

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."

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

The Last Trumpet.

"The trumpet shall sound, and the dead in Christ shall rise first."—PAUL.

The hour of our glory is coming! is coming!
The hour of redemption from darkness to light;
When the dust-hidden jewels shall glisten, aye, glisten,
With beauty and luster transcendently bright!
The trumpet, as say inspiration's bright pages,
From the wave-hidden caves of the ocean shall call,
The millions of sleepers, whom ages on ages
Have held undisputed fast bound in their thrall.

The far-stretching desert, whose sands ever shifting,
No dews ever know save the tears of its slain,
Shall send forth its victims by thousands on thousands;
Sun-bleached though they be, they shall waken again.
By the low-gushing fountain, where resting in slumber,
The travel-worn pilgrim has lain down to die;
The battle-field gory—the garden, the mountain—
The marble sarcophagus, tenants supply.

From the wild wood and coppice, where murder, foul murder,
In darkness and silence hath hidden her slain;
Ambition's deep dungeons, the clods of the valley,
All, all shall enfranchise their prisoners again,
When the last trumpet sounding shall send forth its millions,
Awakening the echoes of Heaven and hell—
To the saints 'twill be music life-given and glorious,
But ah! to the wicked a final farewell.

Oh, haste the glad moments, haste glorious Redeemer,
And may faith-gilded patience our bosoms prepare
To stand in the season of trying temptation,
Rejoicing faithful each burden to bear;
Wide spread forth your pinions, ye ministering angels,
To buoy up and strengthen each cross-burdened saint,
To leave every error, surmount every danger,
And journeying on, neither falter nor faint.

Sanctification: or Living Holiness.

BY ELD. D. T. BOURDEAU.

(Continued.)

It would not be necessary to enter into a lengthy argument to convince the candid that we are living in the last days. By comparing the sure word of prophecy with history and the signs of the times, we see clearly that we are occupying the last link in those great chains of prophecy which were to reach to the end; that the leading signs which were to be the precursors of Christ's second coming, and which were to bring us to the last generation, have been fulfilled, and that the present signs of the times show conclusively that the great drama of this world's history is about to wind up, and that the Lord is near even at the doors. (See works on the Prophecy of Daniel and on the Signs of the Times, published at the Review Office, Battle Creek, Mich.)

It is clear that we have reached the time when a flood of light is shining from God's word on the path of the just, and that this light relates to that great

event which is immediately impending—the coming of the Lord, and to a preparation to meet it. This we denominate present truth, because it applies to the present time, and is adapted to the wants of the present generation; and it is through this truth that the last church will be sanctified.

But some do not see the necessity of receiving the truths applicable to the present time in order to be sanctified. They think they can be sanctified by living as other good Christians have lived. But how have good Christians in the past been sanctified? Have they not been sanctified by living up to the light that they had in their day? And if we are favored with more light than they were, if God has other duties for us to perform, can we be sanctified by merely living as they lived? Does God cause light to shine on his word in vain? Can men understandingly treat any portion of God's word with indifference or impunity without incurring guilt? Can men avoid performing known duties and yet be free from sin? Said Christ, "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin." Jno. xv, 22.

When John the Baptist was preaching the first advent and preparing a people to meet the Lord, he said to the Jews, "Think not to say within yourselves, We leave Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. iii, 9. From this it appears that the Jews fell back on good father Abraham to excuse themselves for not receiving the testimony of John. They overlooked the fact that Abraham rejoiced to see the day of Christ, and that he would have gladly received John's testimony if he had lived in his day. They did not realize that they could not be Abraham's children indeed, without possessing the spirit with which he was imbued.

Now is not this the condition of those who refer to good Christians in the past to justify themselves for not receiving those truths that apply to the present time? But if the Jews who lived at the close of the former dispensation could not be sanctified without receiving John's preaching, can the last church be sanctified without receiving those truths relating to Christ's second coming.

It will require a special preparation to meet the Lord when he comes. It will be necessary for the last church to look for Christ; for it is to them that look for him that he will appear the second time without sin unto salvation." Heb. ix, 28. "And it shall be said in that day, Lo this is our God; we have waited for him and he will save us." Isa. xxv, 9. Now we cannot look for Christ without watching the signs of the times, and believing in the advent near.

