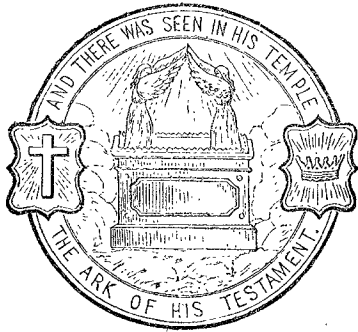


ADVENT



REVIEW

And Sabbath Herald.

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

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

PILGRIMS AND STRANGERS.

While a stranger in exile I roam,
My lonely heart aching to be
Within the sweet precincts of home,
In a land from all sin ever free.

In patience my time I would bide,
Through tearful eyes striving to see
The low path which surely will guide
To the rest and home waiting for me.

If I will I surely may come;
For help is extended to all
Who weeping seek for a home
Where the lovely Redeemer shall call.

Dear Lord, bid my heart cease to bleed,
And bid all my murmurings cease,
And guide in the path which shall lead
Me home to the Eden of peace.

M. A. HOLT.

Bordoville, Vt.

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.

WELL DONE.*

BY ELD. JAMES WHITE.

TEXT.—"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. xxv, 21.

THIS language is addressed to those who had received talents, and had improved upon them well. They had been at work. They had been doing something; and they had done their work well. And the word of strong approval is, "Well done, thou good and faithful servant."

The talents do not represent, simply and solely, one's ability to talk. This, however, is the popular idea. The minister who has ability to speak well, is said to be a talented man. The moral lecturer, if he be fluent and able, is said to be a talented man. And he who addresses the crowd on political occasions, if he does it ably and fluently, although he may be an infidel, is said to be a talented man.

This custom of calling a man talented whatever may be his subject or character, if he only have a great deal of talk, acceptable talk in him, all arises from this parable.

But we think the religious world has made a mistake in applying these talents to talk, and nothing else. We suggest that the talents represent all the means within our reach by which we may advance the

cause of Jesus Christ. A man who has much good talk in him, may do this. The man who has good judgment in matters of religion, especially pertaining to the church of Christ, has talents. And the man who has this world's goods by which he may help build the meeting-house, support the minister, and engage in various religious enterprises to advance the cause of Christ, has talents of property. Were I to apply these talents to any one thing to the exclusion of all the rest, I would apply it to a man's property. Here is where I differ from the popular view that is generally taken of the subject. They make it mean all talk. I also believe that it means talking, and more than talk. It means influence. It means reputation. It means good judgment. And it means property. In short, the talents represent all the means, and all the ability that we possess to advance the cause of Jesus Christ.

"Well done!" Why, he had been at work. But the popular idea is that religion consists chiefly, if not entirely, in talk. The Bible represents the religious life as consisting very much in doing.

"Well done!" He had been at work. This is in harmony with the Scriptures generally. The angel, in opening before the prophet the grand and terrible scenes of the last Judgment, says, "The books were opened, and the dead were judged out of those things which were written in the books, according to their works." "Behold, I come quickly," says the True Witness, "and my reward is with me to give every man as his work shall be."

Talk is good, if it is good talk on proper occasions. But talk without work is worthless. The reason why the popular religion of our day is almost worthless, is because it consists in a great deal of talk, and but very little doing.

It is not my object to carelessly throw out remarks to injure the feelings of any individual in the congregation; but I wish to state facts. It is not through prejudice, nor a want of love and feelings of courtesy toward the congregation, that I make the statements that I do. Stubborn facts seem to compel me to speak pointedly. The popular religion of the present day, will not stand the test of the Judgment, because it does not consist in good works to that degree necessary. It consists chiefly in talk.

The bearing of the cross of Christ in our day, is brought down to consist in a little talk. The people are urged to get up and bear the cross. They are told to bow down and pray, and bear the cross. And that is about all the cross there is in the popular religion of our times. It is getting up and saying a few words in meeting, or getting down and uttering a short prayer. I confess myself ashamed for my Lord, that his cross is made to represent a little cheap talk. Go back eighteen centuries, and view the scenes of Calvary. Behold Jesus Christ in agony in the garden. See him bearing his cross up Calvary. The nails are driven through his hands and feet. The cross is erected and thrust violently into the place prepared to receive it. Oh! the agony as he hangs there bleeding! The divine Son of God is dying in agony! The bleeding Lamb upon the bloody cross! The sun could not behold it. The earth beneath trembled. The rocks are rent, and the vail of the temple was rent asunder be-

fore the agonies of the cross. And yet bearing the cross among Christians is made to mean simply a little cheap talk in meeting. This, like the talents, is applied to a little talk.

And again the prophet of God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it." And the minister says, Come, brethren, bring all your tithes into the Lord's storehouse. What does he mean? He means get up and talk. Bring all your tithes. What is a tithe? It is a tenth. A tenth of your talk? No; a tenth of your increase. What is there about our holy religion represented by a tenth? Why have these men taken such liberties with God's word? There is a sacrifice to be made. Take it out in talk. Bear the cross of my Lord by a little talk. Improve your talents by a little more talk. And so it is all talk and very little doing, fitly represented by a speaker I heard in my boyhood, who said, "Popular religion of this time consists so much in talk, and so little in doing, that it reminds me of frogs who have very large mouths, and very little hands." Now, dear friends, this frog religion will not stand the solemn test of the Judgment.

"Well done!" He had been doing something. Talk as much as you please, if you do not have good works, it will not amount to a three-cent postage stamp. "Behold I come quickly, and my reward is with me to give every man according as his work shall be." Work is going to stand the test of the Judgment; but talk is exceedingly cheap stuff, unless you have good works to go with it.

"Good and faithful servant!" He had been at work, and had done his work well. "Well done; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

This language has reference to a future reward, and connected with that future reward of the saints, is the joy of our Lord. What is that joy? Paul refers to it in Heb. xii, 2: "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Christ, in view of the future glory, undertook the cause of man. Man had fallen. Jesus Christ offered himself to save man. The Father accepted the offering. In due time he came and accomplished the work. And it was the future joy that moved the great heart of Christ to undertake man's cause.

He did not experience that joy during the period of his mission to this world. He does not experience that joy while at the right hand of the Father. He is there a sympathizing priest. He feels our woes, our sicknesses, and our sorrows. It is not the period of his joy yet. When that backslider, by his apostasy, pierces the wounds of the Son of God afresh, he is still the suffering One. Not until he shall lay aside his priestly garments and cease to offer his blood—not until he shall be arrayed in royal robes—not until the millions washed by his blood are called from their graves, and the living changed, and all gather round his throne—not until then will our Lord experience

*Preached in Otsego, Sabbath Jan. 23, 1869. Phonographically reported for REVIEW.

the joy that induced him to undertake man's cause. Then, as expressed by the prophet, "shall he see of the travail of his soul and be satisfied."

The divine Son of God is then clothed in kingly apparel, crowned with glory, seated upon his throne, and around him are the millions of the saved, washed by his blood. He will then see of the fruits of the travail and the labor of his soul, and he will be satisfied. And that was the joy set before him. And when, as expressed in our text, we hear, "Well done, good and faithful servant, enter thou into joy of thy Lord," it refers to that very time when Christ experiences the joy set before him.

What joy will the Lord then experience, as he sees the millions who were plunged in hopeless ruin, by his arm rescued and brought to the heavenly kingdom! And these are ever ready to cast their crowns from their heads at his feet and cry, Worthy, worthy, is the Lamb that was slain! Millions happy, and to be happy forevermore, continually before him. His great benevolent heart ever swelling with love—divine satisfaction resting upon his divine brow forever! This, friends, will be the joy of our Lord. And this is the joy the doers, the workers, will participate in. These talkers who have a great deal to say about religion, but never do anything of any amount, will not feel at home in such a Heaven.

If that which will constitute the happiness of the Lord in the future state, will be the fact that he has done so much to save ruined millions, and his divine soul will ever swell with gratitude that these saved ones will die no more, those who have worked, in a certain sense and degree, as Christ worked, will also be very happy in the next state. But I cannot see, from these scriptures, nor any other, how drones are to be saved—how lazy Christians are to enter the kingdom of God. I cannot find one text in all the Bible that will bear them to the heavenly world in inactivity. But those who suffer with Christ here, will reign with him there.

Christ worked, Christ wrought, Christ did something, Christ did everything. He was a lonely pilgrim. He was a public teacher, a lowly traveler, seeking at all times to help, to instruct, to sympathize with, those that needed help and sympathy. Behold him at the grave of Lazarus, and in many other instances during his earthly ministry, sympathizing with the afflicted, and helping the needy. And then he gave the greatest gift possible—his life! And he did all this for our good. And the fact of having done it, and the results accomplished by it, will constitute the happiness of the Son of God forevermore.

"For the joy that was set before him, he endured the cross." Now those who suffer with him here, will reign with him. Those who work as he worked, will share in that glory.

"Well done; enter thou into the joy of thy Lord." The Lord did a great deal to make others happy. You can do something, and be comparatively happy. You may in some degree be able to enter into the same joy, the joy of your Lord.

"Thou hast been faithful over a few things, I will make thee ruler over many things." Faithful here over a few things, ruler over many things in the next life. This leads me to speak on the nature of the reign of Heaven. The future life, and its conditions, are represented in the Scriptures by a kingdom. A kingdom in this world will not fully represent that life in every respect. I do not know of a parable or figure in all the word of God that completely illustrates the great fact. All figures must fall as far short of representing the reality in its perfection, as things in this world are inferior to the things of Heaven. But the best figure that could be used to represent the future relation of Christ to his people, is an earthly kingdom.

Here the king may exercise absolute authority. His word is law. His subjects tremble. They may obey from fear. This is the state of things in an earthly kingdom; but not so in Heaven.

