laying the corner-stone of the Vineland (N. J.) Seminary, expressed, in a paragraph, a whole volume of meaning on the subject. "I am satisfied," he said, "that many, perhaps a large proportion of us scarcely live one half our days. We have not studied the laws of health, and are constantly violating them. We suffer our systems to grow old when there is no absolute necessity for it. We fail to comprehend the relations of the circulation of the blood to our well-being. We fail oftentimes to have happiness in our families, because we do not understand the effect of impaired nerves, and oftentimes chide when we ought to pity, censure when we ought to encourage and cheer, and mistake the little worryings and restlessness which give rise to, possibly, the hasty expression, for unkindness of feeling; in ourselves, from hour to hour, we have clouds and despondency, that would not be there if we understood ourselves as we ought, and if we understood our friends and families as we should."

#### A Cheerful Religion.

LET men be taught to know there is as much religion in the good, robust, rejoicing, enthusiastic singing of God's praise, as in the sedate and doleful style that is usually styled the most devotional; let them know that the earnest prayer need not be a drawing jeremiad; let them feel that good gospel-preaching may be in a sprightly delivery of pleasant truths, more than in a whining recitation of inanities; let them believe that Christianity is a live thing, that it is in sympathy with the active, rejoicing spirit of our humanity, and it will be better commended to their acceptance.

Seriousness ought always to characterize the Christian. But seriousness does not consist in sullenness, moroseness, nor even in the sobriety that drives away smiles and the taste for rational pleasures. He is most serious who best brings an earnest, healthy, rejoicing nature to the performance of his duty. Men are most beautifully serious when truthful smiles are playing on their lips, and when their whole countenances are lighted up with a benignant joy.

It ought, therefore, to be the effort of professing Christians to pass through the world so happily as to light it up and fill it with joy. They ought to sing in the midst of judgments, and to sing loudly and cheerily and constantly amid their marvelous benefits. We pass to a kingdom, out of sadness and sorrow, where there will be no sorrow nor sighing. Passing to that place, let us cultivate the spirit that is to distinguish us when we arrive there, and show that we do really begin our Heaven on the earth.—*United Presbyterian.*

HOPE.—Hope is the sweetest friend that ever kept a distressed being company; it beguiles the tediousness of the way, all the miseries of our pilgrimage. It tells the soul such sweet stories of succeeding joys; what comforts there are in Heaven; what peace, what joy, what triumphs, what marriage songs and hallelujahs there are in that country whither she is traveling, that she goes merrily away with her present burden.

## The Review and Herald.

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

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

URIAH SMITH, EDITOR.

### THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II, VERSE 39. (CONTINUED.)

"AND after thee shall arise another kingdom inferior to thee." The use of the word kingdom, here, shows that kingdoms, and not particular kings, are represented by the different parts of this image; and hence, when it was said to Nebuchadnezzar, Thou art this head of gold, the kingdom, not the king, was meant. The succeeding kingdom, Medo-Persia, then, answers to the breast and arms of silver. It was to be inferior to the preceding kingdom. In what respect? Not in power; for it was its conqueror. Not in extent; for Cyrus subdued all the East from the Egean Sea to the River Indus, and thus erected the most extensive empire that the world had, up to that time, seen. But it was inferior in wealth, luxury, and magnificence.

Whether it was designed as the fulfillment of the prophecy or not, it is at least an interesting coincidence that the kingdom answering to that portion of the image where the two arms are located, was composed of the union of two nationalities, the Medes and Persians. And this is rendered the more significant from the fact that this feature is distinctly marked in the other symbols representing the same empire, namely the bear of chapter vii, and the ram of chapter viii. This fact is not observable in reference to the fourth kingdom, and the two legs, as we shall see, cannot be taken to represent two divisions of an empire.

Viewed from a scriptural standpoint, the principal event under the Babylonish empire, was the captivity of the children of Israel; so the principal event under the Medo-Persian kingdom, was their restoration to their own land. Two years after the taking of Babylon, Darius, the uncle of Cyrus, to whom Cyrus, as an act of courtesy, had assigned the first place in the kingdom, died. In the same year also died Cambyses, king of Persia, Cyrus' father. By these events, Cyrus was left sole monarch of the empire, B. C. 536. This year, which closed the seventy years' captivity, witnessed the famous decree of Cyrus for the return of the Jews, and the rebuilding of their temple. This was the first installment of the great decree for the restoration and building again of Jerusalem, which was consummated in the seventh of Artaxerxes, B. C. 457, and marked the commencement of the longest and most important prophetic period to be found in the word of God.

After a reign of seven years, Cyrus left the kingdom to his son, Cambyses. Eight monarchs, whose reigns varied from seven months to forty-six years each, followed in order till the year B. C. 335, which found Darius, the last of the Persian kings, upon the throne. This man was of noble stature, of goodly person, of the greatest personal valor, and of a mild and generous disposition. Had he lived at any other age, a long and splendid career would undoubtedly have been his. But it was his ill fortune to have to contend with one who was an agent in the fulfillment of prophecy, and no qualifications, natural or acquired, could render him successful in the unequal contest. Scarce was he warm upon the throne, says history, ere he found his formidable enemy, Alexander, preparing to dismount him from it.

The cause and particulars of this contest, we need not stop to follow. Suffice it to say that affairs were brought to a decisive issue at the battle of Arbela, B. C. 331, in which the Grecians, though only one to twenty in number, as compared with the Persians, being entirely victorious, Alexander thenceforth became absolute lord of that empire to the utmost extent ever possessed by any of the Persian kings.

"And another third kingdom, of brass, shall hear rule over all the earth," said the prophet. So few

and brief are the inspired words, which involve in their fulfillment a change of the world's rulers. Grecia now comes upon the stage as the third of earth's universal empires.

After the fatal battle which decided the fate of the empire, Darius still endeavored to rally the shattered remnants of his army, and make a stand for his kingdom and his rights. But he could not gather, out of all the hosts of his recently so numerous and well-appointed army, a force with which he deemed it prudent to hazard another engagement with the victorious Grecians. Alexander pursued him on the wings of the wind. Time after time did Darius scarcely elude the grasp of his swiftly-following foe. At length, two traitors, Bessus and Nabarzanes, seized the unfortunate prince, shut him up in a close cart, and fled with him as their prisoner toward Bactria. It was their purpose if Alexander pursued them, to purchase their own safety by delivering up their king. Hereupon Alexander, learning of Darius' dangerous position in the hands of the traitors, immediately put himself with the lightest part of his army upon a forced pursuit. After several days' hard march, he came up with the traitors. They urged Darius to mount on horseback for a more speedy flight. Upon his refusing to do this, they gave him several mortal wounds, and left him dying in his cart, while they mounted their steeds and rode away.