The primitive church could not consistently look for Christ in their day. The caution to them was, to not be troubled by spirit, by word or by letter, as that the day of Christ was at hand. 2 Thess. ii, 1-4. But when the leading signs of Christ's coming commenced to be fulfilled, then the church could look up, knowing that their redemption drew nigh. Luke xxi, 25-28. And now it is an important duty of the people of God to watch the remaining signs of the coming of the Lord. Verse 26; Matt. xxiv, 42; 1 Thess. v, 6. Those who watch in the Bible sense of the term, and have a living faith in the advent near will not be in darkness that the day of Christ should overtake them

as a thief in the night. They will know their whereabouts and their duty.

When the great day of the Lord is near and hasteth greatly, even the meek of the earth are commanded to seek meekness and righteousness that they may be hid in the day of the Lord's fierce anger. Zeph. i, 14, etc.; ii, 3. Their past attainments in holiness will not suffice them. They must seek to be more meek and more righteous, more Christ-like, more holy.

The coming of the Lord is a highly practical subject, and as it is especially connected with the sanctification of the last church, we may expect that it will be heralded for the benefit of the last generation. This has been done in this generation under the proclamation of the first two messages of Rev. xiv, (see verses 6-8,) and it is now being done under the proclamation of the third message of the same chapter (verses 9-13,) which we understand to be the last message of mercy, and through which a people will be prepared to meet the Lord at his coming. For a full exposition of these messages see works on the Messages.

We say that the third message is the last message of mercy, because it is followed by the appearing of one like unto the Son of man on the white cloud to gather the harvest of the earth. Verses 14, 15. Again, the unmixed wrath of God, which is the same as the seven last plagues, (compare Rev. xiv, 9, 10; xv, 1; xvi, 1, 2,) follows, upon all those who do not heed it, hence there can be no later message by which men can be saved.

It is evident from the language of this message that it will develop a holy people, a people of whom it can be said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." The same class are brought to view in Rev. xii, 17, as the remnant (or last end) of the woman's (or church's) seed, which keep the commandments of God and have the testimony of Jesus Christ.

The burden of this message is the commandments of God and the faith of Jesus. These are kept in opposition to the worship of the beast (papacy). By the commandments of God, we understand is meant, those commandments which God proclaimed in person, and wrote with his own finger on stone. These are emphatically God's commandments. When the commandments of God are spoken of in distinction from the faith of Jesus, they must refer to the ten commandments exclusively.

The faith of Jesus is something that is kept or obeyed in connection with the commandments of God. It cannot simply mean the confidence of Jesus, neither can it really mean the confidence we should have in Jesus. It must denote the form of doctrine taught by Jesus, which embraces the means of salvation from sin and its curse, and all the healing and restoring ordinances, precepts, and doctrines of Christ as recorded in the New Testament. This faith can be kept or obeyed. See Acts vi, 7; Rom. i, 5; 2 Tim. iv, 7; Jude 3; Rev. ii, 13.

It needs but a moment's reflection to see that this message is very comprehensive, and that it is sufficient to sanctify a people in the strictest sense of the word. Here we have the moral law of ten commandments, which is based in the nature of God and in the nature of man, and bears those divine characteristics which constitute a perfect and holy character. This

law embodies all the principles of right. prescribes the way of holiness, and condemns every sin. Anciently God told his people that if they kept this law, they should be a holy people. Ex. xix, 5. Deut. iv, 12, 13. This would be but a natural consequence. In keeping this law, they would bear its holy perfections. This law is from its very nature immutable. To change this law would be to change the nature and character of God which is impossible. Now the law remaining the same, those who keep it must be perfect and holy.

But we cannot by our own strength keep the holy law of God; neither can we cleanse ourselves from our transgressions of God's law. Therefore God in mercy provides the faith of Jesus, which presents to our view the fountain opened for uncleanness, and all those helps and means of grace that cluster around the death of the blessed and adorable Son of God, and by which the humble penitent can obtain strength to bring all the powers of his being in subjection to the law of God.

