

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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OUR FAITH AND HOPE;

Or, Reasons Why We Believe as We Do.

NUMBER THIRTEEN.—THE TIME.

BY ELDER JAMES WHITE.

7. THE 2300 DAYS. We will now go back to

Verses 13, 14: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Gabriel is next commanded to explain the vision to the prophet.

Verses 15-19: "And it came to pass when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came I was afraid, and fell upon my face; but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be."

In the remaining verses of chap. 8, the angel explained the meaning of the ram, the goat, and the little horn. But he gave no explanation of the time in this chapter. The vision embraces Persia, Grecia, and Rome. And it is evident that 2300 literal days could not cover the duration of one of these kingdoms, much less all three of them. Hence the days must be symbolic, a day for a year, even as the beasts and horns are shown to be symbols. And it is a fact that a symbolic, or prophetic, day is one year. Num. 14: 34; Eze. 4: 5, 6. Hence the period is 2300 years.

But the angel did not explain the time in chap. 8. And, at the very close of the chapter, the prophet says, "I was astonished at the vision, but none understood it." It was the time alone that he did not understand, as all else had been explained in that chapter. But Gabriel did explain the time in chap. 9, so that in the first verse of chap. 10, he says that "he understood the thing, and had understanding of the vision." This understanding, therefore, he did receive in chap. 9.

This chapter commences with the earnest, importu-

nate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chap. 8, that he concluded that the 2300 days of treading under foot the sanctuary would terminate with the 70 years' desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2, with verses 16 and 17. Gabriel is now sent to undeceive him, and to complete the explanation of the vision.

"While I was speaking in prayer," says Daniel, "even the man Gabriel, whom I had seen in the vision at the beginning [here he cites us back to chap. 8: 15, 16], being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter and consider the vision." Verses 21-23.

Note these facts: (1) In verse 21, Daniel cites us to the vision of chap. 8. (2) In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who, at the close of chapter 8, did not understand the vision, may, ere Gabriel leaves him, fully understand its import. (3) As Daniel testifies at the close of chap. 8, that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision," still rested upon him. Hence it is that he tells Daniel, "I am now come forth to give thee skill and understanding;" and in verse 23 requests him to "understand the matter, and to consider the vision." This is undeniable proof that Gabriel's mission in chap. 9, was for the purpose of explaining what he omitted in chap. 8. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the demand.

Verses 24-27: "Seventy weeks are determined* upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate."

These facts should not be forgotten: (1) The word rendered "determined," verse 24, literally signifies

*The word rendered *determined* in Dan. 9: 24, is *chathak*, and occurs nowhere else in the Bible. Gesenius, in his Lexicon, defines it thus: "Properly, to cut off; tropically, to divide, and so to determine, to decree."

"cut off." (2) "The vision" which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. Therefore the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days, from which this period of 490 days was cut off, are 2300 years.

The angel's date of the seventy weeks next claims our attention. The date for the commencement of the weeks is thus given by Gabriel: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and three-score and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the dates, which establishes them beyond dispute. It was written in the year 1850, and consequently cannot be supposed to be given with a desire to prove that the days ended in 1844, as the *Herald* is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view that has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive.

"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 seventy 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. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in B. C. 457, and end in A. D. 34. Commencing in the twentieth, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47, to mark their termination, we cannot reckon from the twentieth; we must therefore look to the seventh of Artaxerxes. This date we cannot change from B. C. 457, without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*, March 2, 1850.

Sixty-nine of the seventy weeks were to extend to the Messiah the Prince. Sixty-nine weeks of years are 483 years. Beginning these with the seventh of Artaxerxes, they extend to A. D. 26-7. The word Messiah signifies the anointed. John 1:41, margin. The Saviour was anointed at his baptism. Compare Acts 10:37, 38; Mark 1:10; Luke 4:18.

After being thus anointed he went into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled." Mark 1:14, 15. The time then fulfilled could be no other period than the sixty-nine weeks, for that was to reach unto the Messiah, or the Anointed One. The sixty-nine weeks, reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in A. D. 26-7; and A. D. 27 we find is the precise point of time when the Saviour must have been "about thirty years" of age, when he was baptized of John, and declared the time fulfilled.

The decree referred to in Dan. 9, from which the seventy weeks are dated, is that of the seventh of Artaxerxes. Ezra 7. Indeed, speaking properly, there was no decree in his twentieth year. For by turning to Neh. 2:18, it will be seen that when Nehemiah arrived at Jerusalem he had nothing with which to incite the Jews to action, except to relate to them the good words which the king had spoken to him. Thus Nehemiah had mere verbal permission to restore the city of Jerusalem. But such verbal permission does not constitute a Persian decree. For in Dan. 6:8, we learn that it must be a written document, signed by the king.

But thirteen years previous to Nehemiah's permission to go up to Jerusalem, such a decree had been given to Ezra in the seventh year of Artaxerxes. Respecting this decree Prof. Whiting remarks:

"We are informed in Ezra 7:11, 'Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.' The letter then follows, written, not in Hebrew, but in Chaldaic (or the Eastern Aramaic), the language then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the original document, by virtue of which Ezra was authorized to 'restore and build Jerusalem,' or, in other words, by which he was clothed with power, not merely to erect walls or houses, but to regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.'"

That Ezra understood that power was conferred upon himself and upon the people of Israel, to rebuild the street and wall of Jerusalem is certain from his own testimony, recorded in chap. 9:9: "For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem."

The seventh year of Artaxerxes, from which the decree is dated, is fixed beyond dispute in B. C. 457. The commencement of Christ's ministry, in A. D. 27, was just 69 weeks, or 483 prophetic days, from the decree in B. C. 457. The crucifixion in the midst of the week occurred in the spring of A. D. 31, just three and a half years from the commencement of Christ's ministry. The remaining three and a half years of the seventieth week, ended in the autumn of A. D. 34. Here the seventy weeks, which had been cut off upon the Jews, in which they were "to finish the transgression," close with the Jewish Sanhedrim's act of formally rejecting Christ by persecuting his disciples, and God gives the great apostle to the Gentiles his commission to them. Acts 9.

The first three and a half years of the seventieth week ended in the first Jewish month (April) in the spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, autumn, of A. D. 34.

Here ends the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination, are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2300 ended

in the seventh month, autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period of 1810 years remains. This period of 1810 years being added to the seventh month, autumn of A. D. 34, brings us to the seventh month, autumn of 1844.

Let us recur to the events connected with the great Advent movement of 1843 and 1844. Previous to the year 1843, the evidence on the going forth of the decree in B. C. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2300 years was confidently expected in 1843. But if the 2300 years began with the commencement of B. C. 457, they would not end till the last day of A. D. 1843, as it would require all of 457, and all of 1843, to make 2300 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the spring of A. D. 31, the remainder of the seventieth week, viz., three and a half years, would end in the autumn of A. D. 34. And as the seventy weeks, or 490 years, ended in the seventh month, autumn of A. D. 34, it is a settled point that the days began, not in the spring, with Ezra's starting from Babylon, but in the autumn, with the commencement of the work at Jerusalem. Ezra 7. And this view that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troubled times." And that period could only begin with the actual commencement of the work. Dan. 9:25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make 2300 full years. In other words, the 2300 days in full time, would expire in the seventh month, 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the *end* of the seventy weeks must have been at a corresponding point in the seventh month, A. D. 34, we perceive at once that the remainder of the 2300 days would end about that point in the seventh month, 1844.

It was with this great fact before us, that the 2300 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second veil to cleanse the sanctuary, that we confidently expected the advent of our Redeemer in the seventh month, 1844. The prophecy said, "Then shall the sanctuary be cleansed." The type said that at that season in the year the high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. 16.

With these facts before us we reasoned as follows: (1) The sanctuary is the earth: or the land of Palestine. (2) The cleansing of the sanctuary is the burning of the earth, or the purification of Palestine, at the coming of Christ. (3) And hence, we concluded that our great High Priest would leave the tabernacle of God in Heaven, and descend in flaming fire on the tenth day of the seventh month, in the autumn of 1844.

It is needless to say that we were painfully disappointed. And, though the man does not live who can overthrow the chronological argument, which terminates the 2300 days at that time, or meet the formidable array of evidence by which it is fortified and sustained, yet multitudes, without stopping to inquire whether our conceptions of the sanctuary and of its cleansing were correct or not, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

THE Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands in every age it has fed! And what multitudes it will feed in every land of Christendom, till the end of time!

Out of Christ as the Way, there is nothing but wandering; out of Christ as the Truth, nothing but error; out of Christ as the Life, nothing but eternal death. Look unto him and be saved.

Eld. Sanborn's Defense.