When Alexander came up, life was extinct. As he gazed upon the corpse, he might have learned a profitable lesson of the instability of human fortune. Here was a man who, but a few months before, possessed of many noble and generous qualities, was seated upon the throne of universal empire. Disaster, overthrow, and desertion, had come suddenly upon him. His kingdom had been conquered, his treasure seized, and his family reduced to captivity. And now, brutally slain by the hand of traitors, he lay a bloody corpse in a rude cart. The sight of the melancholy spectacle drew tears even from the eyes of Alexander, familiar though he was with all the horrible vicissitudes and bloody scenes of war. Throwing his cloak over the body, he commanded it to be conveyed to the captive ladies of Susa, himself furnishing the necessary means for a royal funeral. For this generous act let us give him credit; for he stands sadly in need of all that is his due.

#### "SEE HERE, OR SEE THERE."

"AND they shall say to you, See here; or, See there; go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day." Luke xvii, 23, 24.

"Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. xxiv, 26, 27.

It is a very common remark when men are invited to listen to the Advent faith, that we are commanded not to follow the Lo heres, and the Lo theres. So men set the whole matter aside with this single answer, and seem to think they have well disposed of a very unpleasant subject.

But is there any propriety in such an answer? That depends on one simple test. If the Advent message turns men from the revelation of Jesus in the clouds of heaven as the lightning shining from the east to the west, and sends them into the desert, or the secret chamber, then it is exactly such a Lo here as our Lord has warned us of. But this is not the case. The personal revelation of the Son of God in flaming fire in the clouds of heaven, is the Advent hope. Take that away, and Adventism is gone. When our Lord therefore bade his disciples shun the Lo heres, and Lo theres, that they might cleave to this great object of hope and expectation, he really made the Advent hope the one thing to which we should cleave, and warned us against all these systems that present a substitute for that hope.

The Shakers inform us that the Saviour came about

100 years since in the person of Ann Lee; and they bid us to come to them to see the kingdom of God.

The Swedenborgians have introduced the New-Jerusalem state, but it has nothing that satisfies our longing hearts. The coming of Christ and the resurrection are disposed of much to their satisfaction; but it does not answer our wants at all. "We wait yet another to come from above."

The Oneida Community teaches that Christ came at the destruction of Jerusalem, which is to them good news. So they have set up a kingdom in which there is indeed no Abraham, Isaac, and Jacob, but one in which death reigns, and for the excellent reason that sin and the Devil reign there also.

The Spiritualists have found an excellent substitute for the coming of the Son of God. You can witness in their secret chambers the manifestation of familiar spirits, and if you are disposed to follow them, you can accept this in the place of the revelation of the Son of God as lightning from the heaven above.

The Mormons invite us forth into the desert to witness their kingdom of God. But for two excellent reasons we shall not go. 1. We believe in the moral law. 2. We love the blessed hope and glorious appearing of the Son of God.

We cannot follow these Lo heres, or Lo theres. They are like Theudas and Judas that arose in the days of the first advent. Acts v, 34-37. Our hearts are filled with longing desire to see that same Jesus, and we shall wait till the opening heavens reveal him.

J. N. ANDREWS.

#### WHAT IS THE JOY OF OUR LORD?

At the last day, Jesus will say to all who have been faithful, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." Matt. xxv, 14-30. They are to share with him in his joy, and this is granted them because they have been faithful, and have done well. Jesus suffered all that he did that he might have this joy for himself and for others. "Who, for the joy that was set before him, endured the cross, despising the shame," &c. Heb. xii, 2. What was this joy that was set before him, for which he endured so much? It must be something that he did not possess before, or else he would not have had it set before him as an object to be attained by suffering. Then it was not immortality, for he had that before; nor health, nor riches, nor honor, nor holiness, nor the blessing of God, for all these he possessed before. He was the only begotten Son of the God of all the universe. He lacked nothing of all these things. There was something beyond all these that led him to endure the cross.

Jesus saw man lost, hopelessly lost. By suffering, and dying, and interceding for man, he could save some from destruction, and bring them to purity, happiness, and immortality. Could he do that, what joy, deep, full, and unspeakable, would fill his great and benevolent soul as he looked over the multitudes saved by his sufferings! Here would be joy more sweet than all else. This, I think, was the joy that was set before him, and for which he suffered so much. Angels will share this joy with Jesus, for they too have aided in the great work of saving men. Heb. i, 13, 14. They have acted an important part in the work of salvation, and they feel the deepest interest in seeing men saved. They partake in this joy of their Lord even now. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke xv, 10. So at last, Jesus will say to those who have done well, "Enter thou into the joy of thy Lord." How can they do this? As they see others saved through their efforts, or example, or suffering, they will feel the same joy that fills the heart of their Lord. Their joy will be one. Paul so understood it when he wrote to his brethren—his children in the Lord—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thess. xi, 19. So will it be with all the saints.

If in all the hosts of the saved there should be one selfish soul who had passed his life in caring and providing for self, without doing others good, or seeking to save them; one who had never sacrificed to help



others and aid them in overcoming—if there should be such a one, how could he enter into the joy of his Lord? It would be impossible. His heart must forever be a stranger to the joy that fills the heart of Jesus, the angels, and the saints who have “done well.” To be able to enter into that joy *then*, we must enter into the sacrificing and laboring *now*. God help us to realize this now. Would we lay up joy to ourselves in the future life, we must do good to others here, we must follow the example of our Lord who went about doing good. D. M. CANRIGHT.

#### REPORT FROM CALIFORNIA.

DURING the past four weeks, I have been laboring in Petaluma, and have endeavored to raise the believers in practical piety, preparatory to entering upon church organization. Bro. Loughborough has assisted me in this work when not engaged in defending the truth in Windsor.

I have considered this part of the work as having an important bearing on the prosperity of the cause in California, and have greatly desired to see it so executed that it can have the sanction of the great Head of the church. If we start this work aright, we have something to build upon, something to represent and exhibit the truth, and attract others to the message, epistles read and known of all men, lights in this dark world, and waymarks to the kingdom. And we have the promise that this spiritual building will increase. Others, in seeing our good works, will be led to glorify our Father who is in Heaven.

But if this work starts wrong, if those who come out on the truth, embrace it only nominally and formally, without being converted by it, then will they fail to represent the cause of truth, and others will not be attracted by the truth, but will be turned away from it by those who profess it, and the glorious cause, that we profess to love, will be hindered, and souls will be lost, who might have shone forever as bright orbs in the kingdom of God.

This throws a great responsibility on the preacher. But he cannot do the whole work. Paul may plant, and Apollos may water; but God must give the increase; and the church must co-operate with God. They must cleanse themselves, that the Spirit of God may dwell in them, and work for them, and through them. And this building that is being erected must pass through the winds and tempests of these last days, which are represented by the apostle as perilous. 2 Tim. iii, 1, etc. Satan will make dreadful attacks against it. He has come down in wrath, knowing that his time is short, and will bring the combined powers of hell and earth to hear against it, to demolish it. How important, then, that we build on a sure foundation, and that we build aright. How important that we overcome all our sins, in order to pass through the time of trouble without a Mediator, and to be without spot and blameless at Christ's coming. We are safe only as we put away our sins, and draw near to God. Satan may annoy us, but he cannot harm us if we do that which is right. He knows this, therefore he is constantly striving to have us deviate from the right, and to hinder us in putting away our sins, that he may have avenues by which to reach us. He works by rule.