The fear of the execution of decrees, is that which leads subjects here to submit to the power of the monarch. But there will be no fear in the future life.

The bond of union in that state is something like this: Jesus, as he sits upon the throne of his glory, is the object of admiration of all those saved by his blood. He looks upon the millions saved by what he has done for them, and is satisfied. Divine satisfaction ever rests upon his brow.

And if the King shall be satisfied after doing so much for his subjects, how do you think they will feel? The subjects were in rebellion, yet the Lord died for them. They were afar off by evil works; yet he brings them nigh by his blood, and gives them immortality. He lifts them to his throne. And if he is happy in view of what he has done, how must those who have received the benefits, feel? No wonder they are ever ready to cast their crowns before him, and cry, "Worthy, worthy, is the Lamb." Their undying love for him, and the joy ever swelling in their bosoms, will bind them to the King of kings.

And in return, his love for the saints, and a sense of having saved them by his blood, will bind him to them. What a happy state that will be! There will be no threatened penalties, no force, no fear. Love, such as we know nothing of, on the part of the monarch, and on the part of the subjects, will ever constitute the bond of union between them.

"For the joy that was set before him, he endured the cross, despising the shame." "Well done," says our Lord, "good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." What! the saints rulers in the next world? It is said of the resurrected ones, that they lived and reigned with Christ a thousand years.

I have been setting before you the nature of that reign. It is glorious. On the part of the great Ruler, and on the part of the subjects, it is the bond of love and gratitude that binds them together. The fact, which will continue to be a fact throughout the ceaseless ages of eternity, that they have done something to save others, will constitute their happiness forever. Christ will see of the travail of his soul, that what he has wrought has saved millions, and be satisfied. And wherever he will be, the saints saved will ever be ready to cast their crowns at his feet. Wherever he may pass through the groves and fields of living green, or on the banks of the river of life, or wherever he meets them, he is ever ready to smile on them, and they on him. He will be the object of their love and praise, and they will be the objects of his love and satisfaction. The great heart of Christ will ever be swelling with love toward those that he has saved.

And those that suffer with Christ here, whether they be the devoted ministers of Jesus Christ, that have worked here, or whether it be that private member that has used his talents of doing, or talking, or good judgment, or money, to advance the cause of Christ, and save souls, he will rule in a certain sense as Christ rules. And as all the redeemed will ever be ready to ascribe their salvation to the great Worker, Jesus Christ, who died for them, these souls that have been saved through the instrumentality of others, will ever be happy to express their gratitude to them throughout the ceaseless rounds of eternal ages.

Paul, for instance, that mighty apostle—during his ministry his influence was powerful. And here are his epistles. Here is his example. The Christian world has been benefited by these. How many were instructed by Paul while living, and how many have been benefited by his epistles? Those thus benefited by him, wherever they meet Paul in the kingdom of God, will be ready to acknowledge him as the instrument of their salvation.

Martin Luther, the great reformer, suffered and did much in the cause of Christ. How widely has the influence of his labors extended! How many in the kingdom of God will recognize the great reformer, Luther, as the one who was instrumental in their salvation. Luther suffered for them; Luther labored for them. And when that time shall come, when we shall see as we are seen, and know as we are known, then those that were brought to Christ by Luther, will know that he was, in the hands of God, the means of their salvation. And wherever these shall meet Lu-

ther, as they roam amid the glories of the next world, they will give him the honor of what he has done for them. But think of Luther! Oh! the joy of that greeting! Luther smiles on them, and they smile on Luther. What a bond of union to exist throughout eternal ages. In this sense, friends, God's people are to reign in the next life.

"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things." In this sense, you may adapt this system of doing for others, even to a cup of cold water that is given in the name of a disciple, "Verily I say unto you, he shall in no wise lose his reward." In the final reckoning, all that we have done here, that we do well, will be taken into the account, and each will receive full reward for all his labor. And when the great King of Zion shall reign and rule in the immortal state, he loving his subjects, and they ascribing praise to him, the faithful ministers of Jesus Christ who have labored, and toiled, and spent their strength in his cause, will see the fruits of their labors, and this will be the especial bond of union between them and those saved by their labors. In this sense they will reign. The great work of Jesus Christ constitutes the highest grade of happiness. And all that labor in the cause, whether in the ministry, or in any capacity, will have their reward in the kingdom of God. Those that labor and suffer with the Lord here, will reign with him hereafter.

But how are you talkers coming out?—Men and women who are all talk and no work?—You that have these talents dwindled down to mean simply talk—and make the bleeding cross of my Master mean simply a little talk?—and the tithes we are to bring into the Lord's storehouse, only a little talk? My dear friends, this is a very cheap kind of religion. You may think, some of you, that it will carry you to the city of God, and give you access to the tree of life, and a part in the inheritance of the saints. But this that consists only in a little talk, is a very cheap kind of religion. It will not stand the burning test of the Judgment. Where will you find in the word of God, that simply because you have made a good deal of talk, you are to be saved? And where is it represented that any one is sent into outer darkness because they were destitute of talk? I know the Scriptures abound in declarations setting forth the evils of bad talk. By our words we are to be justified, and by our words to be condemned. But nowhere in the Scriptures is it taught that our salvation depends upon a great amount of talk, and that the reward is to be given to those who talk much and well. The doers are rewarded in the end.

The Christian world is cursed with this cheap kind of religion. A number of years since, a Methodist minister preached a very good discourse upon the subject of Methodism, setting forth its blessings, and the good it had accomplished. He then gave liberty to those present to make remarks upon the subject. One after another arose and told what Methodism had done for them. Finally one man, after enumerating what Methodism had done for him, said, "I recommend Methodism to you in the next place because it is the cheapest religion in the world. I have been a Methodist for five years, and it has cost me only twenty-five cents!" This man could talk well. He was fluent in talk. And if talking was improving his talents, and bearing his cross, and if the bringing in of his tithes and offerings was a little talk, how that man could open the windows of Heaven and bring down the blessing!

The white robes to be given to the saints, are robes of righteousness, or right doing. And these are the only ascension robes Adventists put on in 1844. The only ascension robes approved by them, are such as are represented in the Scriptures by white linen, white and clean. After all, I do believe in ascension robes, not literal, but the preparation necessary to meet the Lord, and go up to dwell with him, fitly represented by the white linen. And this white linen is made up of faith and works. A garment all of faith, would be sleazy stuff. And on the other hand, a garment of works merely, would be no better. But in that garment that will make us fit to stand when Jesus comes, the warp is faith in Jesus Christ, and good works are

the woof. Faith, Bible faith, is the warp, and a life of good works, working in your Master's vineyard where he calls you, is the woof. You will find this cloth to stand the test of the coming day. God grant that we may have such ascension robes.

And there is work enough for us all to do. We are naturally selfish, naturally work for ourselves, thinking only of ourselves. Such are the most unhappy people in the world. The most wretched people in the world are those who think only of themselves. And the great mistake in entering upon manhood and womanhood, and the responsibilities of this life, is, that young men and young women start out in the pursuit of happiness simply and solely to make themselves happy. Some think to make themselves happy by obtaining wealth, others accomplishments. All are in pursuit of happiness. Away goes that young man, thinking to make himself happy in the acquisition of wealth. He gets money, loves money, and thinks only of that poor miser he buttons up in a coat. He gains his object, but is he happy? Such persons are generally the most unhappy. The man has fine buildings, good grounds, and money in the bank, and mortgages and deeds of property. He has all he wants. He has been in the pursuit of happiness, reaching out for himself. He reaches what he has longed for, and thought that when he obtained it he would certainly be happy. But you take up the morning papers, and read that he has committed suicide. What is the matter? Why, he had gone simply in the pursuit of happiness. That orphan he could not stop to assist. That widow he has taken advantage of. Money, money, self, self, were in all his thoughts. He had pursued this course until every benevolent feeling of his soul had withered. He found himself in possession of property, but with energies gone, and life wasted, he committed suicide.

And so it is with those who follow amusements and fashion for happiness. They soon find themselves growing old and homely. What terrible feelings rush upon them! And they spend the remainder of their brief life in remorse.

Now, had they started out on the working principle, how much better would they have enjoyed life. All should go in search of duty. They should inquire, What can I do? What does God require of me? Their duty to humanity requires them to cherish every benevolent feeling of the heart and mind, and go to work something on the plan our Lord did when he found the race in ruin, left Heaven to come down and save them. There is work enough to do. There is misery enough all around you to be relieved. There are those you can help. How much there is for all to do. Will you not go in search of duty? Go to work as your Master did. Bend everything to this point, and you can do something.

Is Christ to enter into joy in the future reign? You may enter into joy with him. You may participate with him in that joy. Has he done everything for us, and has he ever before him the joy of his work? You may do something, and have ever before you the reward of your labor.

Why is there so much moral darkness and gloom everywhere? It is because there is so little love for doing good. The result of this selfishness is wretchedness and remorse. The pall of moral darkness has settled down upon a stingy, selfish world.

But, my friends, the joy of Heaven will consist in the happy reflections of having done others good. And let us have this happy Heaven commence here. We want to be able to make a good splice of this world on to the next. Unless you are careful, some of you will make a very poor splice. Do not think of living for yourselves here, and then making a good splice on to the next world. But learn the spirit of benevolence. Incorporate into your lives that feeling of benevolence that moved the great heart of Christ to come down into this world to die for us. Have faith and good works. And then in the time of the final summing up, in the time of the final reward, when the saints will gather home to reap the everlasting reward, in the language of the text it will be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Amen.

THE SECOND COMING OF CHRIST.

"SEARCH the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."—Christ.

The prophecies "came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—Paul.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—Paul.

Thus we see that the Scriptures were all written for our learning, for the rule of our faith, and the guide of our life, and that it is our duty to study all of them. In them God has revealed to us his divine attributes, holiness, wisdom, justice, and goodness, and his great plan of grace through faith in his dear Son.