THOUGH we do not publish matters of controversy from choice, yet it is plainly due to Bro. Sanborn, that we give his reply to the charges made against him in the *Advent-Christian Times*, by Elder O. R. Fassett. It is due to Elder Sanborn that we state the circumstances under which he went to his present field of labor, and of controversy. Last summer a special request was sent to this Office by a brother in Minnesota, intreating that a preacher should be sent to labor in La Crosse County, Wis., among his personal friends, where he had recently visited, and awakened an interest by the distribution of publications. In consequence of this request the General Conference Committee wrote Elder Sanborn a statement of the case as learned from the letter before mentioned, and they asked him to visit that place as soon as he could find opportunity so to do. He accordingly began to labor in Burnham Valley in October or November last. The Committee had no knowledge that an Advent church existed in that place.

As a controversy has arisen concerning the law of God, and also concerning matters personal to the parties, it becomes necessary to give the subject a place in the Review. Two things are particularly worthy of notice: 1. The proposition for a discussion as made by our no-Sabbath friends, and the one made to them in the conclusion of this article by Elder Sanborn. The reader will judge which one is just and fair. 2. The fact that on questions of veracity in the conflicting statements, Elder S. has given the names of a large number of witnesses to confirm what he has said.

One word further and we place the whole matter in the hands of the reader. It relates to the mark of the beast. It is true that we hold the first-day Sabbath as an institution of the papal church; but we do not regard it as the mark of the beast till enforced as a test by the predicted action of the two-horned beast. We do not therefore teach that any person *now* has the mark of the beast.

In reading Elder Sanborn's defense it will be seen that he quotes the entire article of Eld. Fassett, giving it in portions and replying to each. Here is the attack and the defense:

ELD. SANBORN'S REPLY TO ELD. FASSETT.

HAVING seen an article headed, "Advertisement," in the *Advent-Christian Times*, of Jan. 4, 1870, by Eld. O. R. Fassett, first-day Adventist, in which both myself and the truth have been badly misrepresented, and one sentence in the advertisement declaring, "We do not desire to stop you from exercising free speech, or prevent people from hearing you;" I therefore ask the *Advent-Christian Times* to copy this reply, with the advertisement, which I give entire.

FASSETT. Be it known to all the churches that Eld. Sanborn, of the Seventh-day Adventists, came into Burnham Valley, Wis., in the absence of Eld. Hough, the pastor, while he was engaged in a protracted meeting north, and began a series of discourses in which he at first purposely withheld his real views—

REPLY. This I deny by saying that I purposely preached our real views on the promises of God in my first sermon, and in my second I preached on the perpetuity of the ten commandments.

FASSETT. Until he had for a time gained the sympathies of the people as a professed gospel minister, and then he began the preaching of the "law," the "ten commandments," and the keeping of the "seventh-day Sabbath;" enforcing it as the seal, and declaring that he was sent to seal the disciples,—

REPLY. We did show that the Sabbath commandment is the seal of the law, but did not say that we were sent to seal the disciples, but that the Lord would seal these truths upon the hearts of all his honest children, by his Spirit.

FASSETT. And affirming that those who keep the

first-day have the mark of the beast, and that they would be damned except they repent and keep the Sabbath.

REPLY. We did prove that the ten commandments are binding on the whole race of man, and that the transgression of any one of them is sin, and that if any person, after the Lord has given him clear light, then continues in sin, he will be lost.

FASSETT. Furthermore, that he would not preach to sinners until the church repented and kept the law, or were driven back into the world.

REPLY. We said we could not consistently invite sinners to repent while the church stood in the way, and that we believed the church would soon decide and act for, or against; then we could invite sinners. This was done when five of the church began to keep the Sabbath; then sinners who had never been converted, five in number, began to pray, and obey the Lord.

FASSETT. He also charged Eld. Hough publicly, and in his absence, and without the least occasion, or facts upon which to base his accusation, that before Eld. Hough came into Burnham Valley, the reapers and mowers laid still on Sunday; but since he came, and preached there was no day to keep, the people had gone to work on Sunday. Being informed of the untruthfulness of this statement, and that since Eld. Hough had preached in the Valley there had been a great change to the contrary, and for the better, and that the day had come to be observed, and remarkably respected by the whole community, and after being made to see and fully understand from every quarter that his charge was false, and a gross insult to a Christian minister and the community, he refused to make a public confession.

REPLY. We did say that since Eld. Hough preached his no-law and no-Sabbath sermon, people who formerly respected Sunday did not now respect it, which I still have the best of evidence for believing, as one of Bro. Fassett's brethren was out hunting all day Sunday, and killed a deer the day of their Monthly Meeting; and last summer one of the deacons worked in his harvest on Sunday, and tried to get a worldly man to help him. When I came here, the Advent people generally thought, as the result of Eld. Hough's no-Sabbath sermon, that there was no holy day.

FASSETT. Be it known that Mrs. Fassett, by the request of Eld. Hough and the church in Burnham Valley, and while her husband was absent, filled the appointments made for her, and preached the gospel as elsewhere without an allusion to Eld. Sanborn, or a reference to his peculiar views. Yet he dogged her footsteps, and at the close of each of her discourses arose and gave notice that he would review them, and did so, in which he misrepresented her discourses, and garbled her statements, to which the community is witness.

REPLY. Mrs. Fassett did preach three discourses, in all of which she said that the ten commandment-law was holy, and good, and was given to show the world what sin is, and that it was all fulfilled in Christ, and that Christians are delivered from it; that it was the old covenant, and done away at the cross; but that it would follow the sinner to the judgment, and would have his life. That we garbled her statements or misrepresented her, we deny. How does Bro. Fassett know? neither he nor Mrs. Fassett heard the review; he must have written from hearsay.

FASSETT. Be it known that as Eld. Hough returned to fill his monthly appointment at "the supper" held in the Valley, being present on Saturday evening previous, to hear Eld. Sanborn preach, to a question propounded during the discourse by the preacher, "Are there any ready for the coming of Christ?" replied, "Yes; I am ready," to which Eld. Sanborn said, "There is one stranger who says he is ready; but I don't believe it. There is not one of you ready." Thus did he judge and denounce the whole church. Let him read James 2:13; Matt. 7:1, 2; 1 Tim. 1:5-7, where he is advertised.

REPLY. Eld. Hough was present to hear the last part of my discourse in which I had been showing the people that Jesus said that none but those who did the will of his Father could enter the kingdom, which he said was to love God with all our hearts, and our neighbor as ourselves; which John said was to keep God's commandments. 1 John 5:2, 3. And, as Jesus had said, in Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom

of Heaven;" and, as he measured the righteousness of the scribes and Pharisees by the ten-commandment rule, see Matt. 15:1-10; and, furthermore, as he had positively declared that the transgressors of his Father's law should not enter the Father's kingdom, I said to Bro. Hough I doubted his readiness for Jesus' coming; and the following evening he gave me the best evidence to confirm my doubts, by saying in his sermon that "the ten commandments have no more to do with religion than polygamy, or the American slave law;" and, as Jesus tells us that we shall know the tree by its fruit, therefore we do not see that James 2:13; Matt. 7:1, 2; 1 Tim. 1:5-7, referred to above, condemn us for what we know of Elds. Hough and Fassett.

FASSETT. Be it known that one week from the time of "the supper" above mentioned, on Lord's day evening, after Eld. Sanborn had finished his discourse, Bro. Bolles read the following challenge from Eld. Hough:

MR. SANBORN—Dear Sir: You are laboring to convince people that the old Jewish sabbath is binding now, with other doctrines peculiar to your people, and you are unparing in your denunciations against us as having the mark of the beast (which you call keeping the first-day) and repeating our unreadiness for the coming Saviour. And you do not allow us the right of judgment: when we affirm we are ready, you declare you do not believe it.

Now we do not desire to stop you from exercising free speech, or prevent people from hearing you; but we do desire to expose your errors before the public by having the subject discussed. Will you choose one outside of our faith, and we will select another, and they a third, and they shall form a board of moderators, and shall decide who has the argument.

The discussion shall be held in the White School House, Burnham Valley, commencing Monday evening, Dec. 20, to be conducted in the following manner: Each speaker to occupy twenty minutes at a time, and speak four times apiece, each evening, and continue until the differences in doctrine are discussed. The points of doctrine to be discussed being as follows:

1. Does the New Covenant teach that the seventh-day Sabbath is binding on Christians?
 2. Do the Scriptures teach that keeping the first day is the mark of the beast?
 3. Do the Scriptures teach that the sanctuary spoken of in Dan. 8:14, is in Heaven?
 4. Do the Scriptures teach that Jesus left the editorial seat in A. D. 1844 and commenced to cleanse the sanctuary?
- To these several questions you affirm, we deny.

Yours with due respect,
Mendota, Wis., Nov. 21.

P. W. HOUGH.

Eld. Sanborn refused to accept this challenge. He would arrange to preach on alternate evenings only with Eld. Hough. To this arrangement Eld. Hough would not agree, knowing the character of his antagonist, and his policy in dissembling, and that like the magicians and sorcerers of Chaldea, in the days of Nebuchadnezzar, he "would gain the time." Dan. 2:8.