The closeness of the work of preparation to meet the Lord is not only seen in the many passages of Scripture which warn us, and exhort us to a state of thorough consecration to God with reference to the coming of Christ, and the day of the Lord, but it is also clearly illustrated in the preparation enjoined on ancient Israel to meet Jehovah at the promulgation of the law on Sinai, and then to enter into the land of promise. They must repent thoroughly of their sins, and reform. They must cleanse themselves physically as well as spiritually. And is God less particular now than he was then? Can we meet the Lord when he comes in the glory of the Father, and with all the holy angels, without cleansing ourselves of all filthiness of the flesh and spirit? without overcoming those habits that are injurious to both body and mind? Will God change the wrong habits of those who shall never taste of death, but shall be translated alive to the heavenly

Canaan, without their co-operation? Those who have this rich promise held out for their encouragement, have a work of self-denial to do; and they can well afford to perform it with cheerfulness.

And in view of this great work, when we are about to formally unite in church fellowship to help one another in carrying out the principles of the message, we feel it our duty to raise up the standard of holiness, that they may understand the work that is before us. Not that we would intimate that we must be perfect in order to organize. The leading object of organization is to help in perfecting the church. But as we enter into simple organization we should do it with such a sense of sacredness and thoroughness of the character of the work for these last days, as will help us to start aright, and as will follow us in overcoming till we shall reach the pinnacle of perfection. We cannot, we dare not, lower the standard. It must be exalted in love, and we would affectionately and patiently invite our brethren and sisters to rally around it. If we were to yield the truth on one point to gratify some, the way would be opened to yield on another point to gratify others, and what would become of the truth? What would become of the special work of preparation to meet the Lord at his coming? And would we be any better for having the truth, even if we retained it? We would be even worse than those around us who have less truth than ourselves.

We are happy to be able to report some progress here in the right direction. The brethren and sisters generally are growing stronger in the truth. Some are designing to move forward in the ordinance of baptism, and some are overcoming the use of tobacco, tea, and coffee. May God help them in this noble work. They have our sympathies and our prayers. We would not censure them; but help them. Some have a battle before them; but they will obtain a rich experience in fighting it, if they fight wisely and in the strength of the Lord. They will learn a lesson of self-denial and self-control, which will be of great benefit to them in future conflicts, when they will be called upon to suffer privation. What a blessing then not to be slaves to unhealthy, unclean, and expensive habits. What a blessing to have learned the art of drawing strength from God by living faith, to overcome, that when almost everything is against them, they may live by faith.

We are now in the midst of the rainy season, and the roads are very bad, so that some of those from the country do not meet with us often. The rainy season here is hard on those who have a tendency to lung complaints. But we would trust in God. We are thankful for the assistance from the brethren East, in point of means, and especially that we share in their sympathies and prayers. The Lord is also raising us true friends in California, who, though few in number, manifest a willingness to sacrifice for the truth. As a family, we are trying to consecrate ourselves more fully to the Lord.

Bro. Loughborough left on horseback this morning to commence a series of meetings in a school-house on Santa Rosa Creek, sixteen miles from here, and between this place and Windsor. I expect to join him to-morrow. D. T. BOURDEAU.

Petaluma, Cal., Jan. 31, 1869.

#### REPORT OF MEETINGS AT PARIS, IOWA.

THE interest of this meeting has been affected by protracted meetings in different directions, and also by the almost constantly muddy roads. The winter proves an unfavorable one for lectures in new places. Thirty-four lectures have been given here, and above twenty are keeping the Sabbath. Among the number are a Baptist minister and his family who appear to be taking hold of the work right.

Regular meetings are expected on the Sabbath at the Disciple meeting-house, in Paris. We have been repeatedly urged to organize a society, but we thought best to leave the practical matters and organization to others to be accomplished in due time.

By urgent request, we give a few lectures at the school-house at Tallyrand, a village three miles distant.

The good work is still going on at Brighton. Our

enemies there prophesied that when the preachers left, the interest would die out quickly; but instead of this, they are having a continued revival, and several have started in the service of God since we left. This is encouraging. Now how important that those who profess the truth should be careful to maintain good works, and not bring a reproach on the cause they love. In this let every one show the same diligence, and thus walk together in harmony and love.

M. E. CORNELL.

Paris, Iowa, Feb. 10, 1869.

#### REPORT FROM IOWA.

My last report left me at Pilot Grove, Jan. 1. Since that time my labors have been with our churches in the northern part of the State, holding from six to ten meetings weekly. We had six meetings with the Pilot Grove church besides a communion season. The meetings were solemn and heart-searching. Confessions were made with tears. There was a general attendance of the church, and also from Washington. I was glad to see more than the usual number of outsiders in, such as do not generally frequent our meetings. These gave good attention, and it seems not too much to hope some will fall in love with the truth, and embrace it. This is the largest church of our people in the State, and there are hopeful signs that it may still further increase if the members walk in the light. Our communion season was a solemn one. The melting Spirit of the Lord was present. Since leaving there we hear good tidings that the work is still onward.

Jan. 5, met with the scattered few at Iowa City in the evening. We had a private room as full as could well be seated, and good attention was given. The friends here, most of whom are sisters, seem still determined to hold on, and make an effort to go through. They do not have many chances to attend meetings, and many of their circumstances seem discouraging. They appeared very thankful for the privilege of hearing the word spoken.

Sabbath and Sunday, Jan. 9 and 10, attended meetings at Lisbon. There was a general attendance of the three churches of Lisbon, Marion, and Anamosa. We had five meetings, in which we trust some good was done. Our object was not to preach to tickle the ear, but to bring out those things that would search the heart and cause us to examine ourselves closely in view of the word of the Lord. While some seemed deeply affected, and gave evidence of its effect being lasting, it was with sorrow that I observed others apparently as careless a little while after the meeting as before. I am constrained to admit that there is quite a large class being developed among us upon whom the most searching, cutting truths scarcely take a perceptible effect. They attend the meetings, but seem not to be made better by them. They hear things that would once have caused the deepest seriousness when they first embraced the truth, but now they have no feeling. What can be done to arouse this class, and cause them to see themselves as God sees them? May the Lord help us to be faithful.

Monday following the meeting, we made a sled upon which we loaded our wagon and so went forward prepared for all weather.

At Marion, I met with nearly two rooms' full of interested listeners, on the evening of Jan. 12. One or two loads came from Lisbon, 14 miles, and quite a number were in who do not believe with us. The brethren at Marion very much need a house of worship. Many others would come in and meet with them if their meetings were not held in private houses. There seem to be omens of good at Marion in spite of the difficulties in the past. The brethren are seriously contemplating the building of a house of worship, but they are not numerous nor wealthy, and the effort required will be great.