The result of this message in developing a people who keep the commandments of God and the faith of Jesus, proves that previously, the commandments of God and the faith of Jesus had not all been kept. The little horn, spoken of by Daniel, and symbolizing Papacy, had trodden the truth to the ground and practiced and prospered during its dark reign. Dan. vii, 25; viii, 12. A great amount of truth pertaining to the commandments of God and the faith of Jesus, had been restored under the glorious reformation, and by God's people since the reformation. Yet there remained other important truths to be fully brought to light under the last merciful message to man. Among these is found the truth of the Sabbath. Under this message all the commandments are kept; hence the fourth commandment is kept; and this commandment enjoins the observance of the "Sabbath-day," or "Sabbath of the Lord," which is the day on which God rested in the beginning, and which he blessed and sanctified because that in it he had rested from all his work. Ex. xx, 9-11; Gen. ii, 1-3.

The third message is not a contracted platform as some have supposed. It is as broad as the commandments of God and the teachings of Christ and his apostles. In it centers all the sanctifying truths of God's word.

We will now further develop this subject by examining the following text from Paul: "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v, 23.

The language of this text shows that it applies to the last church, to those who would reach "unto the coming of our Lord Jesus Christ." Read also the first part of this chapter and the latter part of the previous chapter. From this text we see that Paul desired that the church should be *wholly* sanctified, and that their whole spirit and soul and body, should be preserved blameless unto the coming of the Lord. This confirms what we have said to show that sanctification is a progressive work, and that a special preparation will be required of the last church. A partial sanctification is not sufficient for the church living under the blazing light of the last message of mercy. They must be "wholly" sanctified. They must receive and live out the whole truth.

Again, those parts which should be preserved blameless, are the very parts that must first be sanctified. Hence when Paul desired the sanctification of the church, he desired that their whole spirit and soul and body should be sanctified.

The spirit and soul are here spoken of as two distinct parts. The word spirit, in this text is translated from *πνευμα*, which may here be rendered mind. It is here put for the mind. See Robinson's Greek Lexicon to the New Testament. See also 1 Cor. iii, 3, 4; vi, 20; vii, 34; 2 Cor. vii, 1; Col. ii, 5, &c. The term soul is variously used in the Scriptures. But we understand that in this text it denotes the life. The greek word *ψυχη*, from which it is translated, is rendered life forty times in the New Testament, such being the primary signification of the word; and it would be prop-

er to so render it in this text. All are agreed as to the meaning of the word body.

We understand that the mind, the life and the body constitute the whole man, and when a person is sanctified in a Bible sense, these parts are set apart to the glory of God, and employed in the service of the Creator. Let us now notice the sanctification of each of these parts separately, commencing with

THE SANCTIFICATION OF THE MIND.

Sanctification begins with the mind. The carnal mind is deceitful above all things and desperately wicked. It dwells and feasts upon carnal thoughts, and is not subject to the law of God. But God looks on the heart or mind, and understands the thoughts of man afar off. He says, "My son, give me thine heart." "How long shall vain thoughts lodge within thee?" "Let the wicked forsake his way, and the unrighteous man his thoughts. . . . For my thoughts are not your thoughts."

Sanctification cleanses the mind from sinful thoughts. It changes the current of the thoughts. It transfers the mind from carnal to spiritual things, from sin to holiness. The mind is the spring of action, the fountain from whence all the words and actions flow. If the fountain is pure the stream that flows from it will also be pure. And if the mind is sanctified, if the thoughts are holy, the works and the actions, the whole life will be holy.

But the mind has faculties and operations which should be sanctified, and some of which we will here examine. And first let us notice

ATTENTION.

Attention is that faculty of the mind by which we look at ideas. It is, as it were, the eye of the mind. By it we look at the truth. But how often it happens that the attention is diverted from important truths by trifling objects, or by thoughts thrown in by the enemy or by professed friends. No one will fail to see the necessity of setting apart this faculty to see the truth. But as we try to do this, we must ask the Father of lights to open and anoint our eyes that we may behold wondrous things out of his law. But to attention we must add,

REFLECTION.