REPLY. 1. We took an expression of the congregation, and found that a large majority wanted us to preach on alternate evenings. This is the main reason why we urged this mode of investigation.

2. We would not agree to discuss such unfair propositions with any man; as some of the things stated in the propositions we never believed nor preached.

FASSETT. Be it known that on the arrival of the writer, and after the departure of Eld. Hough, as I filled several appointments made for me by the church, at the close of each, Eld. Sanborn made the statement that he would "review Bro. Fassett, and show his great mistakes," or similar language. To this I protested before the whole assembly, and addressed Eld. Sanborn, reasoning with him, and remarking that he did this for effect, and I then pressed him before all to a fair and honorable discussion either with Eld. Hough who had sent him a challenge, or myself, who stood ready for the work, and stated that this was what the church and community wanted. Again he refused a discussion, and would merely commit himself to a review after a night and a day's delay and chance for a reply. But we did not want to give him this time to recover his forces after his defeat, and arrange for a new battle by misrepresenting our views before another audience, and dissemble and gloss in his interpretations of the Scriptures; for we know as was sung by one of old:

"You have the art to gloss the foulest cause."

REPLY. Thank you, Bro. Fassett, for this manifestation of your brotherly love toward me; and if you will look in Matt. 24:49, which speaks of the evil servant smiting his fellow-servants, you will see, I think, what side you stand upon.

FASSETT. We were determined to "fight it out on this line" without giving him the opportunity for a recovery when honorably and fairly defeated in the argument from the Scriptures. In this brief history in the experience of Eld. Sanborn, he has found the truthfulness of the scripture: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." Prov. 18:17. I am happy to state that the church in Burnham Valley stand fast in the liberty wherewith Christ hath made us free, and are not disposed to be entangled with the yoke of bondage.

REPLY. How Bro. Fassett could make the above statement in regard to the church, as he calls keeping the Sabbath a yoke of bondage, I know not; because he knew before writing the above advertisement, that several members of the church he refers to, were keeping the Sabbath, and are still; but perhaps he did not think of gloss when he wrote that statement.

FASSETT. She will come out of her ordeal better qualified to defend the faith against other adversaries. I am glad to know that she is not a whit behind other churches in the knowledge of the word. Mormons and other errorists she is apprised, are on their way into this valley and region. Wolves prowl around the sheepfold. The perils to the entire flock of God everywhere increase. The Lord preserve his people, and may we not be ignorant of Satan's devices.

O. R. FASSETT.

REPLY. How the church will come out of the ordeal to which he refers, the future will tell. But as he is determined to fight it out in a discussion, I propose to give him or Bro. Hough, a chance at what he calls a fight. I therefore offer to discuss with either one of them the following proposition:

Resolved, That the Bible teaches that the seventh-day Sabbath was made at creation, and is binding on Jew and Gentile. Eld. I. Sanborn affirms, Eld. Hough or Fassett denies.

Resolved, That the Bible teaches that the first day of the week, or Sunday, is the Lord's day; and that the Lord's people should keep it in commemoration of his resurrection. Eld. Hough or Fassett affirms, Eld. I. Sanborn denies.

The discussion to be held in Mendota, La Crosse Co., Wis., as soon as the disputants can make the preliminary arrangements. The Lord willing, I shall be in Mendota between the middle and last of June next, ready for the work, if they accept the above propositions, which fully and honorably cover the real difference of faith between us on the Sabbath question.

ISAAC SANBORN.

TESTIMONIAL.

Be it known unto all the churches that we, the undersigned witnesses, are residents of Burns Valley, Wis., and having attended Eld. Sanborn's meetings, and also those of Elders Hough and Fassett and Mrs. Fassett, and having read Eld. Fassett's advertisement, we consider it a one-sided, gross misrepresentation; and we believe Eld. Sanborn's reply to be a fair and honorable statement of facts, as we understand them.

Joseph Hanton, sen.,
J. T. Bradley,
O. Davenport,
W. L. Spencer,
Hiram Lanphear,
Elizabeth Bradley,
Julia E. Spencer,
Eliza Hanton,

John Clarke,
A. R. Benzia,
Clarence Wood,
C. Hurlburt,
M. E. Lanphear,
Jane A. Wood,
Julia A. Lanphear,
M. Lanphear.

I Will Give Nothing.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. 11:24.

A minister, soliciting aid towards his chapel, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?" One said "I will give all my pocket will furnish;" another observed, "I will give half that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third, who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of it: and there are plenty of parallel texts and facts.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 22, 1870.

J. N. ANDREWS, EDITOR.

The Order of Events in the Judgment.

NUMBER SIXTEEN.

THE coming of the Son of Man in his glory, attended by all his holy angels (Matt. 25:31), and the riding forth of the King of kings upon the white horse, followed by the armies of Heaven, when Heaven itself is opened (Rev. 19:11-16), must be one and the same event. When Jude describes the second advent, or rather when he quotes Enoch's description of that event, he says, "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all." Verses 14, 15. Our Lord's description of this grand event in Matt. 25:31-46, and of the things consequent upon it, relates wholly to the execution of the judgment, and the convincing of the ungodly of all their evil deeds and hard speeches. And it is certain that the revelation of the King of kings, followed by the armies of Heaven, is for this very purpose; for it is said (Rev. 19:11), "In righteousness he doth judge and make war."

It being true that these representations of Christ's advent are each statements of one and the same event, it is worthy of notice that the chain of events in Matt. 25:31-46, and the chain of events in Rev. 19:11-21, have each, as their second link, the gathering of the nations before Christ. In Matt. 25:32, we have simply the statement of the fact, "And before him shall be gathered all nations." But in Rev. 19:19, we have the occasion of this gathering stated: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army."

The gathering of the nations mentioned in these two texts must be identical, as each gathering is at the same time as the other, and both are connected with the same event, viz., the advent of Christ. The nature of this gathering is presented in the following passages:

Rev. 16:13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Rev. 19:19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army."

Zeph. 3:8, 9: "Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

These texts clearly indicate that the gathering of the nations is effected not by the good angels of God, but by the evil angels of Satan. The mighty working of the devil, even after men have passed the day of grace, is plainly his final desperate struggle before he is bound. This great gathering of the nations is, in the providence of God, for the purpose of pouring on them the fierceness of his wrath in their terrible destruction. The battle of the great day of God Almighty is the very scene of treading the wine-press of the wrath of God. Rev. 19:11-15. The central point of this great slaughter is the valley of Jehoshaphat near Jerusalem. Joel 3:2, 9-12. The city (Rev. 14:19, 20) near which this wine-press is trodden must, therefore, be old Jerusalem. But the slain of the Lord in the great battle shall be from one end of the earth to the other. Jer. 25:30-33.

The separation of the sheep and the goats (Matt. 25:32) must be at the same time as the separation of the wheat and tares (Matt. 13:30, 40, 41); and of the good and bad fishes (Matt. 13:48, 49); and of the wheat and chaff. Matt. 3:12. This separation of the righteous and the wicked is effected in the manner stated in the following texts:

Matt. 24:31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." See also Mark 13:27.

1 Thess. 4:16, 17: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But the angels who perform this work, do it under the express order of Christ. Thus we read:

Ps. 50:3-5: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

And the Saviour who gives this order is simply executing the judgment already determined by the Father. John 5:22, 27; Dan. 7:9-14. Indeed, the saints are made immortal before the angels bear them away from our earth; for the sounding of the trumpet is the signal for the angels to descend from Christ to gather his saints. Matt. 24:31. But the saints are changed to immortality in an instant at the sounding of the last trumpet. 1 Cor. 15:51, 52.

The decision of the judgment has, therefore, been rendered before even the separation of the two classes described in Matt. 25:32. For the gift of immortality is a part of the righteous judgment of God in rendering to every man according to his deeds. Rom. 2:6-8. And in particular, the resurrection which makes a part of mankind equal to the angels (Luke 20:35, 36); which makes them immortal (1 Cor. 15:51-54); which shows them to be blessed, and holy, and incapable of the second death (Rev. 20:6); and which shows that they were that part of the dead which belonged to Christ (1 Cor. 15:23; 1 Thess. 4:16); this resurrection which our Lord terms the resurrection of the just (Luke 14:14); is, in the expressive language of Paul, declared to be the "JUSTIFICATION OF LIFE." Rom. 5:18. This free gift of God, which is open to all men, like the gift of grace and righteousness in the previous verse, will be shared by those only who accept the grace and righteousness offered in the gospel; and will only be conferred on them after they have been pronounced just in the judgment. For the change to immortality, which precedes the act of the angels who are sent by Christ to separate the two classes, is demonstrative of the fact that those changed in this manner have already been pronounced just in the decision of the judgment. The resurrection to immortality is, therefore, the "justification of life." Our Lord does not pronounce the decision of that judgment which he thus begins to execute, until he has conferred upon his saints the gift of immortality. And when he does it, it is in words which imply that the Father has already rendered decision in favor of the saints. Matt. 25:34.