Met with the church at Laporte City, Jan. 16, 17, and held seven meetings. There was a good attendance from abroad of scattered brethren, among whom were Bro. William White, formerly of Northern New York, and Weatherwax, of Olcott, N. Y. The latter joined the Laporte City church. We are always glad to meet these scattered brethren who do not have the privilege of meeting with those of like precious faith

very often. Their interest in the cause of present truth seemed good. Our meetings were solemn and spiritual.

This church also needs a house of worship very much, and some are thinking seriously of building one. I believe the time has come that good might be done in Laporte City had our brethren a meeting-house, and could a course of lectures be given in it. Could the house be built the lectures should be forthcoming.

As an item which might be of interest to some of our people I would say, Eld. Wm. H. Brinkerhoof, who formerly labored in this cause as a minister, but who has lately opposed us to some extent, has resumed the practice of law. He resides in this place. He has given up preaching, for the present, at least.

In the evening of Jan. 19, spoke to the few in Fayette. On account of the appointment not being generally known, and a free lecture upon Phrenology being given that evening, there was a slim attendance. There are eight or nine Sabbath-keepers here who feel very much disappointed that another course of lectures cannot be given them at present. The work has never seemed to be completed in Fayette, and probably good could be done if a thorough effort could be made. I hope that time may yet arrive.

I reached home, Jan. 20, after an absence of nearly seven months. Stayed in Waukon two weeks, and held in that time thirteen meetings, and should have held three more, but the weather being so very stormy it was thought inadvisable. This church is probably ahead of any in the State in experience. They have heard much truth in the past, but with some I fear it has not had a "savor of life unto life." Coldness and apathy are observable in a portion of the members. I was rejoiced, however, to see a breaking down before the Lord on the part of some far on the background. Oh! I hope it will be lasting. I feel greatly attached to the members of this church with whom I have spent so many years of my life. And I tried to labor for their good with earnestness, hoping if we are not permitted to enjoy each other's society much in this world, we may in the better one to come.

There were encouraging omens in some who have been wandering in darkness for a time; some reason to hope they were getting into the true pathway, which caused me much gratitude. How good the Lord is to us all to have patience with us in our blindness. Truly he is merciful and compassionate.

While at home I disposed of my farm. I think it probable I shall locate further south so as to be more centrally situated. My family remains at Waukon till May or June. I hope to be able to do more good in some other locality, as Waukon is situated entirely away from the majority of our churches. It is quite a sacrifice, however, to part with old friends, and run the chances of locating in a land of strangers. May the Lord direct to that place where most good can be done.

Feb. 4, reached Elgin, and spoke to quite a fair-sized audience upon the signs of the times. They gave good attention. The truth has been presented here partially years ago, and there is a strong desire to hear further upon it. It is one of those places where I have intended to labor as soon as I could get any spare time. But when there are calls in every direction, many more than one can fill, the prospect for labor there does not seem brilliant. Truly the harvest is great, but the laborers few.

Feb. 6 and 7, I met with the brethren and sisters at West Union. The friends were also up from Elgin and Fayette. We had very solemn meetings, the Lord giving some freedom in speaking the word. Our meetings closed with much solemnity. Tears filled many eyes. May its effects be lasting is my prayer.

On the whole I feel encouraged by my labors during the past five or six weeks. While I see a great work to do I have some evidence that the Lord is willing to help the weakest and most unworthy of those who will give their whole energies to the discharge of their duties. This we can do if we will. All of us can do this. It is reasonable that we should do it, prompted by the principles of love, when so much has been done for us. We are only required to use the talents God has given us. Only responsible for those. I feel like giving the few I possess wholly to him.

GEO. I. BUTLER.

Laporte City, Iowa, Feb. 9, 1869.

#### REPORT FROM RICHMOND, MAINE.

We have already reported some of our meetings at this place. We were shut out of the meeting-house which was held by the first-day Adventists; so we have had our meetings in a school-house. The attendance was not large, as those opposed stayed away and kept away as many more as they could. Still there were some twenty-five who attended quite regularly, though often our congregation was smaller than that. I believe that nearly every one who attended any length of time confessed that we had the truth on the Sabbath. Quite a number of them were professed Adventists. As they saw the truth and something of the preparation necessary to meet the Lord, they said that they were not prepared for his coming; they needed converting all over, &c. Yet they would not move out and take a stand on the truth and lift the cross. So we had to hold on week after week when they were all convinced of the truth. One thing, however, stood in their way besides the cross: An Advent-ministerial Conference was appointed to sit here Jan. 12. Most of the Advent ministers of Maine were to be here. All of course expected that the subject of the Sabbath would come up then, and perhaps there would be a discussion, or something of the kind. So they did not wish to commit themselves till they had heard both sides. So we waited and attended the Conference. The business sessions came first, and as no one objected, we attended all through. What shall we say of what we saw and heard? We will state a few facts, though not near all that might be said. There were about seventeen ministers present. Paul says, Now I beseech you, brethren, by the name of our Lord Jesus Christ; that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i, 10. Jesus prayed that his disciples might be one even as he and his Father were one. Jno. xvii, 22. Isaiah said that the watchmen should "see eye to eye when the Lord shall bring again Zion." Chap. lii, 8. Here were the professed watchman of God claiming to be preparing a people for the coming of the Lord, the event which Isaiah mentions. Of course we would expect that unity, harmony, and oneness of judgment would prevail among them, and that contentions and strife would be all laid aside. But alas! for the Advent name, it was just the opposite. Scarcely a question was raised during the three days, upon which there was any harmony or agreement among them. Some were in favor of church organization, and as many were opposed to it; some thought that the Maine tent had been rightly managed, and as many thought not so; some thought that they were going on unto perfection, and others thought they were going back to creeds and formalism, the same way that the old churches had gone before them. Some thought it best to take one course, and some another. Finally four declared that they could go with such work no further, and so withdrew from the Conference. Whoever is right in the matter, one thing is manifest; viz., that they never can secure order and unity in the action of their ministers or churches. Confusion is their inevitable lot. "A house divided against itself cannot stand." They seem not to have the least idea of obeying the apostle's injunction, "All of you be subject one to another." 1 Pet. v, 5. By no means. Each one claims to be "God's free man," and to have a perfect right; as one minister often expressed himself, "to run his own thinking machine!" They call this gospel liberty; we call it anarchy. We pray to be led in a better way. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

In their social meetings we were sorry to see them take the same course to throw out against the law which others so often do against the mortality of man and the sleep of the dead. We often hear the believers in the soul's immortality get up and say, "I thank God that I have got a soul," "I believe a man is better than a brute," &c. What is this said for? To insinuate that the opponents do not believe that a man has a soul, or is any better than a brute. Adventists always deny the charge and say that it is an unjust and an uncandid insinuation. But here we saw

them playing the same game themselves. One would get up and say, "I thank God that I have got a Saviour to save me. I believe in Jesus Christ. I do not expect to be saved by my good works! Another says, "I do not expect to be saved by the law, but by faith," &c. What was all this for? Why, to insinuate that we do not believe in Christ; that we expect to be saved by the law and not by faith. This we say is an unjust and an uncandid insinuation. They know better, or ought to know. We do not expect to be saved by the deeds of the law. Christ is our only hope. Yet we do not think that we are therefore at liberty to break the law.