Attention sees the object; but reflection comes back upon it to examine it with care, so as to preserve distinct ideas about it. Reflection is the faculty of the mind by which it comes back on ideas which had attracted the attention, to acquire an exact knowledge of the same. It is of the utmost importance that this faculty be sanctified. Those who reflect on the truths they have heard or read, will be more apt to retain them. They will also be more apt to take heed to the things which they have heard. But those who do not take pains to come back on what they have heard and seen, are liable to let the truth slip out of their minds, and generally fail to come up to their duty. It is not sufficient to listen to and look at the truth from Sabbath to Sabbath. We should reflect upon it through the week. Oh how many trials we might save ourselves from by being more reflective!

MEDITATION.

Meditation is "close or continued thought; the turning or revolving of a subject in the mind; serious contemplation."—*Webster*. By it we appropriate to ourselves the ideas and truths that the mind has looked at, and penetrate deeper into the knowledge of the truth. Meditation is to the mind what digestion is to the body. By it we digest the truth and turn it, as it were, into a part of our beings. By it we convey the ideas of others to ourselves so as to make them properly our own, and discover new beauties and attractions in the truth.

One day the philosopher Newton was asked how he made so many discoveries in the arts and sciences, and he answered, "By thinking always attentively." Now if it was necessary for Newton to think always attentively in order to advance in the arts and sciences, is it not necessary for us to meditate on the truth in order to advance in the true science, and make proficiency in sanctification? Many fail to see the glorious attractions of truth because they do not think upon it long enough.

Said Paul to Timothy, "Meditate on these things; give thyself wholly to them, that thy profiting may appear to all (or in all things, margin.]" 1 Tim. iv, 15. Here is a plain injunction to meditate on the things of God. Those who do this will better understand the truth and their duty, and be more useful in the cause of their Master.

But two extremes should here be avoided. One extreme is to meditate much without looking to the Lord for wisdom and help. The other extreme is to expect that the Lord will give us wisdom and help while we neglect to meditate. We must both meditate and look to the Lord. We must dig for wisdom by meditation and prayer, expecting divine aid and heavenly assistance.

He that leans to his own understanding entirely, is unwise, Prov. xxviii, 26, and is liable to run into wild fancies and erroneous opinions. It is safe to trust in the Lord with all our heart. He can easily give a happy and favorable turn to our thoughts, and cast into our minds some clue or suggestion, that will lead us to rich and useful ideas, if we acknowledge him and rely upon him in our meditations. Or he can involve our minds in darkness when we neglect him, and are filled with a vain conceit of our own light.

David prayed that the meditation of his heart might be acceptable unto the Lord, Ps. xix, 14, and loved to meditate in the law of the Lord. He says, "I hate vain thoughts; but thy law do I love." "I will meditate in thy statutes." "Oh, how love I thy law! It is my meditation all the day." "I prevented the dawning of the morning and cried. I hoped in thy word. Mine eyes prevent the night watches, that I might meditate in thy word." Ps. cxix, 113, 48, 97, 147, 148. Again he says, "I meditate on all thy works; I muse on the work of thy hands." "How agreeable are thy works! and thy thoughts are very deep. How precious are thy thoughts to me." "My meditation of him shall be sweet." Ps. cxliii, 5; xcii, 5; cxxxix, 17; civ, 34.

Let us hear further from the Psalmist: "Thus will I bless thee while I live. I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips." Ps. lxxiii, 4-6. What blessedness David here anticipates! But how is it to be realized? The next verse will tell us: "When I remember thee on my bed, and meditate on thee in the night watches." Here is the condition. Those who remember the Lord and meditate on him will be satisfied, as with marrow and fatness, and it will be natural and easy for them to bless and praise the Lord with joyful lips, and to lift up their hands in his name. But how often, alas! the mind is suffered to be clogged with meditations of earth, so that it has no room or strength left to meditate on God and his word, and then it is difficult to lift up the hands, praise the Lord, and speak of his goodness.

The Psalmist pronounces that man blessed who meditates day and night in the law of the Lord, Ps. i, 1, 2, And he adds: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season, and whatsoever he doeth shall prosper." Verse 4.

MEMORY.

Memory is the faculty of the mind by which it retains ideas. This faculty should be set apart to retain useful and holy thoughts. Those whose memories are sanctified can, out of the treasure of the heart, bring forth good things. Their mind is like a storehouse furnished with rich and wholesome provisions. It contains truths upon which they can feast, and of which they can invite others to partake.