Submission to God.

PERFECT submission to God is best learned in the school of affliction. It is a light thing to obey when our own choice is consulted. But when it is ours to submit to sorrow, pain, and disappointment, we need great help from God to enable us to do it. Yet, even then, submission sweetens every bitter cup. With the surrender of the will, and of our own cherished purposes and desires, there come such tokens of God's love and favor as do a thousand-fold repay our anguish in dying to self. It is to our great relief when we yield wholly to God. If we do this, we shall find that it is sure to end the anguish of our distressed and agonizing hearts.

That no Man Take thy Crown.

THERE is a crown of life for every one that overcomes. These crowns will be given at the appearing of Jesus Christ. 2 Tim. 4:8; 1 Pet. 5:4. They indicate the rank of the person who wears them. They imply a throne also, a kingdom, and a reign. These crowns will be more or less glorious according to the work which the wearer has wrought in the cause of Christ. Thus Paul spoke of those who should be his crown in the day of God; implying that the work which he had wrought in the vineyard of the Lord, should be represented in the crown bestowed upon him. Phil. 4:1; 1 Thess. 2:19. The saved are represented as jewels in the crown of the Redeemer. Mal. 3:17; Zech. 9:16. So also in the crowns of those who save others.

These crowns are being prepared. If we overcome, each of us will receive one. But if we fail in our effort, some other person will receive our crown. The unfaithful servant has his talent given to him who had made improvement. "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him." Luke 19:26. Men who have done something in the cause of Christ, but have not faithfully persevered to the end, will see the reward that would have been theirs, given to those who do remain faithful to the end. Nor is this at all unreasonable. When men turn from the cause of God, they bring distress, anguish of spirit, and heavy burdens, on those who stand steadfast in the work. This is all known to God. In the day of judgment he will give their reward to those who have had this to bear. The man who has improved his talents, has done this in the face of the discouragements and hinderance caused by that servant who buried his talent in the earth. So, with the strictest justice, it is given to him. The ways of the Lord are just and right.

"The Gates of Hell shall not Prevail against It."

THIS was our Lord's promise concerning his church. The hell here brought to view, is not gehenna, the place of the damned, nor yet tartarus, the abode of the fallen angels, but hades, the place of the dead.

The gates of hades, the place of the dead, shall not prevail against the church of Christ. This does not mean that the individual members of the church shall not die; but it does mean, 1. That hades shall never swallow up the entire church so that the people of God shall be extinguished from the earth, and no remnant left to maintain God's pure worship. 2. But more fully does this promise relate to the fact, that though the people of God from generation to generation enter hades and have its gates close upon them, they shall, by-and-by, have these gates opened to them, that they may come forth in triumph. Paul tells us that at the sound of the last trumpet the saints shall put on immortality; and then they shall with exceeding triumph cry out, "O death, where is thy sting? O grave [Greek, hades], where is thy victory?" 1 Cor. 15:51-55. So the victory that hades has had over the people of God is then wrenched from its grasp and given to the saints.

That the gates of hades shall not prevail against the church, is therefore a promise of the resurrection of the just. And that our Lord might thus raise his people, it was necessary that he should enter hades himself (See Ps. 16; Acts 2:26-31), and bring away the key of that dark prison-house of death. This our Lord has done. Rev. 1:18. So concerning the resurrection of that people against whom hades shall not prevail, the Lord by his prophet says:

Hosea 13:14: "I will ransom them from the power of the grave [sheol, or hades]; I will redeem them from death; O death, I will be thy plagues; O grave [sheol, or hades], I will be thy destruction; repentance shall be hid from mine eyes."

So hades shall not only give up the saints, but shall itself be destroyed. Several questions are suggested by these facts: 1. What brings men within the gates of hades? It is death. 2. What brings them out of hades? The resurrection. 3. Is Paradise a part of

hades, as some affirm? 4. If so, when hades is destroyed, what becomes of Paradise? 5. But if Paradise is not a part of hades, how could our Lord, who went to hades at his death, also at the same time be in Paradise? 6. Again, if Paradise is in hades, where is hades itself? Every scripture which gives its location, places it in the bosom, or heart, or nether part, of the earth. Eze. 32: 18-32; 31: 16-18; Isa. 14: 1-15. 7. If Paradise then is in hades, hades being in the nether parts of the earth, Paul when caught away in vision to Paradise, was not taken to the third Heaven as he supposed, but to the depths of the earth! 8. And how about the tree of life that grows in Paradise? Is it flourishing in some cavern in the interior of the earth? 9. And why speak of the gates of hades prevailing against the church if they are only opened to the righteous to admit them into Paradise? 10. Finally who would ever think of locating Paradise in sheol, or hades, were not the Scriptures so explicit that the righteous at death do not enter Heaven, but do enter sheol, or hades? Compare Acts 2: 34; Eccl. 9: 10. 11. Yet, after all, would it not be as well to view death and hades as conquered enemies that do not usher us into Heaven, but that do have a temporary victory over us till Jesus unlock their dark prison and raise us to immortal life?

Report of Meetings in Boston.

Our lectures at the Christian chapel were well attended, and the interest good, considering the interruption, by other meetings, the excitement of the holidays, &c. About twenty acknowledged they had heard the truth on the Sabbath question, and ten or twelve voted a resolution to keep it. Among the number was a deacon of the church, who seems to fully comprehend the trials attendant upon a reform movement, and is resolved to meet them with Christian fortitude. We have been greatly cheered by his frank and humble confession of the truth, and his exhortations in our Sabbath meetings.

The result of our labors is greater than we could have expected. The opposition of all classes of Adventists, added to the usual and general prejudice of the churches and the world, has made it hard beginning here in Boston. For years, false reports have been circulated, and our views so strangely misrepresented, that the prejudice to be met and overcome, is immense.

Perhaps the time has now come when it is but right that our views should be held up in their true light in this great city, where for so long a time, we have been represented as Judaizers, because we keep the ten commandments. We hope not to fail, or be discouraged, but in patience to labor on till the candid shall know just what we do believe.

Since we began here last summer, more than two hundred have been convicted of the duty to keep the Sabbath, but so far as we know, not over fifty have had moral courage to obey. Among these are some noble examples of "daring to do right."

Bro. Stratton, an architect and house builder, engaged on a ninety-thousand-dollar job, a trustee, treasurer, and janitor in the Christian church, with a multitude of other burdens and cares, moved out to keep the Sabbath, without stopping to confer with flesh or blood. With talents of means and influence, and a willing heart, Bro. S. nobly stands by us to help on the good work. In one of our good meetings, he remarked, "I have watched the progress and workings of this message, and the more I see of the opposition, the more I am convinced of the righteousness of this cause."

Bro. Murphy, a book-keeper, expected to lose his place, and proposed to his employers to drop off \$100 from his salary because of his absence on the Sabbath. The firm had a consultation, and reported him that nothing would be taken from his salary, and if he really considered it duty he could have the day to himself. How we did rejoice with him! He has now taken hold to serve the Lord in earnest.

About two weeks ago we were astonished to learn that an artist in the city had closed up his place of business on the Sabbath, for more than two months,

and opened it on Sunday. He had not heard or read on the subject except the Bible. He was prosecuted for Sunday-breaking, and beaten in the lower courts, and appealed. Before the case came up in the superior court, he was called to answer for a second offense before the lower court, and employed I. D. Richardson, an able attorney, and was cleared. "You would have been pleased," said he, "to have heard Mr. Richardson plead for the rights of conscience, and admit the claims of the Bible Sabbath."

Addressing the judge, he said, "Your honor, if I were to answer under oath, as to what day is the true Sabbath, according to the Bible, I should have to say Saturday is the day, and your honor would say the same."

The first case has since been called up in the superior court and a verdict of "not guilty," returned. An important decision has been made and a good precedent established, and it is reported in the daily papers.

After much inquiry, this conscientious young man heard of our meetings in Chelsea, and, with his wife, came to our Sabbath meeting. Though not professors they manifested a deep interest, and expressed a desire to be identified with us. They will attend our next course of lectures. M. E. CORNELL.

South Boston, Mass., Feb. 3, 1870.

The Closing Messages.—No. 25.

6. "AND he doeth great wonders." If this specification does not apply to the United States, where does it apply? What nation but this attracts the admiring gaze of the whole civilized earth? If we look for a nation, wonderful in its rise and progress to greatness, here shall we find one so wonderful? Take the map and point out the thirteen original States along the Atlantic coast. Then look at the mighty empire stretching

"From Mississippi's utmost shore
To cold New Hampshire's piney hills,
From broad Atlantic's sullen roar
To where the Western ocean swells."