Saturday evening Elder Williams in his sermon on the plan of redemption, took up the law and the covenants, and of course labored to show that we are no longer under the ten commandments, as they were abolished at the cross. He said that they were given to Adam in Eden. Adam transgressed them and hence came under the sentence of death with all his posterity. They were given to the Jews at Sinai as the civil constitution of that nation, and then all their other laws grew out of them as by-laws, &c.

Sunday morning Eld. Carr spoke on the two covenants. The ten commandments was the old covenant. It was made at Sinai and not with the fathers. It had its origin there. Eld. Williams said it had its origin in Eden. Of course he and Eld. Williams agreed exactly, with the slight difference of about 2500 years between them! Well, it is often a good plan to have a variety so that all tastes can be gratified!

Seventh-day Adventists were often accused during the meeting of making a hobby of the Sabbath and of losing sight of the coming of the Lord. We deny it. But what of the other Adventists? During this whole meeting not one evidence was presented showing that the coming of the Lord was near; not one fact that would convince an unbeliever, or that even faith could lay hold of; nothing about the work of preparation necessary to meet him in peace. Take those who have listened to the ministers here in Maine for years and they are almost totally ignorant of the prophecies and of the signs of the times. Come to talk to them about the prophecies and they are as ignorant of them as those who are not Adventists. These ministers say that they believe the Lord is coming, but there is neither proof nor conviction that goes with it. There is no Advent faith or testimony in them. They have lost their whereabouts and are in the dark and confusion.

At the close of the meetings we requested the privilege of reviewing the two sermons in the meeting-house, where the people might all come and hear; but it was not granted us. So we gave out to review them in the school-house. Not only did they shut their house against us, but they would not come and bear their positions reviewed. Thus they took the same course which they have so often and so severely condemned in others. The lock-and-key and stay-away arguments were the only ones they could use safely. Some of them, however, did use a more shameful argument than this: they went around in private and tried to poison the minds of people with slanderous reports about Sabbath-keepers. This is always the last resort of those who can not oppose the truth with argument. May the Lord judge between them and us. When the house was refused us it made many of the people indignant at them.

Bro. Waggoner enjoyed a free time in reviewing them, and the people listened with candor. We think it will do good in the end. The next Sabbath we had a good meeting, and a number took their stand on the truth.

We see in the Crisis they report the cause generally in a healthy condition! Those who know the state of feeling among the ministers, the spirit of strife and contention prevailing, will know how to judge of this report. But it is not likely they are all aware of the condition they are in; they are blinded by rejecting the truth. While they talk much of the coming of the Lord, they have no realizing sense of the perils and troubles which will precede the advent, nor of the preparation necessary to meet the Lord. May the Lord in mercy keep the honest, true-hearted Adventists from such a distracting influence, and bring them to the unity of the faith, and to keeping the unity of the Spirit in the bond of peace.

D. M. CANRIGHT.

## REPORT FROM BRO. WAGGONER.

For the present my post office address will be Skowhegan, Maine.

I shall not be much in Skowhegan if my health will permit me to labor, but I can more readily have letters forwarded from that place.

Bro. Canright has returned to Massachusetts. There were several reasons for this step: My health is such that it is not safe at present to engage in constant labor; a heavy, driving snow storm came on, suspending meetings; we had no special interest raised in any place, and no opening that would warrant an extra effort under such circumstances; and his mind had been much exercised in regard to the sickness in his family. I think in my condition I can do more by attending Monthly Meetings, and looking after the interests already raised in other places, than in any other way.

In regard to the sickness of which I spoke in a recent note, it might be of interest to give brief extracts from papers to show its nature and prevalence. The *Portland Press*, calls it the "Influenza Epidemic," and thus describes it. "It is different from the usual influenza, inasmuch as it effects the liver as well as the mucous membrane of the nostrils and throat. It usually commences with vomiting, the head feels very much swollen, and the liver is more or less congested. The patient has chills, and is in quite a high fever, and in some of the cases sore throat accompanies the other symptoms. It lasts about a week, but leaves the convalescent very weak and with a sensation of fullness about the head that only wears off with time." The *Farmer*, of Augusta, says: "In this city the complaint is universal. Hardly a family has escaped it, our schools have been largely reduced in attendance, and in some of our workshops business has been almost entirely suspended in consequence."

Such is the information from every part of the State from which I have heard. Its fatality, however, is mostly confined to old people, among whom it has proved very fatal.

Supposing it to be a slight ailment I continued speaking right along, and in consequence my throat is left in a very bad condition. I hope, however, that a few days of rest may overcome it all.

Since writing the above I have filled an appointment I had out for Sunday evening, 7th, and am satisfied I have gone beyond the bounds of prudence in speaking. My interest in the success of the work here has been very great, and as others have been slow to act on their convictions, I have felt constrained to continue my efforts. From the effect produced by my last discourse, I fear my entire recovery will not be so speedy as I anticipated. I shall try to labor with proper caution, and so regulate my course as to best serve the cause under the circumstances.

J. H. WAGGONER.

*Kendall's Mills, Me., Feb. 10, 1869.*

## REPORT FROM BRO. BLANCHARD.

My last report closed with Dec. 8, 1868. I continued my labors in Woodhurn until Jan. 20, 1869. Have held some sixty-two meetings. Have made about the same number of family visits. Fifteen or twenty have commenced to keep the Sabbath. I have partially organized a church, Bible Class, and Sabbath School. There was a very strong underhanded opposition by the Methodist and Congregationalist denominations. They united in their meetings, talked hard about me, because I did not attend their meetings, said much about charity, universal brotherhood, that all Christians should unite together, &c., &c. I went one evening to give them a chance to manifest some of their union spirit. The minister in charge invited persons all around me to take part in the meeting, but said nothing to me, nor to Bro. P. nor Bro. S., a Methodist who is very nearly persuaded to embrace the present truth, who occupied the same seat with me. Bro. S. has treated me with much kindness and hospitality, which will account for their slighting him in their so-called union meeting.

But this is no new thing. Jason of old received Paul and Silas into his house which brought down the frowns of the Pharisees upon him. See Acts xvii, 5-8

Eld. C., Methodist, preached a discourse against the Sabbath and in favor of the first-day in one of their meetings, which I reviewed the next evening. It resulted in favor of the truth.