Said David, "Thy word have I hid in mine heart, that I might not sin against thee." Ps. cxix, 11. David could not do this without the aid of his memory. Those who imitate David in this respect will not be so liable to sin against the Lord. They will remember what he has commanded, and what he has forbidden.

A sanctified memory is like the stream which brings with it the color of the soil through which it passes. Those whose memories are sanctified, remember the lessons they learn in passing through the afflictions the Lord sends them for their good. Many, through neglect and indifference, forget these lessons, and have

to learn them over by passing through greater afflictions.

Some will excuse themselves for not learning and retaining the truth, by saying that they have no memory, and that God does not require them to do what they cannot do. But such persons generally remember many things pertaining to their line of business. Some of those who thus excuse themselves will remember every cent their debtors owe them, and when they settle with them they are very positive that they are right, and would perhaps be offended if they were told they had forgotten some things. Again, some can entertain their friends for hours and days on vain and trifling ideas, that they have learned from unconsecrated persons and from vain and chaffy reading, and can remember every new fashion, and a thousand other things. Can it be said that such have no memory? They have memory, but it is not sanctified.

We do not claim that all are favored with a strong memory. But each individual should set apart the memory that he is favored with to the glory of God, and be continually adding to his store of useful knowledge. The memory, like the rest of the faculties, is strengthened by a proper use, and weakened by disuse. Let all cherish a love for the word of God, and manifest that interest, earnestness, and care in learning and retaining the truth that consistent persons do in secular matters, and it will not be so difficult to learn and retain the truth, especially those portions of truth that relate to our duty.

When it was difficult to obtain copies of the Bible, Christians were known to commit large portions of the Scriptures to memory. They retained the truth in the love of it, and honored the cause of truth by giving a proper reason of their hope. Now is less required of those who live in this favored age, when Bibles and other useful books can be so easily obtained, and when an increase of light is shining from the word of God?

But some will say, I cannot read the Bible, or other good books. Answer. A blessing is pronounced on those who hear, as well as on those who read. Rev. i, 3. And how can persons be blessed for hearing unless they learn and retain what they hear?

If the loins of our minds are girded with truth, we shall be prepared to meet the temptations of the enemy, and the objections of the opposers of truth, as Jesus did when he quoted scripture to Satan. And if we do what we can on our part to retain and obey the truth, we may expect that the Holy Spirit will bring the truth to our remembrance, and thus make up for our lack of memory.

(To be continued.)

Tobacco-Using. No. 8.

TOBACCO ON INTELLECT.

WHATEVER excites unduly the nervous system, excites the mind. The electrical currents of the nerves are inseparably connected with the developments of the intellect. Men who become accustomed to the excitements of tobacco, find themselves comparatively inadequate to any considerable mental effort without it. If tobacco is gone, all is gone; and they are perfectly unmaned till that stimulus can be procured. This habitual mental excitement produces many fearful consequences. One is the paralyzing of the native mental energies, so that they become less active and enduring. A mind which is dependent on this stimulus is more fluctuating in its emotions and decisions. It cannot duly act, unless duly excited; its native sprightliness is diminished, and must now be prompted by artificial steam. When that steam is low, the mental enginery cannot promptly work till the steam has been renewed. The mind is also less enduring. If extra drafts are made, if uncommon mental toil is demanded, if perplexities arise, if afflictions supervene, an extra quantity of tobacco is taken. On the approach of unusual burdens of this kind, this article is devoured with extra zest, to give the mind power to bear them. If the poison happens not to be at hand—if the man's chief mental resources do not happen to be in his pocket—he is afloat, without sail or ballast, till a supply is furnished.