In the Scriptures we see a perfect chain of events from the creation to the end of time, given by the holy prophets, our Saviour, and his inspired apostles, which has been spoken by them since the world began. Most of these events have been fulfilled, and have become matters of history.

The prophecies of the Old Testament in regard to the first coming of our Saviour, his birth, life, death, resurrection, and ascension, have been fulfilled to the letter, as recorded by the four evangelists, and attested by those who were eye witnesses. And the prophecies in regard to his personal second coming, are full as plain and sure as those of his first coming. Most all in regard to his second coming are already fulfilled. And those who study the prophecies, and observe the signs of the times, can but be sure that it is near, even at the doors. And as all Israel were in expectation at the first coming of Jesus, so all Christians now should be looking for, waiting for, and hastening unto, his second coming, and the great events which are to attend the same, as revealed in the word of God.

What if those who have advocated this doctrine have made mistakes, have made great mistakes, in the time, and in every part of it? Put it at the worst. "Let God be true and every man a liar." Still it stands in the inspired word of God, irrevocably decreed, and not one jot or tittle can fail till all is fulfilled. It is so plain that he that runs may read, and none need err therein. This doctrine was for all time, but especially for us upon whom the ends of time have come. It was taught by all the holy prophets, by our Saviour, and all the inspired apostles. Even as early as the days of the seventh from Adam was the doctrine of Christ's second advent distinctly taught. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints to execute judgment upon all."—Jude.

Peter, speaking of that great day for which all days were made, in which the heavens shall be on fire, and all things earthly shall be dissolved, says, "Be diligent, that ye may be found of him in peace." Shall not we heed the exhortation? May God help.

This day is said to come upon all the world as a thief in the night. But the apostle says, "But ye, brethren, are not in darkness that that day should overtake you as a thief." They were to know these things, were to be watching for, looking for, hasting to be ready for, and loving, his appearing, for then they would ever be with the Lord.

Many seem to think this doctrine is not in the Bible, or that it has become obsolete, or it is an invention of men. Christ says, "Nevertheless, when the Son of Man cometh shall he find faith on the earth? Is this not the case now? Is not faith very small and weak, especially in Christ's coming? Do we not resemble the foolish virgins? and is not this a sign of the times? Oh! that I could write, that I could talk, I would give book, chapter, and verse, and show that this is a prominent doctrine of the Bible, and all important for us upon whom the ends of the world are come.

JOHN WHITE.

Battle Creek, Feb. 22, 1869.

It should be among Christians as among lute-strings; when one is touched the others tremble.

REPORT FOR REVIEW.

SINCE my last report, I have labored as follows: At Deer Creek, Jan. 2 and 8. We had good meetings on this Monthly Occasion. The snow had fallen sixteen inches deep, so it was almost impossible for our brethren, who lived at a distance, to get out; yet the vacancies were made up by persons not of our faith living near, and the attendance was good. Some who had been on the background came back with good confessions to the church and also to their families. May God keep them in future in the path of righteousness. Bro. and Sr. Lindsey attended these meetings, and assisted in preaching the word.

I spent the three following Sabbaths with some branches of the Allegany Co. church, near Wellsville. We had some good meetings, but Satan has tried hard to overthrow the good work so thoroughly begun when Bro. and Sr. White were here. I greatly fear for some who saw their duty, but were kept back by influence. If they wait until their light becomes darkness, how great will be that darkness.

I started for Wyoming Co., the 24th, but the snow was so drifted, and it was so blustering and cold, I did not reach Arcada until the 26th. There I found a pilgrim's home at the house of Bro. A. B. Dibble. Bro. Dibble has long lived in the vicinity of Arcada, and the people all seem to have confidence in him as a Christian, notwithstanding he has such different views from some of them. I gave four discourses in Arcada, and one near Java, where Sr. Jones, one of the lonely ones, lives. A Bro. Reynolds living at Arcada, has embraced the Sabbath, and most of the doctrines held by S. D. Adventists. He has commenced publicly advocating the truths of the Bible. I gave him as good advice as I could, realizing his success would depend upon his humility and consecration to God. May God keep and guide him into all the ways of righteousness and duty.

I gave eleven discourses at Sandusky, three miles from Arcada, where Bro. Reynolds had held several meetings. The last two or three evenings, the congregation increased rapidly. I had promised to come to this place before going there, with Bro. J. W. Raymond, and help him about commencing meetings here. I left with the hope of going back soon, also hoping that Bro. Raymond would be able to keep up the interest. On reaching home, I found Bro. Raymond was waiting to have me assist in commencing labor in this place.

We have held four meetings, and think the people are somewhat interested to hear. I am at the house of a Bro. Shirleys, where I find a quiet pilgrim's home. God has been leading this family, and several others, into Bible truth. My prayer is, that they may see all the light that now shines on the pathway of the waiting ones. I saw at Sandusky that Christ had not forsaken those who preach the word. The morning I left, one came forward for prayers. It was the lady of the house where I stopped. She said she had not slept during the night on account of her condition as a sinner. We prayed for her, and pointed her to Christ. Others felt deeply, but did not get strength to express it.

I feel the need of a deeper work in my own heart, that I may be able to help others. I will get all upon the altar. Yours striving for victory.

N. FULLER.

Woodhull, N. Y., Feb. 16, 1869.

PRAYING AND GIVING.—A minister writes: In obtaining subscriptions for a benevolent purpose, I called upon a gentleman, in one of our largest cities, who generously contributed to the object. Before leaving I said to him, "How much, think you, will such an individual subscribe?" "I don't know," said he, "but could you hear that man pray, you would think that he would give you all he is worth." So I called upon him; but to my surprise, he would not contribute. As I was about to take my leave, I said to him, "As I came to your house, I asked an individual what you would probably give? 'I don't know,' said he, 'but could you hear that man pray, you would think he would give you all he is worth.'" The man's head dropped, tears gushed from his eyes, he took out his pocket-book and gave me seventy-five dollars.—*Methodist*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 2, 1869.

URIAH SMITH, EDITOR.

THOUGHTS ON THE BOOK OF DANIEL.

CHAPTER II, VERSE 39. (CONTINUED.)

WHEN Darius fell, Alexander saw the field cleared of his last formidable foe. Thenceforward he could spend his time in his own manner, now in the enjoyment of rest and pleasure, and again in the prosecution of some minor conquest. He entered upon a pompous campaign into India, because according to Grecian fable, Bacchus and Hercules, two sons of Jupiter, whose son he also claimed to be, had done the same. He conquered all that there was any necessity for conquering, and then is said to have wept that he had not another world to conquer. For what? That he might do good to his fellow men, bless and elevate the race, and ameliorate their woes? No; but to gratify his own insatiable thirst for power, and to pander to his ungovernable lusts. With contemptible arrogance he claimed for himself divine honors. He gave up conquered cities freely and unprovoked, to the absolute mercy of his bloodthirsty and licentious soldiery. He himself often murdered his own friends and favorites in his drunken frenzies. He sought out the vilest persons for the gratification of his lust. At the instigation of a dissolute and drunken woman, he, with a company of his courtiers, all in a state of beastly intoxication, sallied out, torch in hand, and fired the city and palace of Persepolis, one of the finest palaces in the world. He encouraged such excessive drinking among his followers, that on one occasion twenty of them together died as the result of their carousal. At length he, having sat through one long drinking spree, was immediately invited to another, when, after drinking to each of the twenty guests present, he twice drank full, says history, incredible as it may seem, the Herculean cup containing six of our quarts. He thereupon fell down, seized with a violent fever, of which in a few days after he died, in the very prime of life, aged 33.

Such was Alexander, who is ridiculously called "the great." If vice and cruelty, and vain glory, and love of power, and thirst for blood, constitute greatness, he was great; if otherwise, he was a monster, the more monstrous because his powers of mind, some of which he possessed to a remarkable degree, were prostituted to unholy ends. But he was an agent in the hands of God in the fulfillment of his word; and when that work was accomplished, he was cast away as the vile and loathsome thing that he was.

The progress of the Grecian empire we need not stop to trace here, since its distinguishing features will claim notice under other prophecies. Daniel thus continues in his interpretation of the great image:

VERSE 40. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

Thus far in this prophecy there is a general agreement. That Babylon, Medo-Persia, and Grecia, are represented respectively by the head of gold, the breast and arms of silver, and the sides of brass, is acknowledged by all. But with just as little ground for diversity of views, there is still a difference of opinion as to what answers to the fourth division of the great image, the legs of iron. But we have only to inquire, What kingdom did succeed Grecia in the empire of the world? And the testimony of history is full and explicit on this point. One kingdom did this, and one only; and that was Rome. It conquered Grecia; it subdued all things; like iron it broke in pieces and bruised. Gibbon, though perhaps unconscious of the fact, used the very figure of the prophecy, when describing this empire. He says:—

"The arms of the Republic, sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or

brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome." At the time of the Christian era this empire took in the whole south of Europe, France, England, the greater part of Netherland, Switzerland, and the south of Germany, Hungary, Turkey, and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, may Gibbon add: "The empire of the Romans filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

It will be noticed that at first the kingdom is described unqualifiedly as strong as iron. And this was the period of its strength, during which it has been likened to a mighty Colossus bestriding the nations, conquering everything, and giving laws to the world. But this was not to continue.

(To be continued.)

S. D. BAPTIST PASTORS.

EDITOR ADVENT REVIEW AND SABBATH HERALD,
Dear Sir: R. F. Cottrell, in your issue of Feb. 9, in an article under the heading "Sacred Nations, No. 2," says:

"I venture the opinion, however, that S. D. Baptists, who have stood one commandment in advance of others, have erred less in restricting their communion to Sabbath-keepers, than they have in their ministers' taking the pastoral charge of Sabbath-breaking churches, where their lips were sealed, year in and year out, to the preaching of the claims of God's moral law."