A Disciple preacher delivered a discourse against the Sabbath which I also reviewed. I think this will result in much good. He treated me with Christian kindness, made some concessions, and freely offered the Sabbath-keepers the use of their meeting-house. I trust he may yet acknowledge the whole truth. There is quite a number of the members of the Disciple church that have embraced the Sabbath.

Wednesday morning, the 20th, I started for home, where I arrived safely on Thursday, finding all well. I am very much worn with incessant labor, and need rest. Shall rest about one week, then commence a protracted meeting in Princeville, and continue as long as the interest will warrant. Thanks to the friends in Woodbourn for their kindness and hospitality toward me. My stay at Bro. Penniman's has been very pleasant. They have done all in their power to make me comfortable. I am happy to say that their course before their neighbors has been very commendable. They have lived alone here some two years, and have well recommended the truth by their godly example. I still desire the prayers of God's people. H. C. BLANCHARD.

*Princeville, Jan. 29, 1869.*

## A FEW FACTS ABOUT THE SABBATH.

The Sabbath of the Lord is mentioned in the Bible one hundred and forty times; eighty-one times in the Old Testament, and fifty-nine times in the New, more than two-thirds the number of times it is mentioned in the Old Testament. The Old Testament including the Psalms, contains eight hundred and twenty-nine chapters, while the New Testament contains only two hundred and sixty. Discount for y-nine chapters in the Old Testament for the shortness of some of the Psalms, and we have only one-third the amount of reading in the New Testament, while the Sabbath of the Lord is mentioned two-thirds the number of times; or in other words, one-third more number of times in the New Testament in the same amount of reading; while the *first-day* is mentioned but eight times in the New Testament, and six of those eight refer to one particular first-day. The other two times in which the first-day is mentioned is only incidental, once as a business day, and once, as a day on which an evening meeting was held, yet there are thousands who conscientiously think that first-day observance is taught in the New Testament. S. N. HASKELL.

## Meaner for God than the Devil.

A GENTLEMAN of wealth who had been much addicted to frolic and sports, was converted, and became a member of one of our congregations. This congregation had adopted the *ad valorem* principle, as a means of defraying its expenses. In a few months, after this gentleman's conversion, the deacons waited on him in order to make their assessments; knowing that he was rich, and that his proportion of the expenses would amount to a pretty handsome sum, they feared that he would not be willing to bear it, and their demands might give him serious offense, and prove an injury to him. Hence they approached their business with some trepidation and great caution. At first he was at loss to ascertain the reasons of their apparent diffidence. The deacons, perceiving this, became, of course, more explicit. The gentleman was surprised. "What on earth" said he, "do you mean? Did you suppose that I would be unwilling to pay my full proportion? When I was a man of the world, and united with others in a scheme of pleasure, I would have deemed myself a *mean* man had I not paid my full proportion of the expense. Go to the assessor's book, and put me down for my full proportion of the expenses of the church. Do you think that I intend to be a meaner man now, since I have become a servant of God, than I was when a servant of the Devil?"

EVERY parent, like Adam, represents a race; and his righteousness or unrighteousness shall bless or curse his descendants.

## Conference Department.

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

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

## From Bro. Giles.

At our Monthly Meeting, held at Tompkins, Feb. 6, we had a good attendance. All seemed encouraged to press forward, try to overcome, and be prepared for the trials that are coming, and be watchful lest at any time we be found off our guard, and be led astray by the enemy.

As it is some time since we have heard from Bro. and Sr. Holland, we would request them to report, either in person or by letter, at our next Monthly Meeting to be held at Jackson first Sabbath in March. E. P. GILES, Elder.

SR. R. A. FRINK writes: About one year and a half ago we commenced to keep the Sabbath. We never have regretted, but only wish we had begun sooner. My husband was the first who presented the truth to me. I have never heard a sermon; the REVIEW is the only preacher we have.

BRO. E. C. BOAZ writes from Clark Co. Iowa, that a brother and family on his way to Kansas located in their neighborhood, without knowing there were any Sabbath-keepers there. The two families soon became acquainted, and commenced holding meetings at their houses. These have been meetings of such interest, that one backslider has been reclaimed, and four have for the first time taken their stand on the Sabbath.

SRS. M. AND L. RICKER write from Mecosta Co., Mich.: We have long been praying for help here. There is a great anxiety on the part of some to hear the truth. Some are studying their Bibles and say they are going to keep the Sabbath. If we could have preaching, I think we could have a small church organized here and some baptized. The harvest of the earth is truly ripening.

BRO. J. B. INGALLS writes from Trempealeau, Wis.: The few here, are still trying to hold on to the truth. We are trying to let our light shine, that others may be led to glorify God. Bro. Sanborn was here last summer which greatly encouraged and strengthened us. At the end of his labors seven were baptized, and all are still holding on to the truth, and trying to rise with the message. We have Sabbath School and meetings every Sabbath, and truly the Lord has verified his promise unto us. Matt. xviii, 20. We sincerely desire that the Lord will send Bro. Sanborn here again in his own good time; for we believe his work is not done here yet. Some acknowledge themselves convinced; others are interested. It is our daily prayer that the good work may go on, till all the honest in heart shall be prepared to meet the Saviour at his coming.

SISTER M. VAN HORN writes: My talent is small, but I do not feel disposed to give up, or be idle. If I cannot climb the mountain I can work in the valley. If I cannot write out these solemn truths I can scatter them when others have brought them out. I am still trying to live out the truths we love so well.

## Obituary Notices.

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

DIED, in Blanford, Mass., Jan. 17, 1869, of consumption, Hubert H. Clark, in the 16th year of his age. His parents mourn, but not as those without hope; for we believe that when the Life-giver appears, he will come again from the land of the enemy. His last last days were hours of great suffering. But, in the language of the poet, it can be said of him:

"He meekly all his sufferings bore,  
And resigned his all to God,  
Nor murmured at his chastening rod."

A few remarks were made, on the occasion of the funeral, by Bro. D. Daniels. S. P. & S. E. CLARK.



## The Review and Herald.

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

W. BAILEY. Bro. Andrews sends the following facts relative to your query: In 1848, the people of Rome made such demonstrations in behalf of civil liberty, that the Pope became alarmed for his own authority, and perhaps his own safety also, and he fled in the disguise of footman on the carriage of a nobleman. The Romans then set up a republic. L. N. Bonaparte, at that time president of the French Republic, sent an army and besieged Rome, and after a short time took the city. Whereupon his Holiness returned to his beloved flock and re-established his fatherly government. L. N. B. kept an army of occupation in Rome till the fall of 1867, when I think the last of his soldiers were withdrawn.

J. N. A.: The MSS. containing replies to questions, &c., is received.

### Clerical Slander.

ELD. R. F. ANDREWS writes from Aledo, Mercer Co., Ill.:

"Eld. Whitehead, Baptist, from that place [Knoxville, Iowa], says that Sr White had a vision on the street in front of the old court-house steps in Knoxville; and that he saw her; and that, when she came out of vision, she went into the court house, and told Eld. Hull that he was a good man, but his wife was not a spiritual enough woman for him. He has carried the idea that Sr. W. teaches Spiritual-wife doctrine. He boasts that he can prove by more than one hundred living witnesses, that she fell down on the street, and had a vision. I would like the facts in the case."