Another consequence of habitual excitement of this kind is depression of spirits. In spite of all the artifi-

cial promptings derived from this habit, melancholy and gloominess will ensue. Dr. Mussey gives a case of a lawyer, who, being accustomed from early life to this stimulus, complained that his "life was greatly embittered by excessive and inordinate fear of death." He says, "My spirits were much depressed. I became exceedingly irresolute, so that it required, a great effort to accomplish what I now do without thinking of it. My sleep was disturbed, faintings and lassitude were my constant attendants." He gives another case, of a man fifty-five years of age, who lost his voice, so as to be unable to speak above a whisper for three years. It is said, "He was subject to fits of extreme melancholy; for whole days he would not speak to any one; was exceedingly dyspeptic, and subject to nightmare." He abandoned tobacco, recovered his voice, and his melancholy disappeared.

A number of similar cases could be cited, several of which came under my own observation, where deep melancholy was produced from this cause. Some, of long continuance, terminated in partial or entire insanity. And there is no doubt in my mind, that if the truth could be ascertained, many a case of suicide has been the result of this habit. One writer, of his own experience in this matter, says: "At times I had feelings which seemed to border on mental derangement. I felt that everybody hated me, and I, in turn hated everybody. I often lay awake nights under the most distressing forebodings. I have often arisen in fitful and half-delirious slumbers, and smoked my pipe to obtain temporary relief from these sufferings. I often thought of suicide, but was deterred by a dread of a hereafter." He continues, "In a few weeks after entirely relinquishing this habit, all these feelings were gone, and my health fully restored."

A gentleman in Richmond, Va., who had himself and family read my work on health, in which tobacco is slightly noticed, informed me that his son, aged about twenty, prior to this had been exceedingly dull and lifeless. He feared he had lost all his early sprightliness of character, and would never have energy enough for any efficient business. "But," said he, "since reading your work, and leaving off his tobacco, to which he has been accustomed from early boyhood, he has waked up, has excellent spirits, and seems like a totally new being." Many a case of irritable, peevish, fretful temper, has been cured in the same way, which might be related, if space would allow.

Another injury which the mind sustains from the use of this excitant is, a diminution of moral courage, self-respect, and self-government. This habit is more completely enslaving to the mind than any other to which human nature is addicted. When once completely formed, the man is chained, hand-cuffed, and incarcerated for life. His chance for escape is exceedingly small. Few comparatively ever scale their prison walls. Their chains are not easily sundered: they are destined to be slaves, and subject to the most menial service for life. And not only this, but that service so degrades their mental perceptions, that they soon lose all realizing sense of the low-life, unmanly nature of the labors they are called upon to perform. They go through with their daily and hourly performances without seeming at all to realize how they appear in the eyes of all decency and true civilization. Let these same men once come out of the theatre of their servitude, wash themselves clean, and put on unstained garments, and then let them look back upon men now serving under this foul, tyrannical monster—see the degrading, filthy, servile employments they practise, and the power of those bars and gates that shut them in—and they would individually exclaim, with religious reverence, **THE LORD DELIVER ME FROM SUCH ASSOCIATES AND SUCH BONDAGE!**

While in this enslaved condition, they seem to have lost all self-control;—at least, they have lost their consciousness of such control. Thousands daily acknowledge the ugliness and detriment of the habit, but declare their imagined inability to rid themselves of the practice. And doubtless it comes nearer a complete inability than in any other case. They see the fierceness of the enemy, and have not courage to attack it. Even the most intelligent Christians and Christian ministers can meet and resist the Devil and his legions on any other battle-ground, but when they

come to this, they shrink back, give him the whole advantage of the field, and surrender themselves unresistingly as prisoners of war. Oh, shame on such cowardice! and shame on the men who tamely tolerate such a debasing, soul-destroying tyranny!

When a man sells himself to this servitude, and continues in it, he not only parts with all his native moral courage and becomes a servile coward before this destroying angel, but gives himself up to the control of animal appetites. The reins of government have fallen from the hands of his higher nature into those of the lower. He abandons the teachings of common sense, intelligent judgment, and a sound mind, to humble himself at the feet of a licentious god. No code of morals, no rules of etiquette, no suasions of reason, now avail him anything; he knows no law but that of appetite—no rule of life but the ruling power of self-created lust. And while he abides under this form of government, he is exposed to the dominion of other tyrant appetites, which associate with this for purposes of mutual assassination and plunder. And when one of them has succeeded in dethroning and incarcerating Human Reason, another and another of the associated conspirators come in, to avail themselves in turn of conquest and of spoils.