In the above statement I cannot but think Bro. C. is mistaken in the material fact named, as in a church connection with the people named of over forty years' continuance, more than thirty-five years of which have been spent in the ministry, and a personal acquaintance extending over almost the entire denomination, I have never known an instance in which one of our ministers has taken the "pastoral charge" of a "Sabbath-breaking church." If instances of this kind have occurred, they certainly have been few indeed.

Fraternally yours.

N. V. HULL.

Alfred Center, N. Y., Feb. 12, 1869.

REMARKS. As Bro. Cottrell specified no locality to which his statements applied, he may have had reference to S. D. Baptist pastors in England, with whom, in years past, the evil of which he speaks was notoriously conspicuous. But the same mail which brought Bro. Hull's communication, brought the *Sabbath Recorder* of Feb. 18, 1869, in which is an article very nearly, at least, sustaining Bro. Cottrell in his statements. A correspondent writing concerning religious matters in Hopkinton City, R. I., says:—

"Within the limits of the city proper, there are two churches—a First-day and a Seventh-day Baptist church—the former, according to its last annual associational minutes, numbering seventy-five members, and the latter, one hundred and thirty-eight members. The first-day church was constituted in 1834, and the Seventh-day church in 1835. The most friendly Christian relation now exists between the two churches. The pastor of the Seventh-day church supplies the pulpit of the first-day church, which arrangement is expected to continue the ensuing year. This arrangement tends much to promote the Christian union which ever ought to exist between all Christian churches."

OBJECTIONS AND CONTRADICTIONS.

SKETCHES think they find contradictions in the Bible. But upon examination it is found that one-half of the contradictions are in their own head and the other half only in the Bible; i. e., they have certain notions fixed in their minds as Bible teaching, and find something in the Bible which contradicts these preconceived and false ideas, and they come at once to the conclusion that the Bible teaches two opposing and irreconcilable doctrines.

Professed skeptics and open infidels are not the only ones who find difficulties in believing clearly revealed Bible truths. Christians have their unfounded notions established in their minds as revealed truth, which stand right in the way of their believing the most plain and demonstrated truths of revelation.

I have greatly wondered how it was that when we teach the change in the ministration of our High Priest from the holy to the most holy place to cleanse the sanctuary, that is, to blot out the sins of his people, thus judging them worthy of eternal life and deciding to give them a part in the first resurrection, I say, I have wondered how it was that we were represented as teaching that probation closed in 1844; especially as we always exhort the people to close with the offers of mercy while we have a Priest in the sanctuary, before he shall finish his intercessions at the mercy-seat, and come to reward men according as their works shall be.

But the objection has just come to me clothed in such language as to give me the clue. The objector said he could not believe that Jesus had already left the mediatorial seat and come to judgment. Ah! that is an expression I have often heard—"left the mediatorial seat and come to judgment"—but what does it mean? and who is the author of it? It is a human phrase, and we may attach a scriptural or an unscriptural idea to it. If we mean that Christ leaves his mediatorial office when he comes to execute the judgment by giving to every man according as his work shall be, our views are in harmony with the Scriptures. But if we mean that he leaves his mediatorial office and comes to sit in judgment, bringing before his tribunal those whose sins were blotted out while he was a Priest, (and at no other time can their sins be blotted out,) the idea is not only unscriptural, but unreasonable and absurd.

And this is the way men are prepared to object to, and reject truth. It does not harmonize with some notion they have imbibed, which, though unscriptural and unreasonable, is as sacred to them as law and gospel; and instead of correcting their thoughts and bringing them to harmonize with reason and revealed truth, they reject the truth.

Judgment is given to the saints of the Most High, and then the time comes that they possess the kingdom. Dan. vii, 22. The saints are rewarded with immortality, in a moment, in the twinkling of an eye, at the coming of Christ, the last trump, and their resurrection from the grave. Therefore they have been judged worthy of eternal life before this event. And when was this? When Jesus, as their mediator, finished the work of the atonement in their behalf by blotting out their sins and confessing their names before his Father in the temple of God in Heaven, their names, their sins, their repentance, their faith, and the righteous acts of their lives, were brought in review before God, and they were acquitted. Their sins were forever removed, never to be remembered against them. Do not talk of judging them after that. Nothing remains but to give them their reward.

But from their own false ideas men infer that we teach that Christ has left the mediatorial office, consequently that probation is closed, and they are so filled with this that they cannot hear us when we plead with them to come to Christ for pardon and reconciliation while he still pleads for all that come to God through him, and before the irrevocable decree shall go forth, He that is filthy let him be filthy still. So it is; but, thank God, some will hear.

R. F. COTTRELL.

QUESTIONS.

DEAR BROTHER: I should feel greatly obliged if you would inform me through the *Review* at your earliest convenience,

1. Whether the Christians of the Greek Church in Russia keep the seventh-day Sabbath or the first-day; also the Armenian churches of Asia?

2. What certainty is there that the true *Anno Domini* 1848, has come yet? Or what evidence have we that our present *Anno Domini* is any where near correct since it was not till 527 A. D. that computation by A. U. C. terminated, and that by A. D. commenced?

3. Ought not the ensuing year to be 1873, according to Usher's Chronology of the Bible?

Yours faithfully,

INNER LAMB.

REPLIES.—1. The Greek church in Russia does not observe the Sabbath. In fact the Greek Catholic church is not essentially unlike the Roman Catholic church. The schism between the two great bodies was not fully accomplished till about the middle of the

eleventh century. The Greek church rejects the authority of the Pope, but cherishes nearly all the errors of the Romanists. There are, however, numerous bodies of dissenters in Russia, several of whom are said to expect the speedy advent of Christ. There is one sect called Seleznevtshini who observe the seventh day. "There are many of them about Yula, on the river Kuma, and in other provinces, and they are very numerous in Poland and Turkey." But the historian declares that they have left the Christian faith and united with the Jews in rejecting the Messiah and the gospel. If this very charge were not so often made against ourselves, I should have more faith that it is correct. I suspect it to be a slander caused by their observance of the Bible Sabbath. I hope to gain further information respecting this body of people. My statement is drawn from a work entitled, *The Present State of the Greek Church*, by Robert Pinkerton.

2. There is no dispute relative to the birth of Christ involving more than six years. Rather it may be said that writers on chronology are agreed that Christ was born four years before the commencement of our A. D. The question of the age of the world at the birth of Christ is the subject of much dispute. But there is no dispute relative to the reckoning of time since Christ. The birth of Christ being fixed at four years before the year which is termed A. D. 1, no confusion is occasioned in the chronology. For the years designated B. C. and A. D. are adjusted to each other by means of what is called the Julian Period. This is a period of 7980 years. The year which we call A. D. 1, is ascertained beyond all dispute to be the year of the Julian Period 4714. Though Christ was born four years earlier, yet the year from which we have so long reckoned being clearly determined by the Julian Period, all confusion and inaccuracy is avoided.

Relative to the determination of chronology, Sylvester Bliss, author of the "Analysis of Sacred Chronology," thus speaks:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downward we have the undisputed Canon of Ptolemy, and the undoubted era of Nabonassar extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of 70 weeks is fixed. This Canon places the seventh year of Artaxerxes in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses."

It is not difficult to adjust the years of the Christian era to the years of the era A. U. C., i. e., the years of the age of Rome. See Bliss's Sacred Chronology.

3. The chronology of Usher does not differ from that of other learned men relative to the Christian era. They are agreed that this is the year 1869 from the year fixed as A. D. 1. They are also substantially agreed that Christ was born about four years before the year designated as A. D. 1.

J. N. ANDREWS.

THE LAW TILL JOHN.

"The Law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke xvi, 16.

This passage is often quoted by those who say the law is abolished. They claim that it supports their position. The law was until John; then of course, say they, it ceased there. Since that time we have the gospel. But let us look at this a little more closely.

Not only the law, but also the prophets are mentioned as being until John. If the law ceased at John then the prophets also ceased there by the same rule;—the law and the prophets were until John. If this position be true then there should be no prophets after John. But there were prophets this side of John. He was beheaded by Herod long before the crucifixion of Christ; so Christ lived after the time of John. But Jesus was a prophet, Luke xxiv, 19; Acts iii, 22. When Jesus "ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he

gave some, apostles; and some, prophets; and some, evangelists," &c. Paul again says, that God has set prophets in the church, 1 Cor. xii, 28. Here we find prophets set in the church by the express appointment of God, not only after the time of John, but after the ascension of Jesus. Here in A. D. 41-44, we find the prophets exercising their gift in the church, Acts xi, 27, 28. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cæsar." So we might refer to others who were prophets after John. So it is certain that it does not mean that the prophets were to cease at John. Nor can it mean that the prophecies were to cease at John; for the prophecies of Isaiah, Daniel, &c., are yet fulfilling and to be fulfilled. No one will claim that the prophecies ceased at John. They are still as good as ever. Now we will look at the term law. Did it cease at John? Then it certainly was not abolished at the cross, for John was killed long before Jesus died. Those who claim the law abolished always point to the cross as the time when, and the place where, it was done. But then it could not have ceased at John. Here our friends again get into difficulty. So we conclude that their position is not a correct one.

Then what is the meaning of the passage? The parallel one in Matt. xi, 13, may help us to get the meaning of this one. It reads thus: "For all the prophets and the law prophesied until John." Here we get the idea,—they prophesied or taught till John. They were the only means of teaching the people till John came; "since that time," says Jesus in our text, "the kingdom of God is preached." That is, the law and the prophets were preached then, but now we have all the light of the gospel. This appears to be the meaning. It will be noticed in the text that the word "were" is a supplied word. The connection plainly shows that the words, *were preached*, are the ones that should be supplied instead of the simple word "*were*." Then it would read thus: "The law and the prophets were preached until John; since that time the kingdom of God is preached."