See enterprising States with their thrifty cities bound together with bands of iron extending across the entire continent. No enterprise too great to undertake. Do we look for wonderful scientific discoveries and mechanical inventions? It was here that a Fulton first applied steam power to navigation; it was here that a Franklin brought down electricity from the clouds, and here that a Morse taught it to speak; so that men can "send lightnings, that they may go and say, Here we are." Job 38: 35. It was here that a Field projected and accomplished the plan of spanning the broad Atlantic with telegraphic wires, thus bringing the Old World and the New into speaking distance.

Where is the wonder-working nation, if not here? And the nation and the government are identical, for the people rule. The wonderful discoveries, inventions, and improvements, of our day, doubtless have a tendency to "deceive them that dwell upon the earth," causing them to think the world is just emerging from its infancy, and that consequently a long period of worldly prosperity and advancement lies yet before us—the "good time coming," of which our people have sung. But we think the prophecy has mainly in view another class of wonders, denominated by an apostle, "signs and lying wonders," with which Satan is to deceive those who "receive not the love of the truth," in the "hour of temptation" that lies between us and the advent of our Saviour.

We allude to the wonders of modern Spiritualism, by which our world is said to be put in communication with the "world of spirits," of which we have heard so much from the modern pulpit. All must agree that Spiritualism has wrought wonders; for if there is no reality in its "manifestations," it is certainly a wonder that so many millions have been duped by them and made to believe a lie. But the believing student of prophecy cannot fail to see in Spiritualism the predicted "working of Satan with all power and signs and lying wonders," which is immediately to precede the second coming of Jesus Christ. Isa. 8: 19; Matt. 24: 24; 2 Thess. 2: 9-12; Rev. 16: 14.

We do not purpose to enter into an examination of the doctrines of Spiritualism, to show that they are utterly at variance with the teachings of the Bible. Suffice it to say that all that know anything of its "progress," know that all who have "known the depths" of it are infidels. So, if the Bible be true, its wonders are causing the people to believe a lie. Now where is the seat of the latter-day lying wonders that are to deceive the world? The dominion of the two-horned beast. Whence did modern Spiritualism go forth on its mission of deceptive wonders and infidelity? From the Empire State of this Union. If this does not identify the United States as the two-horned beast, where shall we find him?

7. The call for the image. "Saying to them that dwell upon the earth, that they should make an image to the beast, which had the wound by a sword, and did live." An image of the beast is not the beast itself, but something that is like it. The first beast was a union of church and state, the church power being in the ascendancy, the Papal church ruling "over the kings of the earth." A like union of church and state here, giving our Protestant churches power to enforce their religious rites, those in which they are agreed, by civil law, would constitute an image to the first beast. And when this shall take place, persecution will follow—the image will "speak," and decree the death of those who will not fall down and worship. Power in the hands of a worldly, corrupt church will be used, whether that church be Catholic or Protestant. Penal statutes are a convenient argument for such a church, to supply the deficiency of better. The image is not yet made; but it will be; and then the predicted persecution will follow—the lamb-like beast will speak as a dragon, and exercise all the power of the first beast, in its presence.

But it will be claimed that this people are too enlightened ever to engage in a work like this. Surely, they ought to know better. But the prophecy sets forth the most free, mild, and lamb-like government in the world, as doing this very thing—a thing so contradictory of its mild appearance.

We must tell you, friends, since you do not know it, that the call for the image is even now being made in this our country, and the proof of this shall close our argument, that the United States is the government described in this prophecy.

It is many years since, that Dr. LYMAN BEECHER, as quoted by a recent writer thus favorably predicted the union of church and state in this country:

"There is a state of society to be formed by an extended combination of institutions, religious, civil, and literary, which never exists without the co-operation of an educated ministry."

It was evidently with feelings far less complacent that Rev. CHARLES BEECHER, in 1846, saw forebodingly the same state of things "just ahead." He said:

"Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living *her life over again*? And what do we see just ahead? Another General Council! A world's Convention! Evangelical alliance and universal creed!"

HON. S. G. HAVEN of Buffalo, N. Y., a personal and political friend of PRES. FILLMORE, in a speech delivered in Sardinia, Erie Co., N. Y., in 1852, was reported as saying:

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great AMERICAN CATHOLIC CHURCH, instead of a great Roman Catholic Church; and who shall teach men that they can be good Catholics without professing allegiance to a Pontiff on the other side of the Atlantic."

A reporter of a New York paper gives a summary of an eloquent address by DANIEL ULLMAN, Esq., on the anniversary of Washington's birthday. The reporter says:

"Daniel Ullman, Esq., delivered an eloquent and highly-instructive address. His argument was, that continuity of territory, unity of race, a common language and religion, are essential to the perpetuity of empire. He recited with precision and clearness, the fortunes of

the Roman empire, of Philip II of Spain, Louis XIV of France, to sustain his position. Passing these in review, he adverted to Russia, as possessing every element of greatness, but free institutions. The people, he said, are nearly all of one race, and one section of that race—its territory is compact, and communication between its different parts easily effected. The people are attached to their country, their sovereign, and their religion. They are imbued with confidence in their destiny. And who shall say, if our own Union is dissolved, that their dreams of universal dominion will not be realized? He then adverted to the rise and progress of the American Union, and added that we need a common religious sentiment."

"The mass of our people is essentially Anglo-Saxon, and it must absorb all other races before we can have a consistent national sentiment. He held to an American race."

Of the tendency of the times, the *Presbyterian Herald* says:

"There seems never to have been a time in the history of our country, when questions of religious and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or religious journal. In all parts of our land, but especially in the northern portions, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

The *North Western Christian Advocate*, of Dec. 10, 1862, says of the President's message:

"The Chief Magistrate sees in the dogmas of the quiet past, nothing equal to the stormy present. He sees that history must be made. He sees, further, that the Union may be saved, if *Christianity and state-manship may join hands.*"

A writer in the *United Presbyterian* says:

"Other grave responsibilities are growing out of our national conflict. Whatever may be the issue, there must be, to some extent, a reconstruction of the government. * * * If we are made as we should be, a purer, better, more God-fearing people, we will be prepared for, and we will seek, such improvement of the Constitution as will make it embody a more distinct recognition of the sovereignty of God and the supremacy of his law. For this, the popular mind should be prepared. In favor of this, the *Christian voice* of the land should make itself heard and felt."

The following is from a lecture in Concord, N. H., by a very popular clergyman, before a "full and delighted audience," who manifested their approbation by "frequent applause:"

"The Flag and the Cross is my theme to-night. The Cross is the symbol of our religion. It reminds us of the fatherhood of God, the brotherhood of man, the sacrifice of Christ, the redemption of the world. The Flag is the emblem of our nationality, the symbol of liberty and order. They should be associated, intertwined about our altars. There is no desecration in the act. * * * There is little danger of too intimate union between church and state. If our religion be not brought into contact with politics and business, and all the every-day concerns of life, it is not a blessing, but a curse. The assumption that Christian ministers should not intermeddle with affairs of state, is a great and dangerous heresy. * * * We have undertaken, as a nation, to divorce the Flag and the Cross. * * * Would we have our nation prosper, we must solemnize anew the union between the Cross and the Flag."

Rev. J. S. SMART (Methodist), in a published sermon on the "political duties of Christian men and ministers," says:

"I claim that we have, and ought to have, just as much concern in the government of this country as any other men. * * * We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause. Invincible if united! Let not her ranks be broken by party names."

We might adduce much more evidence to prove that there is at present a very extensive and urgent call being made in our country, for a union of religion with politics, of church and state; but, as we study brevity, this must suffice in this place. When we have presented the evidence concerning what will constitute the mark of the beast, we will pursue this subject further, and show that our popular churches are now imperiously demanding legislation upon this very point. This will make the evidence still more clear.

We have seen that the prophetic description of the two-horned beast thus far perfectly applies to our own government, and that it will not apply to any other. In the fulfillment of the prophecy we have reached the point where the demand is being made for an im-

age of the first beast. The image is the next thing; it will be made, for the Scriptures cannot be broken. Corrupt politicians, for their own advancement, will seize the proffered hand of a prostitute church, and the union will be consummated. Then woe to dissenters from the established religion! In the words of Dr. Adam Clarke: "Woe to the inhabitants of the earth, when the church takes the civil government of the world into its hands."

R. F. COTTRELL.

Report from Iowa.

My last report closed with the meeting at Monroe. I left Bro. Canright to follow up the interest, while I went to Sandyville and held meetings with the church. Our meetings were solemn and interesting. Two persons declared their determination to keep the Sabbath and go with us. From Sandyville I took a trip to Ocoola, Decatur City, and Afton, spending a couple of weeks. These places were where Moses Hull first began to preach the present truth in this State. Elders Snook and Brinkerhoff also labored here years ago. Formerly there were churches in these places, but from a variety of causes they have gone down so that there are but a few scattering Sabbath-keepers left, and some of these hardly knew what they believed or where they stood.