When Reason bows her head to one licentious plunderer, she gives fearful encouragement for others that follow in his train, and establishes a dreadful precedent for her own future abandonment of virtue. When she gives herself to vice in one form, she lowers her general standard of virtue, and her power of appreciation of all other forms of chastity. When she allows appetite in one case to gain the ascendancy, she finds it hard to gain, and harder still to hold, the reins of government in another case. Before the safety of her virtue and her government can be made secure, she must again be fully seated on her throne, and guard and defend herself on every side.

To overcome this foe when once he has set his foot upon the soil, requires a desperate gathering up of mental and moral forces; and a settled determination to die or conquer. It requires more real courage, than it does to arm and walk out into the fierce literal battle-field. Bonaparte did not find the resources of his courage so severely taxed at Waterloo or Lodi's bridge, as the man, long accustomed to the fatal weed, in gathering himself up to cast this devil at his feet. He that conquers here, deserves more credit for genuine valor than he who slaughters thousands and achieves a nation's freedom. If any one should think of heading an army of men, let him see whether he has courage to govern himself. He that proves himself able to do this, has given the first and most important evidence of ability to command armies.

As desperate as must be the battle to overcome tobacco, it is every one's duty to enter the field. The conquest can be made—a victory can be won. Let every man rouse up his latent, sleeping, smothered moral courage, and come to the battle-ground. Let him do it TO-DAY. There must come a now in this matter; procrastination is not only the thief of time, but, by delay, his own forces are growing weaker, and the arm of the enemy is growing stronger. Many have tried to quit it, but have not succeeded; and why? Because they only half resolved; resolved merely to try the experiment; and the Devil tried against them.

The only way to conquer this habit is, to be determined, come life or death, they never will again put the deadly thing to their lips. While a man is half resolved, the adversary of all good will stand at his elbow, tempting him. And while the half-patient is writhing under the agonies of denied longings, the tempter whispers, "A little tobacco will relieve you; a small quid or a single cigar will put all right again;" and unless the resolution has its foundation deep in the soul, the temptation will prevail. But when a man is determined, without mental reservation, to conquer this besetting sinful lust of the flesh, and give reason and moral principle their sway, that enemy of all righteousness will turn on his heel and depart.

But while he suffers himself to be led captive by this morbid appetite, he not only yields himself to the will of the evil one, but is crushing all the powers of his higher nature. The higher faculties of his being, like the victims of oppression under the iron heel of despotic brutality, are subjected to the foulest tyranny of base groveling lust.

(To be continued.)

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 2, 1864.

URIAH SMITH, EDITOR.

Is It the Best They Have?

THE plainer any truth is, the more crooked and inconsistent will be the various shifts that are devised to get around it. On no subject, perhaps, is this statement more frequently and fully illustrated, than on the subject of the Sabbath.

In No 6 of last volume, the reader will remember that we published an article on the Sabbath question from the Voice of the Prophets, written by Prof. N. N. Whiting, in which the whole question of the Sabbath was made to rest, without argument, and almost without comment, on Col. ii, 16. The falsity of the assertion, that "Col. ii, 16, is decisive on the Sabbath question," we fully showed in the same paper, proving, if we may be allowed to judge, that that language of Paul does not refer to the weekly Sabbath at all. But in a late number of the "Voice of the West," we find the said article from Prof. Whiting again published in full without note or comment, thus setting it forth as an exponent of the Sabbath views of that class of Adventists, represented by that paper. The republication of this article in the Voice of the West, which is but a continuation of the Voice of the Prophets, where it originally appeared, has led to the question at the head of this article: Is that the best position they have on the Sabbath question? Does this institution with all its varied and glorious associations, end at last in an ignoble connection with meats and drinks, and so far lose its once royal authority that no one can question our course whether keeping or violating it? Does this whole question center in this one text from Paul? If so, those who make use of it, disarm themselves of all apposition to the Sabbath; for how can they consistently oppose that which Paul declares to be a matter of complete indifference? Nevertheless it is a fact that this class of persons, as a general thing, show by their actions, that they marvelously overlook this point in the bearing of their argument.