This relieves the text of all difficulty, and makes the meaning plain. In no case can it be fairly made to teach the abolition of the law at John.

D. M. CANRIGHT.

SUNDAY-KEEPING CONFIRMS MEN IN INFIDELITY.

THE *Radical* for January, 1869, has another article in which the inconsistencies of Sunday-keeping and infant baptism are most clearly and pointedly set forth. Whatever aim the *Radical* may have in thus holding up the weaknesses of "orthodoxy," its criticisms are just, and we repeat them, that those who are thus professing one thing and doing another may be led to see how untruthful and harmful their position is, and be led to accept the whole truth. There can be no doubt but that such glaring inconsistencies are provocative of infidelity, and stand in the way of true reform. The *Radical* says:

"In theory, the organs of orthodoxy deny the validity of tradition as an authoritative rule, and insist that Scripture is the only rule, and the sufficient rule, for the guidance of life, and that all Scripture is alike inspired. What we have now to inquire is, Does the practice of these professors correspond with their theory? Do they always obey the teaching of inspiration? Do they never follow tradition in preference? I ask, then, Are the creeds and customs of the orthodox church taken wholly from the Bible? Do they fairly represent that book, and represent it without addition, or diminution, or variation?" . . .

"The Bible, in commanding the observance of a weekly Sabbath, expressly specifies the seventh day of the week, Saturday, as the time for that observance, and rest from all labor as the manner of it." . . .

"Our orthodox people lay great stress on the keeping of a Sabbath, but they choose a different day for it from that which their inspired Bible commands. On Saturday, the only day specified in that book for a weekly Sabbath, they follow, without scruple, their accustomed labor and business, not 'remembering that day for the appointed duty of rest,' not hallowing it, not regarding it at all. The tradition of their church (an authority which they vehemently deprecate in the

Romish church) has taken the liberty to substitute another day (Sunday) for the commanded one, and they take the liberty to observe this substitute in a manner materially different from that scripturally enjoined in the "fourth commandment." . . .

"Take another instance: If any scriptural direction respecting water baptism is plain, it is that *believers*, and *only* believers, are the proper subjects of it. But our orthodox ministers and people insist upon applying this rite to infants, regardless of the fact that they do not believe, and that they are incapable of belief. They thus disregard one of the express stipulations of their infallibly inspired Scriptures."

Such deviations from plain scriptural teachings are worthy of severe criticism, even though made by good men. Indeed, the evil is greater in proportion to the positions occupied by the transgressors. It is true, that many of the people who practice these things are thoroughly honest, and follow their leaders with implicit confidence. But the leaders are not, or ought not to be, ignorant as to what is truth. That they are not ignorant, is shown by the ingenious sophistries and untiring efforts which they put forth in trying to evade the truth, and sustain their cherished positions. Self-interest, in many ways, urges them to hold on to the popular practices and theories; this they do, and drown the warnings of truth in new efforts to uphold error; or, which is perhaps more common, seek to compromise the case with God by doing something else. Thus they trample on his law one day, and then eloquently plead with sinners to obey it the next. Many times these same leaders see and feel the force of their inconsistencies, and shut out all light, "lest their deeds be reproved." Few of the orthodox churches will allow any one to present the claims of the Bible Sabbath in their houses of worship. They fear the effect of the agitation. The leaders are afraid, if the light comes to the people. I suppose such leaders mean to be good men. They are good men in many respects, and so are the "New England Infidels" and "German Rationalists," whose no-Sabbathism, orthodox men so loudly decry. The truth is, no-Sabbathism is the fruitage of the popular theories. Rome planted it, and modern orthodoxy, led by Puritanism, sought to uphold the evil by the false theory of a change of the day. This theory is threadbare, and shows the old warp of evil; and now the church is appealing to the civil arm to take away its dire effects, while they still cling to the fabric. It is like a frightened boy running from his own shadow, which leaps when he leaps, and stares at him when he stops. Sunday-keepers are frightened at their own child, nevertheless, it will not leave their door.

Brethren, we pray you accept God's law in its plain statements, and get upon the rock of truth—"The seventh day is the Sabbath of the Lord thy God." There can be no true Sabbath reform on any other platform. The Anglo-American Sabbath is an ecclesiastico-civil institution, man-made, and almost powerless for good. It grows weaker every day. It must fall, if there be any truth in the logic of events, or the warnings of history. Brethren, give it up before it sinks you, and the best interests of the church. The truth will triumph, but not upon false pleas, nor by the power of legislators and rulers. Victory comes at last to the right, not to the many.—A. H. LEWIS, in *Sabbath Recorder*.

WHAT DOES IT MEAN?

"THERE shall be earthquakes in divers places." Matt. xxiv, 7.

"The sea and the waves roaring." Luke xxi, 25.

"Fearful sights and great signs shall there be from heaven." Luke xxi, 11.

The attention of the world is being forced to the contemplation of very startling phenomena, of late, in the shape of earthquakes, tidal waves, etc. Disturbances of the earth, and of the tides of the sea, and of the course of nature, on an unprecedented scale, have been the subject of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record. They have been experienced at short intervals during the past two years, and especially the last four or five months. It is also believed, by those most

knowing on the subject, that the last of this cluster of gigantic commotions has not yet been felt. Later and fuller details are continually increasing, and command an unusual degree of interest among scientific men.

A secular paper remarks:

"In both hemispheres, but especially on this continent, and among the adjacent islands, these visitations of tornadoes, floods, and earthquakes, with their tidal waves, and fissures emitting gas, fire, smoke, steam, and boiling water, are becoming alarmingly frequent. Last autumn they had them all in high revelry at St. Thomas and the neighboring islands, and such terrific hurricanes of rattling hail along the southern frontier of Texas as was never known there before, back to the first occupation of the country by the Spaniards. This year the line of operations of these celestial and subterranean phenomena appears to be (with the recurrence of the meteors) along the Pacific side of the continent, and may be traced to the late disastrous convulsions of the dry land and the sea along the western coast of south America. Violent storms follow in the track of earthquakes, and such storms doubtless result from the derangement of the atmospheric equilibrium by the disturbing gases and electrical forces arising from subterranean outbreaks."

The first of this great, and most recent, series of convulsions, so far as our intelligence now extends, occurred in the Sandwich Island, eleven days before the terrible disaster in Peru. Violent shocks were felt in different parts of the group from the 2d to the 9th of August, accompanied with heavy storms of thunder and lightning. The western coast of South America was devastated by awful earthquakes from the 13th to the 15th of August, and at the same time the shocks were felt again in the Sandwich Island, though less severely than before. On the 17th there were shocks in New Zealand. About the middle of September shocks were felt by vessels in the Eastern Pacific. On or about the 1st of October they were experienced again in the Sandwich Islands. In California they were felt from the 21st to the 25th, with considerable severity, and were repeated slightly up to the 6th of November. On the 23d of October we hear of earthquakes in Ireland. On the 4th of November there was one at Vancouver Island.

The shocks have followed no particular direction, and been confined to no particular quarter of the earth. Beginning in the middle of the Pacific Ocean, they seem to have affected all its eastern shores and its southern and western islands, and, skipping the whole breadth of the North American Continent and the Atlantic Ocean, to have broken out in Ireland. We may yet learn that the remoter countries of Asia have likewise been shaken.

The tidal waves, which have accompanied all the most serious of these convulsions, are peculiarly interesting subjects of study. It has been remarked, as an evidence of the rapidity with which they travel, that they reached the California coast as early as the morning of the 14th of August, having moved over the distance of four thousand miles in a little more than fourteen hours. But it now appears that their speed is even greater than this, for they were felt in the Sandwich Islands, nearly an equal distance, on the evening of the 13th, only four hours after the earthquake in Peru, lasting through the night, and obtaining their greater force the next morning, almost simultaneously with their appearance on the opposite California coast. This would give them the velocity of about a thousand miles an hour.

A great tidal wave fell upon Hawaii, one of the Sandwich Islands, on the 15th of October, destroying a great many houses and other property.

Some of the terribleness of these tidal disturbances may be better understood from the letters of eye-witnesses and sufferers. The British Vice-Consul at Arica, exclaims:

"Gracious God, what a sight! I saw all the vessels in the bay carried out irresistibly to sea (anchors and chains were as packthread), probably with a speed of ten miles an hour. In a few minutes the great outward current stopped, stemmed by a mighty rising wave, I should judge about fifty feet high, which came in with an awful rush, carrying all before it in its ter-

rible majesty, bringing the whole of the shipping with it, sometimes turning in circles, as if striving to elude their fate."

A writer from Lima, says:

"I saw the whole surface of the sea rise, as if a mountain side, actually standing up. Another shock, accompanied with a fearful roar, now took place. I called to my companions to run for their lives on to the Pampa. Too late! With a horrid crash the sea was on us, and at one sweep—one terrible sweep—dashed what was Iquique on to the Pampa. I lost my companions, and in an instant was fighting with the dark water. The mighty wave surged, and roared, and leaped. The cries of human beings and animals were dreadful."

The New York Sun, of November 19, expresses itself thus:

"Such a universal pother in the bowels of the planet was never known before in human experience. Wicked men of science have, it is true, been profane enough to say that the primeval hell beneath earth's ribs was fast cooling, when it wasn't; and this may have led to the late demonstrations, although one is sorry to attribute vindictive feelings to so august, wise, and venerable a body astronomic."