At Decatur City, we found eight who were still keeping the Sabbath. There had formerly been a church of thirty or more at this place. Some had moved away, some had given up. These few were still holding on. All had been much discouraged years ago by the arbitrary course pursued in their midst by some who labored with them. I was not aware till within the last year or so that there were Sabbath-keepers there. And I went into that section to see if there were any of the lost sheep. They have had a discouraging time indeed, many of them not having heard a sermon for six or seven years. I was most happy to make the acquaintance of Bro. Caldwell at Decatur City. He was formerly a pillar in the cause in this part of the State, and is still a firm believer in all the present truth, but from discouragement and other causes had lost something of the Spirit of the truth and become entangled in the world and was nearly overcome, but lately has been getting into the work more. I held six meetings there, most of which were in the Methodist meeting-house. Bro. C. seemed much encouraged, and I have strong expectations that he will move out and again take the place the Lord has for him to fill.

At Afton, there are a few scattering Sabbath-keepers, some of whom I visited. But the circumstances were such I held only one meeting with them. In Bro. Neal's neighborhood, near Ocoola, I held a few meetings. Bro. Morrison had been holding lectures there over a week, and still continued them. Sunday I baptized five who had been keeping the Sabbath over a year. Although outward circumstances were not favorable, the water being very cold, and the streams small, yet it was one of the most pleasant baptisms I ever attended. I left Bro. M., still laboring, and having some interest. The following Sabbath I was with the church at Mt. Pleasant, and we had a good attendance of the members. I think there are some encouraging omens in Mt. P. I judge a spirit of union is springing up to some extent. God grant it may increase.

Tuesday evening, Feb. 1, commenced meetings in Brighton, and continued till Sunday evening. We had beautiful weather, and a most profitable meeting. Held some eleven meetings in all. This church, like all new churches, is learning what trials are, and I hope will profit by them as God designs. It is yet to be decided whether this church shall be as a beacon light in that community, or pass away as others have. This is never decided in one year, yet the first year is a very important one in the history of every church. This church has been learning some important lessons, I trust, and I have good hopes of their future prosperity, yet they may prove delusive. When I went there to commence meetings, things were in a ferment, apparently; when I left, things appeared much more favorable. Whether they will continue thus, remains to be seen. Sabbath and Sunday we had quite a gathering,

as many as forty were present from other places. Sabbath was a day I shall long remember on account of the outpouring of the Spirit. Our souls were filled, and we could but praise the Lord with a loud voice. Our brethren came in with a determination to work. Sunday we had an important business meeting in which the cases of four were examined, two were disfellowshipped, and two censured. The individuals themselves were present, and yet all passed off pleasantly. I look back upon these meetings as being very profitable. If this church will but "walk in the light," others who are looking on will join them. May God grant it. GEO. I. BUTLER.

Pilot Grove, Feb. 8, 1870.

Report of Meetings.

AS THERE may be some of our brethren and sisters who would like to know what we are, and have been, doing, we would briefly say that from Nov. 7 to Dec. 12, we labored at Belfast and Crawford Creek, Allegany Co., N. Y. At Belfast three have been converted and are waiting for baptism. At Crawford Creek some acknowledged the truth, but did not decide to obey.

Dec. 25 to Jan. 5, held meetings with the friends at Roulette and Liberty, Pa. Some were getting almost discouraged. Influences had been brought to bear upon them, that had drawn some away from the truth. And there are influences in their midst that are a positive detriment to the Redeemer's cause in that part of the country.

Jan. 29 and 30, we attended the Quarterly Meeting at Farmington, Tioga Co., Pa. We were disappointed in not meeting Bro. Raymond; but our Heavenly Father met with us by his Spirit, and all received a blessing at his hand.

Feb. 1, we visited some lonely ones at South Addison, Steuben Co., N. Y. Held one meeting at this place. The severe trial through which our church has recently passed, has borne heavily upon these friends, but we trust that by the grace of God, they will stand fast in the truth till Jesus comes.

Feb. 2, held one meeting at Beecher's Island. Here we hoped to have given a course of lectures, but after one meeting (our subject was John 5:39) the trustees decided to close the house against us. One said he had known several churches that had been destroyed by admitting Adventists into their pulpits. We had a large and attentive congregation, and many expressed a desire that the meetings might be continued.

Feb. 5 and 6, attended the Monthly Meeting at Niles Settlement. The labor of Bro. Waggoner last summer afforded them some relief. Very anxiously they have been waiting, and expecting Bro. W. to come again, and aid them in revising their church list. This Monthly Meeting, though not largely represented, has been an important one for this people, and one that will redound to the glory of God, especially the business that was transacted. Several were cut off; and it will be necessary that others should be, unless they come up to the work. A special call is made to all the members of the Allegany church to attend the next Monthly Meeting, or to report. Brethren and sisters, a neglect on the part of any of you to report at this meeting, will afford sufficient reason why a committee should be appointed to labor with you. Say, will you come up to the work? The cause of God must no longer be burdened by those who have no heart in it.

JOHN LINDSEY,
S. A. H. LINDSEY.

Blaming Others.

A DISPOSITION to lay the blame for our neglect of duty, or our shortcoming, upon others, is a sure sign that we have inwardly backslidden from God. The first transgressor endeavored, in this way, to palliate his offense, and his example has been faithfully followed ever since. God can make us right, whether any one else is right or not. Whoever may falter, he can enable us to do our duty. When we fail, we should blame ourselves, and no one else. In this way alone can we hope to obtain forgiveness for the past, or make improvement in the future. Let us be severe upon ourselves—but forbearing towards our neighbors. —*Earnest Christian.*

Is Tradition of more Authority than the Word of God?

PETER DENS, in his Moral Theology, prepared for the use of Romish Seminaries, defines tradition in a theological sense as follows; "Tradition is nothing else than unwritten doctrine; not as though it could never be found written; but because it has not been written by its author nor dictated by him, that it might be written."

He divides tradition thus: "1. On account of its origin or author, into divine, apostolic, and ecclesiastical tradition. 2. On account of its matter, into dogmatic, ritual, and moral tradition. 3. On account of its duration, into perpetual, and temporal. 4. On account of its place, into universal and particular."

He then defines the different kinds, among which he defines apostolic, as that which was instituted by the apostles as the pastors of the church: "Such is the observance of the Lord's day, the forty days' fast, and various rites of the mass and sacraments."

Universal tradition he regards as that which is proposed for observation to the whole church, as the Lord's day.

Among the rules for distinguishing tradition, he mentions the following as the first: "If the whole church embraces anything as a dogma of faith or customs, or if it has approved by practice something which no one but God alone could institute, and which is not found in Scripture, it must needs be a divine tradition; thus for instance, we know that the baptism of infants is valid," &c.

After quoting Scripture to prove the necessity of tradition he adds: "Hence, observe there is more need of divine tradition than of sacred Scripture, as Scripture can not be known without tradition." He concludes the subject in the following authoritative language: "Whatever the Catholic church holds or declares as such, is to be regarded as tradition."

The above quotations are taken from Joseph F. Berg's translation of Dens' Theology, pp. 152, 153, 155-157. Why is all this ado concerning tradition, and why do Catholics lay so much stress upon it? Is it not because they are unable to prove or to substantiate their man-made institutions, and thus attempt by tradition to palm them off as of divine authority?

In regard to apostolic and universal tradition for the observance of Sunday, but little need be said, as the author in undertaking to prove too much, proves nothing. It is well known that the "Man of Sin" has attempted to change the Sabbath to the first-day of the week, and boasts that he has done it; but not altogether satisfied with the authority of which he boasts, he attempts to bring in the aid of tradition, and of that kind which has so little foundation, that it is like the "baseless fabric of a vision, [it] leaves not a wreck behind."

This same "Man of Sin" admits that infant sprinkling is not found in Scripture, and yet he says it is valid because the church has approved of it by practice. It is then plain to be seen that both Sunday-keeping and infant baptism, as well as many other erroneous doctrines, have their origin in the Papacy. Those Protestant churches which adopt these customs, are closely allied to their mother in that they follow tradition instead of the "law and the testimony."

How absurd the idea that "there is more need of divine tradition than of sacred scripture." In fact, the assertion is blasphemous and indicative of apostasy.

Christ says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39. From this we learn that the Scriptures are to be searched, not tradition. We read of the noble Bereans who "received the word with all readiness of mind, and searched the Scriptures daily" (not tradition). Acts 17: 11.

The Scriptures also are able to make us wise unto salvation. 2 Tim. 3: 15-17.

The papacy would adduce the language of Paul to prove the necessity of tradition: "Hold the traditions which you have learned, whether by word, or by our epistle." 2 Thes. 2: 15.

In answer to this I will quote from Mr. Berg. "1. To this we answer, that these words do not import that

the apostle delivered some things to them as tradition, and others as scripture, but that he taught them the same truths both orally and in writing.