REMARKS. This is one of the many instances of malicious slander from professed ministers of Jesus Christ. There is no more truth in the above statements than in any other set of vile falsehoods. But these ministers will use the best arguments they have, those which will go farthest with the people, to keep them from the truth. Failing in Bible arguments, they resort to smut and blacking. They act in this matter as if the end would justify the most flagrant falsehoods. The facts are as follows:

1. Mrs. White did not have a vision in the street in Knoxville.
2. She did not mention Eld. Hull in the court-house as a good man.
3. She did not mention Mrs. Hull as being deficient in spirituality.
4. She did have a vision in the house of Bro. Garretson, in Knoxville, in the presence of a few friends, and in that vision she had a most cutting reproof for Eld. Hull. This vision she did not relate publicly, but wrote it for those whom it concerned.

JAMES WHITE.

I was a resident of Knoxville at the time Bro. and Sr. White were there, and can testify that I know the statements of Eld. Whitehead to be false, and that the facts in the case are as Bro. White has stated them.

E. S. WALKER,

Sec. S. D. A. Publishing Association.

### The New Hymn Book.

This much-needed book is being carefully compiled and printed. The work is progressing well. But it will not be ready till about the middle of May. And even then it will be difficult to get it bound as fast as called for. A few hundred may be furnished by the time of General Conference. After that for several months it will be furnished to only those who send cash with their orders at retail prices. Those who order first will be first served. Price, in morocco, \$1.00; calf, \$1.20. Postage 12 cents. Send your orders as soon as you please.

JAMES WHITE.

We decide at present not to send large quantities of Testimony No. 17 to agents. Those who have No. 16 on hand in those localities where our brethren are supplied, will please forward them to the Office by mail. There are none at the Office to fill orders.

JAMES WHITE.

BRO. C. F. HALL. The \$25 was received, and I write you respecting it. Your pledge was \$10, and your daughter's was \$5, and your bill of books was only \$3.32, which leaves in my hands a balance of \$6.68. What shall I do with it? JAMES WHITE.

Testimony No. 17 should be read by every Seventh-day Adventist. Pages 1-19 contain a most instructive and stirring description of the sufferings of Christ. Pages 20-65 is a stirring appeal to one of the oldest churches in Michigan. Pages 65-169 contain fourteen lengthy testimonies. One of them to "Dear Sr. —," is a most remarkable delineation of Christian experience. Pages 169-184 is an Appeal to Ministers. And the book of 192 pages of reading matter closes with startling facts relative to Moral Pollution, which is sinking its victims of all ages into perdition. Price, postpaid, 25 cents. JAMES WHITE.

### Change of Appointment.

In consequence of ill health, we are compelled to postpone the dedication at Ransom Center, to March 6. We will remain over first-day. JAMES WHITE.

### Note from Bro. Howard.

I NOTICE a slight mistake in a line I sent to the Office for publication. I am made to say that thirteen have started to serve the Lord, and two or three have moved out to keep the Sabbath. Now what I meant to have said, was, that two or three more had moved out to keep the Sabbath, besides those thirteen who were already keeping it. There are now some nineteen keeping the Sabbath, sixteen of whom have spoken in public.

We still have opposition by way of locking up meeting-houses and carrying off the key, and bitter epithets, &c.; but the Lord is at the helm, and souls are being saved in the midst of it all.

The longer we stay here the more we see to be done. The field of labor is widening, and who is sufficient for these things? Bro. Putnam is still with me, laboring in public and from house to house. I have given four lectures at North Paris. Good attendance considering the heavy snow-storm and bad roads. The meetings will continue through this week and onward. We hope in the Lord for a good result.

Your brother in the Lord. L. L. HOWARD.  
Woodstock, Me.

THE LITTLE CHIEF, by Shortridge and Alden, Indianapolis, Ind., a monthly visitor to the school room and home circle, a sprightly juvenile magazine, which has some good names among its contributors, and possesses the commendable feature of a table of contents not made up of fairy stories and fiction. 75 cents a year.

## Appointments.

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

The next Monthly Meeting for Western N. Y., will be held with the church at Olcott, N. Y., the second Sabbath and first-day in March. J. N. ANDREWS.

As I will continue my meetings at Sand Prairie till the 20th and 21st of February, I would like to have our brethren from Lone Rock, Woodman, and other places, meet with us at that time. I. SANBORN.

The next Quarterly Meeting of the S. D. Adventists of Monroe, Wis., will be held March 6 and 7. We invite Eld. T. M. Steward to meet with us. By order of the church, JOSEPH J. WOOD.

The next Quarterly Meeting for the churches at Little Prairie, Johnstown, and Oakland, Wis., will be held at Oakland, March 6 and 7, meeting to commence with the commencement of the Sabbath. We hope to see a large gathering from the above-named churches, and as many others as can possibly come. Plenty of room, houses large, and hearts open. We would earnestly invite Bro. Steward to meet with us on this occasion. There will be a team at Ft. Atkinson, sixth-day, if any one should come on the cars. Let us meet to seek the blessing of God in this our time of need. By order of the church, O. A. OLSON.

## BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED, immediately, a good, Seventh-day Adventist, to work by the month through the season. Good wages will be paid. Address me at Maple, Ionia Co., Mich. M. S. KELLOGG.

WANTED.—To hire a man seven months to work on a farm. Address T. T. WHEELER, Brookfield, Mad. Co., N. Y.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

ELI WICK'S Post Office address is Clinton, Iowa.

### 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. R W Freer 34-8, S E Edwards 34-1, H C Whitney 34-1, A Hopkins 34-1, W L Yates 35-8, John Gates 35-8, Mary Button 35-1, Ella Phelps 35-1, D W Cox 34-9, W Bond 34-9, D Norwood 35-9, A Bistee 34-1, Phebe A Smith 34-1, Fanny Palmer 35-1, E Human 33-1, H W Marden 34-1, E Sanford 34-6, D Call 35-1, C W Way 35-1.

\$2.00 each. E M Keeney 35-1, G Penfield 35-1, C W Hartsborn 35-1, J Hart 35-1, W Wilson 35-8, J A Young 35-9, A G Smith 35-1, F B Miller 35-1, H M Zenor 34-1, L B Lockwood 35-1, Jacob Hare 35-9, John Skipton 35-8, Mrs J M rang 35-9, O C Spencer 35-1, J N Carpenter 35-9, J T Freeman 35-1, M Ashbaugh 34-1, E Pike 35-9, J Augustin 35-9, G Miner 35-9, T B Cowgill 33-1, May Jennings 33-16, Mrs H Smiley 36-1, J S Van Deusen 34-14, E Hemenway 34-1, B Castle 33-9, M Miller 35-1, M Farmer 35-9, A Coney 35-1, D Morgan 35-9, J Atkinson 35-9, W Atkinson 35-9, W Woodard 35-9, R J Foster 35-11, J G Smith 34-23, W Vance 35-3, C A Langdon 35-1, H Hodgson 32-10, J Huber 33-21, C Coalwell 35-9, W J Hardy 34-1, A Minto 35-9.