"Certain it is that a great rebellion has taken place for some cause or other, and that the earth has been shaken from center to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. *Ætna*, and *Vesuvius*, and *Hecla*—that petty toy of the Icelanders—are henceforth to be set down as among the prettiest fireworks of the creation, and have been completely shorn of what used to be considered their grandeur and sublimity, by the tremendous rock-rendings, and oceanic fires, which have made the Pacific islands so famous and so terrible. All over the globe, as by a general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death. *Vesuvius* and the Tahitian volcanoes roared to each other at the same moment in voices of primeval thunder, across the immeasurable brine, which writhed with a new and unheard-of agony, wrecking great ships in its wrath, and swallowing their ruins like so many grains of sand."

On the 8th of December a fresh eruption of *Ætna* broke out. The mountain became enveloped in smoke, and exploded at times with deafening detonations. The streams of lava swept over the surrounding country, and the ashes from the crater were blown into the streets of Messina.

On the 12th of December, the ship *Isaac Jans*, from Port Townsend, when a few days out from *Acapulco*, encountered three fearful tidal waves, filling all aboard with consternation. If the ship had not been with her head on, she would undoubtedly have foundered. Like accounts are multiplying upon us with almost every foreign mail.

Now, it is but natural, right, and wise, for intelligent and thinking men to inquire into the meaning of all these commotions in earth, air, and sea. They furnish a vast subject for science, and also for the theologian, and Christian. There is particularly one relation of these things which no man, with the Bible in his hand, should overlook; and that is, that THEY HAVE BEEN PREDICTED by the inspired writers, and by the Lord Jesus himself, again and again, AS THE FORERUNNERS OF THE DAY OF JUDGMENT. People may laugh and sneer as they please, but *God hath spoken on the subject*; spoken plainly, spoken repeatedly, and given the assurance that these are the signs by which we are to know that the end of this age is near at hand.

"Earthquakes in divers places," "the sea and the waves roaring," along with other marvelous coincidences, are unmistakably described in the Scriptures as God's warnings of the nearing day of his coming to judge the earth. Nothing can well be more positive and definite than that fearful irregularities in the realm of nature are to herald the "day of the Lord;" and that Christ's coming will transpire in a time specially marked by startling occurrences. Nor does it alter the nature of the case, to allege that there have been earthquakes, storms and commotions

of the sea and sky in other ages, or that they may be accounted for on natural principles. God knew what Nature is, and by what laws she is governed, when he pointed to manifestations in her economy for indications of the fulfillment of his purposes. And when, as now, the most intelligent investigators and observers, by figures and dates of history, prove to us that "these upheavings of the earth are greatly increasing in number and violence," and assuming a character of universality and terribleness never known to have been heretofore, there certainly is just reason to begin to conclude, that he who made these predictions knew something about them, and that the great events with which he has connected them as the harbingers, are really not far off.

The day, the month, the year, we may not know; but the signs we may know, and see, and feel. And "when these things begin to come to pass," the commandment of the Saviour to his people is, that they draw from them certain conclusions, and "know that the kingdom of God is nigh at hand." Luke xxi, 31.

"And yet," writes one of our correspondents, "the great mass of mankind are utterly regardless of all the solemn warnings which these upheavings of the earth are thundering into our ears. There are scoffers who mockingly exclaim, 'Where is the promise of his coming, for all things continue as they were from the beginning?' The church abounds with evil servants, who say in their hearts, My Lord delayeth his coming, and are smiting their fellow-servants, and are eating and drinking with the drunken. Learned doctors acknowledge the frequency and terribleness of these visitations of God, yet refer to them as capital jokes, and fit subjects for witicism. Many mockingly allude to 'the shaky condition of the globe,' and make light of these awfully solemn things. Though the Saviour has given it as a sign of his advent, that 'there shall be earthquakes in divers places,' and even secular men, caring but little for what Christ in his word has said, are being moved by what is occurring, yet there are those who call themselves Christians, who can close their eyes, and pass it all as a matter of unmeaning merriment. Alas! Alas!"

"But whatever careless and worldly-minded Christians may say, and do, in regard to these mysterious doings of God, if we love the Lord Jesus Christ, and desire his coming, and believe that he has given us any sign by which to know that his coming is near, these late terrible 'earthquakes in divers places,' must be viewed as signs that the day is at hand. Blessed also is he that will regard them as the noise of the chariot wheels of the coming King. Our duty is, to watch and pray, knowing that soon he that has promised to come, will come, and will not tarry. For he will surely come. He has promised to come. God has said that he will come. Angels have come from Heaven to give assurance that he will come. The Holy Ghost in the hearts of prophets and apostles has taught that he will come. And everything in and around us augurs that his coming is near. Let men take warning, and be prepared to meet their God."—*Prophetic Times*.

MEETINGS IN WISCONSIN.

At the date of my last report I was on my way to the Quarterly Meeting at Sand Prairie. It was truly a great privilege to me to meet with this church, as it had been about three years since I had met with them. They have built a meeting-house since that time, which made our meetings much more pleasant than formerly. We had a good meeting. Many of the neighbors came out and seemed much interested to hear the word. In the business session first-day morning, the brethren re-organized their s. b. book, raising their figures to over \$100 for the year 1869, over \$50 above last year.

I continued meetings till Wednesday evening, and there seemed to be such a growing interest, that I decided to protract this meeting two weeks, and gave notice to that effect. So on Thursday, Bro. Atkerson kindly took his team and carried me twenty-five miles to the Sugar Grove appointment in Vernon county, instead of Crawford county as I supposed it was when I made the appointment. But as the snow was about

two feet and a half deep in that county and the roads not broken much, there were but few out to meeting, yet I left another appointment to commence meetings there Thursday evening, the fourth of March. The next day we came back to Sand Prairie, and have continued the meetings to this date with a growing interest. As I visit among the people I find many convicted of the truth, and standing in an undecided position. May the Lord help them to make that decision that will stand the test of the investigative Judgment. I feel greatly encouraged to labor on in the vineyard of the Lord, and try to persuade the people to obey the Lord.

I. SANBORN.

Sand Prairie, Feb. 10, 1869.

MEETINGS ON NORTH RIDGE, PLYMOUTH, ME.

I COMMENCED meetings in this place, Dec. 27, 1868. It was a very hard place in consequence of the great amount of prejudice existing here on account of some individuals who had lived in this vicinity professing to be Adventists; also on account of errors that have been preached which have had a distracting influence. The congregation generally has been small. Sickness has prevented a number from attending the meetings, and the ministers and a number of the church members have been very rigid, and unwilling to hear, but a few have listened candidly and have become convinced that we have the truth; and they acknowledge that they might as well break the eighth commandment as the fourth; "for if they offend in one point they are guilty of all." I hope to see a few brought into the truth and saved in the kingdom of God. They are slow to move; but I feel like holding on. My courage is good in the truth. The third angel's message will go. The people must hear it; and a people will be prepared for the pouring out of the last plagues. "His truth shall be thy shield and buckler." Ps. xci, 4.

J. B. GOODRICH.

Plymouth, Me., Feb. 14, 1869.

Palm Tree Christians.

In Ps. xcii, 12, it is stated that "the righteous shall flourish like the palm-tree;" "they shall still bring forth fruit in old age; they shall be fat and flourishing." What properties has a palm-tree which caused David to use it as the emblem of a righteous man? Perhaps the following: It stands in the desert; it has water at its roots; it gives out a refreshing shelter from its spreading top; it bears rich fruit upon its crown—fruit which increases in size and richness with the age of the tree: and, finally, it shoots up again, more beautiful than ever, when it has been cut down.

With these facts before us, how clear is the resemblance between the Christian pilgrim and the tree which is the ornament and wealth of the desert: The Christian also stands or sojourns in a wilderness; in his heart there is a living spring; John iv, 14; he is a protection and a shade to all who come under his influence; he is a fruit-bearer to the praise of his God, and the benefit of his fellows; Gal. v, 22—24; and, finally, he shall come forth from his grave on the resurrection morning, bright with the glory, and perfect in the image of God. Phil. iii, 21.

E. ENGLER.

WALKING WITH CHRIST.

[THESE few lines I selected from an old book. The author I do not recollect. I should be pleased to see them in the REVIEW.]

M. BEAN.]

The Christian's life is in Christ, on Christ, by Christ, to Christ, for Christ, and with Christ. Walk with Christ, and God will walk with you. It is not talking of God, but walking with God, that makes the Christian. True piety should not be a thing of fits and starts, but an even walk with God. Learn not to have one life for God, and one for the world; but let your every footstep be a walk with God. He who walks with God, is one who observes God in all, looks to God through all, goes to God with all, trusts God for all, and loves God above all.

Those only are right, and safe, and happy, who make God's glory their chief end, God's word their rule, God's Spirit the guide of their affections, and God's providence the guide of their affairs. Those who walk safely and honorably in the Christian course, are they who walk close with God in secret. Those who walk most with God know him best; and those who know him best love him most. We must keep in God's way, that we may be prepared to do God's work.

Silk-Worm Christians.

WHAT is the nature of that religion which satisfies itself with empty compliances of the sanctuary? Do I not see many men who honor the Sabbath, but care nothing for those people for whom the Sabbath was made? Many men honor the sanctuary, they really love prayer, they really glow under the hymn, they delight in taking official part in the services and duties of religion; nevertheless, so soon as they have performed their own duty to God what becomes of their life? How many there are that began life as the worm begins it, and fed voraciously until they were full, and then silently sloughed their worm-skin, and spun around about them a silken house! They retired from life. And you shall find a great many such Christian worms, that have had the benefit of the whole summer, and have retired to some out-of-the-way place, where, suspended, as it were, from the limbs of trees, in these silk-wound cocoons, the chrysalis waits for the next summer. The chrysalis is not a fool. There is a next summer for him. But if a man attempts to do the same thing; if he feeds upon all God's bounties, and only succeeds in spinning out of his own bowels for himself a silken dwelling, and then wraps himself up in that,—there is no next summer to him. He will never come to be a butterfly, though the chrysalis will, and will rise up in judgment against him. He will be damned! For that which is very well for a bug, is very poor for a Christian.—H. W. Beecher.