"2. Even supposing that the things which he thus taught them were different, this proves only that there are some important and precious truths which are not contained in this epistle to the Thessalonians, though all that is necessary to salvation is supplied by other portions of Scripture."

Has not the apostle forewarned us against "unwritten verities" in that he says, "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men." Col. 2: 8. The Scriptures when rightly understood, do not clash, but harmonize.

When God has given laws to his people, he has caused them to be written. "Go write it before them in a table, note it in a book, that it may be for the time to come." Isa. 30: 8.

Lastly, and most authoritatively, the "Man of Sin" says: "Whatever the Catholic church holds or declares as such, is to be regarded as tradition." This is the power behind the throne which gives the church power to change the law of God, or "to change times and laws"; making Sunday keeping, and infant baptism valid. The same principle settles the apostolic character of the mass, extreme unction, invocation of saints, merit of works, the supremacy of the pope, holy water, holy bones, holy stones, and other holy relics, prayers for the dead, auricular confessions, penance, indulgences, image worship, celibacy of the priests, &c., &c.

It is no wonder that Paul, seeing the "mystery of iniquity" already working in his day, cried out: "Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men."

WM. PENNIMAN.

Conference Department.

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

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

From A. B. Brant.

EDITOR OF REVIEW & HERALD: Your excellent paper has been light in a dark place, and meat in due season to me. I feel grateful to God that he has raised up some who have searched the word as for hid treasures, and their researches have proved treasures to me. Light shines on the sacred pages, which I never should have discovered unaided by the researches of others. I hope to walk in the light given, and be ready to meet the Master at his coming.

Yours in hope,
Faribault Co., Minn.

A. B. BRANT.

From Bro. Morse.

THINKING that our brethren might be interested to know how the cause of truth is prospering here at Tenhassen, Minn., I would state that our late Quarterly Meeting was a season of encouragement and interest. The Jo Daviess church came out and met with us, and all were encouraged to press forward in the heavenly race with new diligence.

Cannot our Western churches unite in these Quarterly Meetings?

The church here have voted to sustain a Monthly Meeting, and would invite the co-operation of the churches and brethren adjacent to us.

F. W. MORSE.

From Bro. Minton.

DEAR BRETHREN AND SISTERS: I have a desire to speak a word in favor of present truth. Though very weak and unworthy, yet, by the grace of God, I want to live it out in my every-day life. Pray for me, that I may so live as to gain a home in the earth made new.

M. J. MINTON.

MR. R. F. PHIPPENY writes from Gratiot Co., Mich.: I can but mourn over my past experience, in being so lukewarm in the cause of present truth. Well do I know the fate of the lukewarm professor in the day of the Lord's vengeance. And shall I escape being spued

out of the mouth of the Lord? I can if I am only diligent and persevering in the work of overcoming.

The dedication of our house of worship has just closed, and with it, the labors of Bro. Waggoner and Littlejohn here. We have had heart-searching testimonies from them, and I hope we may be profited. How much we give heed to what we have heard, the judgment will determine.

MR. M. A. WHITE writes from Portage Co., Ohio: I would not live without my paper for twice its cost. It is all the preaching that I have. I am a lonely one here. I ask an interest in the prayers of those of like faith, that I may prove faithful to the end.

SISTER M. BREWER writes from Pierce Co., Wis.: I thank God for his goodness in sending Bro. Ingraham to us to encourage the dear friends of truth, and to stir up the people on the all-important truths of the third message. He gave fifteen discourses in this place and vicinity, which we trust will be of lasting benefit to us who are trying to keep pace with God's people. We believe also that his labors were not in vain with many others whom we regard as honest seekers after truth. May the Lord reward him richly for coming to our place.

There are eighteen adults keeping the Sabbath, and a few children, who we hope will grow up into Christ, and be an ornament to his cause. We trust it may be the will of God to send Bro. Ingraham or Bro. Steward this way again ere long, that we may have organization effected, systematic benevolence arranged, baptism attended to, and then, if thought best, we can come into the Conference, and have a name with the people we so much love.

BRO. D. T. BOURDEAU writes from California, Feb. 1, 1870: We are now in the midst of the interest in Green Valley, near Sabastopol. Ten have commenced keeping the Sabbath. Several will be baptized next Sabbath. We hope that more will come out.

LOOK TO JESUS.

WEARY pilgrim, look to Jesus,
When with grief and care oppressed;
In the blessed Lord, our Saviour,
You will find the sweetest rest.
If you'll trust him,
He will lead you
To the mansions of the blest.

Weary pilgrim, are you fainting?
Christ will never let you fall;
He has said, "I'll never leave thee"—
'Twill not be in vain to call
For his mercy
And salvation;
He has said they're free for all.

Weary pilgrim, look to Jesus;
Cast on him your every care;
All your trials and afflictions
Will the blest Redeemer share.
Only trust him,
Fellow-pilgrim,
He will all thy burdens bear.

JANE R. TREMBLEY.

Buttle Creek, Mich.

It lightens the stroke to draw near to Him who handles the rod.

Obituary Notices.

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

DIED, in Andover, Vt., Jan. 9, 1870., my dear mother, Sarah Butterfield, in the 88th year of her age. She dearly loved the present truth, although its light shone upon her mind after she was between seventy and eighty years old. She read and studied her Bible and the publications, until she saw the beauty of the truth, and left the Baptist church where she had been a member over forty years. She tried to faithfully live out the truth, and was ever ready and willing to deny herself and bear her cross. She was taken alarmingly ill Nov. 8, but had her senses and judgment clear and bright for several weeks. Although she was naturally fearful as to herself, with but little hope, which at times caused her to suffer from feelings of despair, yet when she needed dying grace, it was graciously granted to her. She lost all her fear, examined well her own heart and hope, and submitted meekly to the will of Heaven. She was a great sufferer for about nine weeks, her disease being of the stomach and lungs. I feel that I have lost one of the best of mothers, and the little group here feel that they have lost a mother in Israel. Them also that sleep in Jesus will God bring with him.

M. B. PIERCE.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 22, 1870.

Our Annual Meetings.

THESE, as will be seen by the appointment, first inserted last week, begin with March 15. The change is made from May to March to accommodate our people more generally as to their business. We expect to have meetings of more than usual importance. We ask our friends to make them a special subject of prayer that God may add his blessing in an abundant degree.

At this meeting we shall welcome the delegate of the Seventh-day Baptist denomination. And we hope, as far as consistent with the difference of our views of truth, to establish fraternal relations with the only people beside ourselves who hallow the day of the Creator's rest.

The report from Bro. Cornell is very cheering. The case of the gentleman who embraced the Sabbath of the Lord, without ever having heard or read any thing upon the subject, except the Scriptures, is particularly interesting. If those who profess to be devoted to the Saviour were as ready to keep God's commandments when they see them, as this gentleman and his wife, though non-professors, have shown themselves to be, how different would be the result of our preaching! We hope these dear friends will find Christ, the Lord of the Sabbath, and make him their Lord also.

What shall those do who have wronged others in their deal? Particularly those who have not given good weight or measure in that which they have furnished? Of course reparation should be made to the parties who have been wronged. Zaccheus had the proper idea. Perhaps many could not go so far as he determined to go in bringing forth fruits for repentance. Luke 19:1-10. The excellent article in the Review about two years since, taken from the *Christian*, entitled, "Capt. Ball's Experience," is exceedingly instructive and valuable on this subject.

But what shall those do who cannot find the parties wronged by them? If they have no means of knowing who they are, and cannot by proper effort find them out, then let them, 1. Make confessions of their sin before the people of God, and before any of the world who have seen the wrong act. We shall find it a terrible thing in the judgment to have been the means of stumbling others by our example. 2. Make a trespass offering to God. Add at least one-fourth part to the full value of all that was fraudulently withholden from the buyer, and give this to the Benevolent Association for the relief of the unfortunate and distressed. 3. Then ask God, for Christ's sake to forgive your sin, and solemnly covenant with him never to do the like again.

European Mission.

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

Previously received and acknowledged, \$1548.00
Cyrus Colby, 15.00
M. J. Cornell, 25.00

Total, \$1588.00

Leaving still due, \$412.00

JAMES WHITE.

By a letter just received from Bro. Butler, we learn that B. F. Snook, of Iowa, has become a Universalist. The road to ruin lies very near the door of apostasy from the present truth; so near, that nearly all who dissolve their connection with the people of God finally come out in opposition to the fundamental truths of the Christian religion. God save us from apostasy, and keep us from the power of the devil.

W. C. G.

To the Churches in Michigan.

AS THE Conference convenes two months earlier than usual, it will be necessary to close the financial year with the third quarter. Hence church clerks and ministers will please square their accounts with the Conference to the first of February, and make report to the secretary accordingly. Please have the business all attended to in good season, that the accounts may be promptly squared.