Miscellaneous. N Holloway \$3.50 35-1, A H Bryngston 2.38 35-13, J Cooper 3.00 35-1, Mrs A Morrison 1.50 36-1, Mrs L McCormick 5.00 34-9, J Power 5.00 34-8, J W Burroughs 5.00 34-9, C E P Howe 1.75 33-1, Alex. Ryan 3.00 35-1, I J Andrews 1.90 31-8, W F Minise 2.50 33-5, S W Kimball 5.00 34-9, F Bartlett 5.00 34-9. Advertisements 50c, 75c.

### For Review to the Poor.

A friend \$5.00.

### Cash Received on Account.

A A Fairfield 50c, Geo I Butler \$11.75.

### Books Sent by Mail.

P D S Greene \$1.05, M M Russell 1.00, Joseph Clarke 2.00, G Penfield 1.12, A H Bryngston 1.20, S Simonsen 35c, H H Wilcox 80c, Mrs Nellie Boynton 50c, J Hart 60c, G G Dunham 35c, L H Russell 1.37, R Baker 65c, W Brink 50c, N B Cole 75c, H Hull 90c, Mrs J A Hull 25c, W Corvill 2.35, Mrs F G Liscock 2.00, M Edson 50c, W F Crous 50c, D C Demarest 1.50, A G Smith 25c, L B Hoyt 52c, S O Craig 25c, A Hurlburt 25c, A Potter 25c, E Newman 25c, J N Andrews 3.00, A B Rust 25c, H F Sprague 25c, D A Wetmore 4.00, C Briggs 25c, G W Newman 35c, J B Sweet 25c, S E Edwards 25c, T Aiveron 35c, H M Zenor 25c, R S R Dudley 25c, L B L Lockwood 1.57, P Mils 50c, Wm James 1.00, D Malin 1.00, M S Kellogg 35c, A Hopkins 25c, M S Gillet 35c, R H Hland 25c, N Grant 50c, Mrs E C Gardner 3.00, T F Emans 1.00, J Walton 1.50, J F Frauenfelder 75c, J T Freeman 40c, M J Cottrell 25c, Mrs B E Welch 25c, H M Bates 75c, A Van Syc 2.88, D T Shireman 50c, J More 10c, Mrs J Legan 25c, M B Steward 25c, I D Van Horn 4.00, P Z Kione 1.50, M Kunselman 1.50, A T Oxley 25c, E Haffaker 25c, A Ackles 4.00, J Kemp 1.00, A M Gravel 50c, J M Rhodes 35c, M Ashbaugh 3.00, A A Fairfield 4.50, J Medway 1.00, L H Winslow 25c, G G Gree 25c, H Bowen 25c, A R Hayden 25c, H Olds 25c, T Hare 2.00, J Adams 40c, W Chinnock 25c, Elias Cobb 2.00, D M Cairright 6.25, D A Robinson 4.80, E Lobdell 75c, R W Page 25c, W E Cavness 75c, H N Bates 1.00, H Smiley 35c, M J Keefer 30c, W P Andrews 4.00, E H Root 2.25, J Lovell 50c, A Erway 1.45, J L Miller 50c, I Sanborn 6.00, M C Hornady 1.50, J A Smith 35c, H Smith 25c, M Van Doren 25c, Mrs W Bailey 12c, L T Ayers 50c, L M Gates 50c, C Hemenway 25c, Mrs H B Wayward 25c, A M Van Dorn 25c, F Winchill 1.37, A Thomas 25c, M Miller 50c, A J Stora 25c, M M Andrews 50c, M J McCallum 25c, R Aldrich 35c, H W Marden 25c, A Paton 2.00, R J Foster 1.00, J I Bostwick 50c, Mrs H I Farnum 3.00, W Merton 30c, R H Johnson 50c, G H Tru-sdell 25c, S H King 25c, J A Hamilton 25c, D Howard 25c, E A Church 25c, J Berry 1.80, C R Austin 35c, G Cobb 25c, L Kellogg 50c, L O Stowell 50c, A B Atwood 50c, D Crumb 25c, W Vance 50c, J Huber 25c, H Hodgson 25c, E Stone 25c, I J Andrews 10c, S W Willey 25c, J McGregor 1.00, P Pierce 31c, C E Cole 50c, A E Brown 25c, M F Dibble 75c, A Burwell 1.00, A C Raymond 2.00, E Ireland 60c, Mrs O T Booth 50c, D C Phillips 75c, A Green 25c, W H Wild 75c, H Thurber 25c, H Bingham 3.00, J G Lamson 2.00, W G Buckland 50c, O A Richmond 75c, M Kittle 25c, Joel Gulick 1.00, E J Connet 50c, T P Finch 25c, L A Sargent 50c, R M Pierce 50c, Wm Gulick 50c, A Cheesbro 75c, G W Bartlett 2.25, W E Cheesbro 50c, C M Shepherd 50c, A W Mavnard 75c, H S Gullford 2.00, L A Marsh 50c, Wm Kerr 30c, W S Higley 2.50, H T Hawley 1.00, H H Wilcox 3.00, W H Littlejohn 50c, J Hart 50c, S E Edwards 20c, E P Giles 2.00, J S Van Deusen 50c, Mears 6.00, J Hare 65c, D H Wilson 52c, E E Sturges 1.52, S H Macroft 1.80, M J Steward 1.10, J M Osborn 1.47, M Simonsen 1.25, E W Coy 1.55, E Calkins 1.32, G W Bartlett 1.48, E S Lane 75c.

D Upson, J D Hough, J A Strong, J H Ginley, J F Thompson, A J Richmond, Mrs G Osterhout, S H Gardner, J Roushey, D Huganin, E J Doty, S M Abbott, E Bartholomew, J Philbrick, G Felshaw, J B Erbsie, B J Benedict, S Newton, M Harrison, N M Jordan, B Hill, C W Bistee, C W Hartshorn, E Hallock, E D Welch, W Hornady, L H Russell, J A Dentill, D C Elmer, A H Robinson, 35c each.

### Books Sent by Express.

Mrs E Temple Boston Mass \$18.60.

### General Conference Missionary Fund.

A friend \$5.00, O C Spencer 3.00.

### Michigan Conference Fund.

Received from Church at Greenbush \$17.50, Newton 17.00, Allegan 65.00, St Charles 50.00, Vergennes 20.00, Gaines 30.00.

### Receipts for Benevolent Fund.

J W Landes \$10.00, L H Landes 10.00, J G Lamson 10.00, A friend 10.00, A friend 1.00.