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.

BRO. E. LOBDELL writes from Portland, Me.: The words of the prophet could never apply with more force than at the present time, that "darkness covers the earth and gross darkness the people."

I can say for myself that I never felt more established in the present truth than I do now. I feel to praise the Lord for opening my eyes to see the light on the third angel's message. I have been a reader of the REVIEW about ten years, and my interest in the truths advocated therein are increasing instead of decreasing; and I always look forward with pleasure for the time to come when I weekly receive it. When I read the blessed truths from those who have worn out their lives, as it were, to make ready these blessed truths at our hand, I feel that my interest is with those who have "borne the burden and heat of the day."

The little church in Portland is striving to press their way through to the kingdom. We never had any better meetings than we have now. We are few in numbers, but are all united in the truth. We have been made glad by having one, a youth, voluntarily take up the cross and confess her need of salvation. I have been circulating some of our tracts and publications. I thought that "The 2300 days of Daniel" would be the right thing to give to the Adventists, as it would explain the past and present and future, so I have given a number of them to different individuals, and so far as I have heard from them they are unanimous in saying that the subject is so deep that they cannot comprehend it. I admit that the subject is deep, and that it is a glorious one; but I sincerely believe that the part which they cannot or will not comprehend may be found recorded in the 20th chapter of Exodus, commencing at the 8th verse. If they were willing to acknowledge that blessed part of God's word, the light would shine so gloriously that they would be able to see what a beautiful harmony there is in the Advent doctrine, "for a good understanding have all they that do his commandments." If it were not for having to come out and bear the reproach of

keeping God's holy Sabbath, there doubtless are many who could see the light on the ending of the days, and the blessed work of our Saviour in the heavenly sanctuary. I hope for one, that I shall be able to enter fully into the spirit of watching and praying, so that when the Lord cometh, he shall not find me sleeping, but that I may be found worthy to stand with the Lamb on Mount Zion, among that little company who shall have gotten the victory over the beast and over his image.

SR. E. TEMPLE, of Boston, writes to Sr. White: I received your testimony last evening, for which I thank the Lord. It is true. It seemed to spread my past experience, trials, and the dealings of God, fresh before my mind, as though it was but yesterday. I could not have stated facts more correctly. I read and wept until I had read them over twice, and commenced to read them the third time. It was past eleven o'clock, and I thought I would leave them until this morning.

Oh! I am astonished to think that I should be so ungrateful to my Heavenly Father, who has done so much for me. I cannot now see how I could be so ungrateful. I can say that I am ashamed of myself before God. In my flesh dwelleth no good thing, God is all, and in all.

What a change has come over me. I feel as though I have nothing that I can call my own. But myself and all I have is the Lord's. What heavenly wisdom I need to be a just steward. My earnest desire and prayer to God is, that he will grant me heavenly wisdom that I may know and do his holy will in all things.

I see the way is strait and narrow, but we have the promise that his grace shall be sufficient for us. How many times I have felt to thank the Lord that, in his providence, you and dear Bro. White, came this way, and for your faithfulness God will bless you, and every one who is faithful in trying to search out his lost sheep. Oh! how my mind goes out after every poor soul who has once walked in the way of his commandments.

It will be but a short work. How important then that no time should run to waste.

We had a good meeting yesterday. There were three children that arose and requested an interest in our prayers. May the Lord convert and lead them in the way everlasting.

BRO. AND SR. E. T. BARBER writes from Harrison Co., Iowa: We believe the truth, for it gives light and harmony to God's word and law. I have been a professor for eighteen years, my wife three years. Morning and evening we read the Bible and prayed to God to lead us in the path of duty. But we were blind in regard to the Sabbath and many things until Bro. Bartlett, a S. D. Adventist, moved neighbor to us. Last fall he gave a course of lectures. My wife, and self and four others, received the truth, and are trying to live it out. Bro. B. has given other lectures in this vicinity, had a good interest, and fruits to crown his labors. May God bless his efforts. We feel encouraged in our new faith, for the good reason that the Bible is more interesting and precious to us than ever, and it seems to be full of the second-advent faith. Very soon we believe we shall witness an end of all things. Oh! for strength to gain the victory at last. Oh! may our souls be prepared to meet the Lord, is our prayer; not for ourselves only but for all those who are patiently looking for his appearing. His precious promises cheer us on in the narrow way through the trials and afflictions of this vain world.

FAITH.—A clergyman, in New York, not long since, remarked from the pulpit, while preaching on Faith, that faith was "God's Magnetic Telegraph." One of his hearers, who was perhaps more inquisitive than thoughtful, was desirous of knowing "where the office is." To which the admirable answer was given, "In every lowly heart of prayer."

Obituary Notices.

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

DIED, Dec. 16, 1868, of consumption, after a lingering and distressing sickness, Bro. Wm. G. Kendall, of Pleasant Grove, Minn., in the sixtieth year of his age. He, with his surviving companion, was among the first in Vermont who embraced the present truth. He is destined to rest a little while from his weakness and suffering, and then, we trust, come up to immortality.

STEPHEN PIERCE.

DIED, in Cambridge, Jan. 22, 1869, of congestion of the lungs, and throat disease, Alpha Eber, only son of Thomas and Laura A. Serns, aged 2 years, 6 months, and 8 days. Sermon by Eld. W. Phelps.

The Review and Herald.

Battle Creek, Mich., Third-day, March 2, 1869.

Saul and Paul.

BRO. SMITH. Why was Saul of Tarsus after his conversion called Paul? J. H. C.

A number of conjectural reasons are assigned in Kitto for this change. That which is offered as the most probable is the one given by Beza, Grotius, Doddridge, &c., that the Romans and Greeks were in the habit of softening the Hebrew names in pronunciation, and accommodating their form to that of the Latin or Greek. Hence we have Jason for Jesus, Silvanus for Silas, Pollio for Hillel, &c. On the same ground they are supposed to have substituted Paul for Saul, and that the apostle in his intercourse with them adopted the change.

We were very sorry to disappoint the brethren at North Liberty and Ransom Center. But Mrs. W.'s health is such as to forbid labor till rest and the blessing of God shall revive her worn energies.

JAMES WHITE.

The article on the Second Coming of Christ, on page 75, is from the pen of my venerable father, eighty-four years of age. In conversation with an aged skeptic who expressed his doubts, not only on the Advent doctrine, but of the word of God, my father was aroused to speak in defense of the sacred Scriptures, and the Second Advent doctrine, which hold so large a place in their pages. He then placed some of his thoughts upon paper, never expecting that they would appear in print.

JAMES WHITE.

The Sufferings of Christ.

THE first nineteen pages of Testimony to the Church No. 17, treat upon the sufferings of Christ in a very instructive and impressive manner. It is a subject worthy of the attention of all. The friends of Jesus will be richly paid in obtaining and reading this description of the suffering of their divine Master. The book of 192 pages of reading matter will be sent by mail, post paid, for the small sum of twenty-five cents. To the Lord's poor it will be sent free.

BRO. H. W. Kellogg, now in New York City, has sent to this office a beautiful lithographic picture of the sufferings of Christ, 24x30 inches, in which is represented Christ in agony, knelt in prayer, the angel holding the cup of suffering, three disciples, doubtless Peter, John and James, a little distance from the scene asleep, and Judas in the distance leading the multitude into whose hands he designs to betray his Master.

This picture will be sent from this office by mail, post paid, for seventy-five cents.

JAMES WHITE.

Farm for Sale.

I wish to sell my farm in Montcalm County, Michigan, two miles east of Greenville.

It contains forty-five acres of first class land—eighteen acres improved—seven in wheat—eight in grass—three in small fruits and garden. I have four hundred grapes of the best varieties, nearly half an acre of strawberries of the choicest kinds, and blackberries and raspberries in abundance. These small fruits, covering nearly two acres, were in a most prosperous condition last fall. They were well protected from the cold frosts of winter, and judging from the mildness of the season, they will all doubtless be in fine condition in the spring.

The farm is within two miles of one of the most thriving villages in Michigan, already numbering more than fifteen hundred inhabitants. A rail-road is soon to connect Greenville with the great lines of travel in Michigan. It is also within less than half a mile of the house of worship of the Seventh-day Adventists.

There is a new house and barn upon the place which

cost not less than \$2400. The farm is well fenced, and has cost up to the present time, for the land, buildings, fencing, fruit and all improvements, not less than \$3800. I will sell it for less than it cost. The property is well worth all it cost. But as I am obliged to sell to meet other demands, I will sell at some sacrifice. Terms, cash down, or very soon. Possession given immediately.

JAMES WHITE.

P. S. The soil is especially adapted to growing small fruits, and the home market for plants, vines, and for berries is far better than in older portions of the State. The income for the sale of plants and berries even this spring and the coming summer, will, if properly managed, be several hundreds of dollars. Those who wish to engage in the pleasant and profitable business of cultivating small fruits, will be suited with my place.

J. W.

The Circulation of Tracts.

THE time has come to enter, in earnest, upon the circulation of our tracts. Our tracts have been written with the greatest care, and are adapted to the wants of the people who are ready to read. The people want light. The people must have light. And let every believer say, By the grace of God, they shall have light. Read the sermon in this paper, on doing, and then go to work. One important branch of labor at this time is the circulation of our tracts.

We offer seventeen selected tracts, post-paid, for twenty-five cents. They are as follows:

The Law and the Gospel.
The Sufferings of Christ.
God's Memorial; the Sabbath.
Seven Reasons for Sunday Keeping examined.
Which Day do you keep and Why?
Who Changed the Sabbath?
The Sabbath by Elishu.
Scripture References on Important Subjects.
Infidelity and Spiritualism
Sixteen Short Answers to Sixteen Common Objections to the Second Advent Faith.
Some Features of our Times.
Appeal on Immortality.
Much in Little; on Immortality.
The Wicked Dead; on Immortality.
Brief Thoughts; on Immortality.
Thoughts for the Candid; on Immortality.
Heavenly Meeting.