WM. C. GAGE, Conf. Sec.

"Ascension Robes."

WE are glad to find in the columns of the New York *Independent* of Feb. 17, a candid and honorable admission concerning the "ascension-robe" slander which the clergy and press everywhere have found so much delight in repeating. Mr. J. T. Dixon, of Rocky Hill, R. I., writes to the editor, as follows:

"In the notice of a new work on the 'Coming of Christ in his Kingdom,' in *The Independent* of last week, I read the statement that 'gaping believers have prepared their ascension robes, ready to be donned at a moment's warning on the appearance of the august and descending Personage.' Will you be so kind as to announce in *The Independent* that the sum of one hundred dollars will be paid if proof positive can be produced that an ascension robe was ever 'donned' by any of the Second Adventists at any time. I, like others, have been misled by that slander."

To this the editor makes the following reply:

"Mr. Dixon will observe that the writer of the notice in *The Independent* did not say that ascension robes had been 'donned,' but only that they had been 'prepared ready to be donned.' But we suspect that even this cannot be proved. The writer probably erred in assuming the truth of idle stories set afloat in a time of excitement to satirize the Second Adventists."

The editors of the "American Cyclopaedia" doubtless erred in the same manner, in placing a falsehood upon record as a fact. And the enemy of truth has been delighted to see the wicked prejudice which this slander has created. If those who take such pains to circulate the lie would only prove equally anxious to contradict it when its falsity is demonstrated, we might give them credit for honesty, at least.

W. C. G.

The Christian Era.

A CORRESPONDENT says: "Please explain that statement in the pamphlet entitled, *Prophecy of Daniel*, which says that Christ was anointed A. D. 27, being about 30 years old. I always understood that he was 30 years old A. D. 30."

The difficulty of our correspondent lies in the fact of his supposing that the year A. D. 1 coincides with the birth of Christ. This, however, is not the case. The Christian era was the invention of Dionysius Exiguus, A. D. 525. The era did not begin to be used much till A. D. 730, and did not come into general use till A. D. 1141. Dionysius, from the best evidence he could obtain, placed our Lord's nativity in the year 753 of the Roman era, at that time in use. It has since been ascertained that Christ was born about four years previous to this date. But as it makes no material difference in the reckoning of time, the point fixed by Dionysius has never been disturbed. Thus in taking a certain number of years B. C., and a certain number A. D., adding them together, we get the exact number of years between the two points, although the birth of Christ is not within about four years of the line which separates the two divisions. It will thus be seen that this does not in the least affect the accuracy of the chronological reckoning.

U. S.

J. MATTESON: It will be well for you to make a full statement of the wants and prospects of the field you are now laboring in, to the General Conference, to assemble in Battle Creek, March 15.

Appointments.

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

NOTICE is given to the scattered brethren of the Alameda church, and all interested, that monthly meetings will commence on the last Sabbath of February, and continue, until proper notice of change shall be given, on the last Sabbath of each month, successively, at the meeting-house in Alameda. Brethren from adjoining churches are invited to attend.

M. D. MATTHEWS, Elder.

PROVIDENCE permitting, I will attend the Monthly Meeting at Pottersville, Sabbath, Feb. 26. Will speak in the Hawkins School House, Friday eve, Feb. 25, if Bro. Lamson shall see fit to appoint.

W. C. GAGE.

THE next Monthly Meeting for the church in Allegany Co., N. Y., will be held at Niles Settlement, the first Sabbath and first-day in March; and every member of the church is requested to be present without fail, as important business will be transacted; and we earnestly request that Bro. Waggoner meet with us if possible. If not, will the Conference Committee send us such help as they think best.

JOSIAH WITTER, Clerk.

Wellsville, Feb. 9, 1870.

WE request Brn. J. M. Lindsay and E. B. Gaskill, to meet with the church in Allegany Co., at their Monthly Meeting, as appointed above.

GEN. CONF. COMMITTEE.

Business Department.

Not Slothful in Business. Rom. xii. 11.

Business Notes.

LOUIS DYSSERT: Not any.

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. Betsey Winney 37-1, David Clay 36-17, H B Caffee 36-17, Martha A Sherman 37-1, Jackson Marshall 37-1, C G Daniels 37-1, Hiram Brown 37-1, Abel Bugbee 37-1, N Maynard 37-1, Elizabeth Ryder 37-1, Wm Greenleaf 37-1, Thomas Swallow 37-1, A J Barney 36-21, Mrs A P Tripp 37-1, A D Walter 37-1, E S Shorey 36-21, J H Thomas 36-21, Robert Jones 36-21, D Robinson 36-21, A Scratch 36-21, Esther Stillman 37-1, Edward Bliss 36-1, L C Slawson 32-1, S J Harris 37-1, R Marshall 36-1, Geo Marshall 36-1, D W Mitchell 36-1, T C Alvord 37-1, J Burroughs 37-1, J B Webster 36-1, L A Stories 37-1, G W Nestell 37-1, J Whipple 36-1, W S Ashley 35-15, Mary E Terry 36-1, S W Harris 36-1, John Cole 36-1, E Lanphear 36-1, A Abby 34-1, A W Smith 37-1, J Whipple 36-1, J E Rust 37-1, C Corlett 37-1, Mrs A Wilson 37-1, Jas Kay 37-1, Miss M S Wilson 36-1, H Patch 34-1, Geo Shyock 37-1, A Rust 36-16, D Holmes 37-1, R Ashbury 37-1, J F Bisplian 37-1, J G Wood 36-1, Eld T Reinunde 36-21, A Mallard 36-21, Mrs S Stimmerman 37-1, J F Harriman 37-1, Saml Smith 37-1, Wm Burgess 37-1, D Deacon 37-1, A Dolly 37-1, J Fullmer 37-10, A York 36-1, L P Adams 37-1, E Hall 37-1, A French 37-1, T F Denio 37-1, M E Bartlett 36-21, J Hanson 36-1, I Bawyer 37-1, G Garvin 36-1, J C Loomis 37-1.

\$2.00 each. J H Scott 37-1, G B Goff 37-1, Eld J Gillespie 37-1, J R Carson 37-5, G Miner 37-9, B B Frances 37-1, C Drew 37-8, Ann Blount 37-1, R Buckley 37-1, J C Marmen 37-1, Mrs J Eckert 36-9, H E Gardner 37-1, E P Butler 36-14, E Tacker 36-17, Mrs L M Heller 37-13, John T Ferrill 37-1, M B Phillips 37-19, O Corvett 37-1, Wm Evans 37-9, F B Miller 37-1, A A Bradford 37-9, S S Grinnell 36-14, J Saxby 37-4, A Belden 36-9, R A Worden 36-14, A Ross 37-20, D K Mitchell 36-1, J Hicks 37-13, M A Dayton 37-17, J W Driver 36-8, C Flora 37-1, J Buckles 37-1, J S Wick 37-7, M S Stone 37-1, J Claxton 37-2, E Magee 35-1, M P Shaw 37-1, M W Kearns 37-15, Ann Jensen 37-13, S Sorrenson 36-17, C P Buckland 37-7.

Miscellaneous. M Edson \$2.35 35-10, Wm Nichols 1.25 36-11, Saml Tower 3.00 38-1, M A Hiestand 2.50 35-22, B Darling 2.25 37-2, Rebecca Curtis 1.50 37-1, Abigail James 3.00 38-1, John Raedels 1.60 36-15, I Van Gorder 50c 35-8, M H Peller 3.00 37-18, Mary Palmer 3.00 37-1, S T Chamberlain 4.00 37-1, W Worcester 50c 36-1, Mary Glascock 50c 36-23, Mrs S E Mead 50c 36-1, W P Simpson 50c 36-1, Mrs D B Staples 50c 35-3.

Received on Book and Tract Fund.

Jason Brundage \$4.44, M J Chapman 2.00, A Friend in Vt 50.00, E B Town 1.50, Mrs I Bliven 4.50, John Kellogg 5.00, L C Patten 5.00.

General Conference Missionary Fund.

Church at Orleans, Mich., \$30.00, Church at Amherst, N. H., 30.50.

Michigan Conference Fund.

Church at Orleans \$10.00, Church at Gaines 25.00, Church at Vergennes 20.00, Church at Orange 15.00.

Cash Received on Account.

Jesse Hiestand \$2.50, Eld I Sanborn 7.25, John Matteson 1.00.

Foreign Missionary Fund.

Mrs C Lindsay \$3.38, Lucretia Day 5.00, Mrs A W Maynard 5.00, M M Nelson 5.00, M Kittle 1.60, Ann 5.00, Chas Reed 1.00, John Claxton 5.00, Rachel Hoel 1.15.

Books Sent by Express.

Philip Strong, care of Peter Pambala, Laporte, Ind., \$14.55, (as freight) M E Cornell, Boston, Mass., 73.43.

Books Sent by Mail.

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