Within the last six months several thousands of twenty-five cent packages of our best tracts have been sent out from the office. This is the most convenient form to circulate them. Those who want an extra amount of any one or more kinds can receive them in packages of twenty-five, or one hundred. Our tracts furnished at the office, or sent by express or railroad, at the rate of sixteen hundred pages for one dollar.

JAMES WHITE.

BRO. C. F. HALL, yours enclosing \$3.35 I have. On receiving \$25 from you, I wrote you receipt which I conclude you did not receive. You sent too much money before, and now comes your second remittance. What shall I do with it? Shall I say in Book Fund Report, C. F. Hall and daughter \$25?

Your last letter is dated at Kewaunee, while your Review is sent to Montpelier. Those writing to this Office would save confusion by dating all communications at the place where they wish to receive mail.

JAMES WHITE.

Change of Appointment.

BRO. SMITH: I have been requested to appoint a Quarterly Meeting at Tan Hassen, Martin Co., Minn. To save me 100 miles in attending them, I hereby change the appointment of the Quarterly Meeting at Richland from March 20 and 21, to March 27 and 28, and appoint the Quarterly Meeting at Tan Hassen, March 20 and 21, 1869.

STEPHEN PIERCE.

Book Notice.

THE Old Red House is a valuable book for any Christian family. The universal testimony of those who read it, is, that it is one of the best religious books ever published. Price \$1.50, postage 20 cents.

The Story of the Pocket Bible is equally valuable. Price, \$1.25, postage 20 cents.

The Mirage of Life is the best religious book I have read. Price, 75 cents, postage 12 cents.

These books are richly bound and illustrated. And although their prices may seem high compared with our books, we think none who purchase them will see cause to regret it.

Cruden's Condensed Concordance, leather, price, \$2.00, muslin, \$1.50. Postage 32 cents.

Dictionary of the Holy Bible illustrated, leather, \$2.00, muslin, \$1.50. Postage 24 cents.

JAMES WHITE.

Appointments.

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

PROVIDENCE permitting, I will meet with the church in Jackson, at their Monthly Meeting, Sabbath, March 6; Burlington, Sabbath and first-day, March 13, 14.

JOSEPH BATES.

THE next Monthly Meetings, in Minnesota, will be held as follows: March 20, at Greenwood; April 17, at Pine Island.

H. F. PHELPS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

Business Notes.

Who is It?—Some one writes from Blue Earth City, Minn., enclosing 80c for Testimony No. 17, and for Instructor, without giving any name.

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. J. Welton 32-5, E. E. Jones 32-4 Mrs. E. Hinman 35-9, Wm. Ball 35-9, J. C. Noyes 35-9, A. Bassett 35-9, J. W. Nicholson 34-11, L. Bush 34-9, A. Hayes 34-1, L. M. Davis 34-1, J. H. Watts 34-10, Phebe Waterman 35-10, C. Larson 34-10, Peter Jinson 34-10, C. French 34-5, Mrs. R. Chaney 35-1, D. Nash 34-10, Mrs. J. Smith 34-1, A. Fife 34-1, W. R. Priest 34-1, Joseph Ball 34-10.

\$2.00 each. R. J. Lafferty 35-7, L. L. Cook 35-1, S. L. Dow 35-9, J. R. Cummings 35-9, C. H. Morse 35-9, Geo. Stringer 3-9, J. L. Larch 34-1, F. C. Castle 35-9, H. Olson 35-10, J. Saxby 35-4, L. B. Heath 35-14, J. Aldrich 35-1, H. W. Pierce 35-10, F. Vanfosser 35-10, E. Emery 34-17, S. J. Miller 35-10, A. Rankin 35-7, E. S. Decker 35-1, Mrs. E. Judd 35-5, P. Robinson 35-1, N. A. Hollis 35-1, J. Claxon 35-1, L. H. Priest 34-1, John Williams 35-11, A. D. Love 35-1, D. Robbins 35-4, Mrs. C. M. Vandewater 34-10, Rebecca Ake 33-15, J. H. Lonsdale 35-1.

Miscellaneous. J. P. Hall \$1.05 33-10, H. Pratt 1.25 33-20, J. Brundage 1.70 35-1, J. A. Thompson 50c 34-9, E. Turvillegar 50c 34-9, W. A. Geer 1.60 34-16, J. Iden 84c 33-10, J. E. Farrar 1.35 34-1, S. B. Gowell 2.40, 35-20, Mrs. R. C. Straw 4.00 38-1, H. S. Priest 1.25 34-1, O. B. Sevey 1.04 34-2, J. Gargett 4.00 37-1, Robert Gargett 3.00 36-1, Louisa Gargett 3.00 36-1.

Received on Book and Tract Fund.

D. Richmond \$1.00, M. P. Stiles 1.00, A. J. 1.00.

Receipts for Benevolent Fund.

E. W. Darling \$1.00, Lydia B. Heath 2.00, H. F. Phelps 10.00, S. W. Hickoke 5.00, Luther Smith 10.00.

For California Mission.

M. M. Nelson \$1.30, F. F. Camp 1.00, Nancy Haws 2.00, Luther Smith 10.00.

General Conference Missionary Fund.

E. E. Frothingham \$1.00, Julia S. Griggs 5.00.

Cash Received on Account.

O. A. Olson \$1.17, A. C. Bourdeau 53.50, Jas. Aldrich 2.10.

Books Sent by Express.

Eld. R. F. Cottrell Perrysburg, Catt. Co., N. Y., \$19.74.

Books Sent by Mail.

R. A. Underwood 50c, A. L. Ellis 25c, M. A. Brigham 25c, N. A. Lord 40c, J. Hanson \$1.00, R. P. Stewart 25c, W. V. Field 1.50, D. Andre 1.00, D. Burdick 30c, J. P. Rathbun 75c, A. Carpenter 1.25, J. M. Ferguson 60c, J. McMillan 75c, D. T. Shireman 25c, L. M. Kidder 50c, F. Greenman 50c, C. A. White 1.50, J. E. Farrar 65c, W. S. Lane 50c, E. B. Clark 1.72, C. W. Olds 25c, T. M. Steward 1.25, D. R. Chapel 2.00, A. Paton 1.00, J. W. Blake 50c, E. A. Humphries 50c, H. Saterlee 25c, S. J. Twing 50c, P. Robinson 25c, Mrs. J. Smith 25c, H. G. Hutchins 10c, A. S. Hutchins 1.48, C. B. French 25c, S. B. Gowell 35c, N. M. Grey 50c, J. G. Wood 4.50, A. S. Hutchins 15c, J. Claxton 1.00, Mrs. R. C. Straw 50c, L. H. Priest 1.50, John Williams 1.00, S. Meers 2.00, D. Robbins 1.25, E. Palmer 1.00, H. F. Phelps 2.00, L. Carpenter 2.00, E. E. Sturges 25c, J. T. Ashley 25c, S. T. Belden 2.50, H. Nicola 5.00, M. M. Russell 25c, A. L. Simonds 25c, J. M. Brigham 50c, F. C. Castle 25c, J. Y. Wilcox 25c, M. B. Ferrree 25c, Elvira A. Sevey 25c, W. Brink 25c, W. Weaver 1.00, D. W. Eldredge 75c, C. A. Hilton 25c, B. G. Allen 35c, H. Hilliard 1.00, M. Wilcox 25c, J. E. Mosher 25c, Wm. Merry 25c, L. M. Davis 25c, Jane Clayton 25c, G. McDowell 50c, J. H. Rogers 25c, O. B. Thompson 25c, J. Welton 50c, Mrs. H. Burdick 25c, N. Hodges 25c, H. Main 25c, R. J. Lafferty 25c, Mrs. N. Smith 75c, Mrs. M. P. Stiles 50c, Mrs. F. Woodworth 1.00, R. M. Kilgore 1.50, S. E. Hall 25c, P. W. Baker 25c, H. Hunter 50c, H. Pratt 25c, J. Brundage 30c, M. R. McGilroy 50c, C. Grumb 3.15, E. B. Saunders 25c, F. Nelson 1.00, J. Chamberlain 1.00, M. Chamberlain 2c, S. T. Chamberlain 25c, D. T. Shireman 25c, C. G. Langdon 25c, Wm. Pepper 25c, M. Marquart 25c, Mrs. Mary Haskell 50c, Lucretia Day 2.00, D. D. Haines 1.00, A. Woodruff 25c, T. Scrus 25c, A. B. Williams 25c, C. M. Manly 25c, M. M. Russell 3.55, J. E. Crocker 25c, A. Johnson 2.10, A. D. Rust 25c, C. Wright 2.00, T. Brown 50c, O. A. Olson 1.12, A. M. Laroach 25c, A. Brooks 40c, A. Hayes 25c, S. C. Perry 30c, S. Ross 30c, C. K. Farnsworth 1.00, Geo. Dimmick 50c, S. Pierce 1.00, O. A. Olson 2.50, T. A. Ferguson 12c, W. H. Eggleston 50c, A. G. Carter 25c, J. H. Bates 10c, S. W. Hickoke 25c, C. J. Nelson 25c, T. Gottfredson 20c, N. C. Wheeler 25c, L. S. Hopkins 25c, Mrs. M. Gould 25c, T. Wilson 25c, W. Dawson 25c, J. Aldrich 65c, C. B. Smith 50c, F. Squire 25c, J. N. Wilkinson 25c, B. M. Osgood 50c, Mrs. M. Boyers 1.00, A. S. Cowdrey 25c, F. Carlin 25c, T. Monte 1.12, J. H. Lonsdale 1.25.