Again, if Col. ii, 16, refers to the weekly Sabbath, it does so, because the Sabbath is abolished; for Paul says, Let no man judge you, &c., in reference to those things *only* which have been blotted out and taken out of the way; and, we repeat, if this refers to the Sabbath, then that also has been nailed to the cross, and has ceased to exist. And is this the position of the "Voice?" Shall we set it down as a no-Sabbath sheet? Does it believe that the institution of a day of rest, which experience has shown to be to man a physical necessity, to say nothing of his spiritual wants, a blessing which man possessed under the former dispensation, is done away under this? If it does not, how shall we account for the appearance in its columns of Prof. Whiting's article which affirms this position? And if it does, how shall we account for the frequent occurrence of the word Sabbath in its columns, such as, on such and such Sabbaths, such and such meetings were held; or on Sabbath, such and such a date, meetings will be held, &c., said dates for the Sabbath invariably falling on Sunday? Here, it seems to us, is a slight piece of inconsistency which it would be well for the Voice to explain.

Report from the Mich. Tent.

BRO. WHITE: On Sunday, the 17th inst., we finished our meetings at Ithaca. As before stated we should never have come here had we known the place before coming. So we feel that it was the special providence of God that sent us, as the result shows that the Lord had some precious jewels here waiting to receive the truth.

Our congregations averaged from one to two hundred. The interest to hear increased from the beginning to the close. We gave forty-nine lectures with good freedom, feeling that the Lord was present to help in the presentation of his truth.

We shunned not to declare all the counsel of God so far as in us lay. Over forty decided to obey God by keeping all his commandments and the faith of Jesus. Among these were many of the most prominent and intelligent citizens of the community.

Several who came in toward the close of the meetings, are investigating with a good prospect of receiving the truth.

We enjoyed two Sabbath meetings with the brethren. They have obtained a house, appointed Sabbath meetings, and intend to organize a Bible-class and Sabbath-school immediately. May God bless them and keep them unto eternal life. Although there are "heaps of teachers" here, yet we met with no open opposition of any consequence. A few condescended to do the drudgery of the enemy, by circulating falsehoods concerning us. We finished our work here much encouraged to go on in the good fight, feeling that the truth is so powerful that the Lord can work with the weakest instruments. To his name be all praise and glory.

Sold publications to the amount of \$42; obtained thirteen subscribers for the Review; and fourteen for the Instructor. Owing to surrounding circumstances, we were obliged to contract a very large board bill; but the friends, unknown to us, very generously paid the whole bill.

At present, we have the tent nicely pitched in a pleasant place on the bank of Pine River at Alma, nine miles from Ithaca. Have had one meeting: about ninety present. The inhabitants in general are about the same as those of Ithaca. Remember us in your prayers. Yours in Christ.

R. J. LAWRENCE,
I. D. VAN HORN,
D. M. CANRIGHT.

Tent Meetings at Kendall's Mills, Maine.

Our meetings in this place closed last evening. We have remained here two weeks and have given twenty lectures. The results are as follows: Fifteen have come out on the truth, and as many more are deeply convicted. Nineteen have subscribed for the Review, and we have sold about \$15 worth of books. Our congregations were not large, but manifested an increasing interest till the close. We have never seen the people receive the truth more readily. Truly the Lord is at work in the East, and is preparing the people to receive the message.

Last Sabbath we held three meetings under the tent, and had an interesting social meeting in which a goodly number took a part, expressing their gratitude to God for the truth. Some of the Advent brethren remarked that they had felt a lack for sometime, and that the commandments of God and the faith of Jesus were the very thing they needed to separate them from the world and prepare them for the coming of Christ. They rejoiced to see those for whom they had felt an interest break the shackles that bound them and take a stand for the truth. Among these was a Methodist classleader. Six or seven offices that his brethren had conferred upon him could not hold him back.

We have two or three places in view to hold meetings, but have not as yet decided where to go. By request of the brethren we stop here to-day to rest and consult with regard to our next move.

Believing that the Lord of hosts is in this work, and that we are remembered by those who labor for and are interested in the prosperity of the cause, we will move out trusting in God, and looking forward to the recompense of reward.

M. E. CORNELL,
D. T. BOURDEAU.

July 25, 1864.

Report from Bro. A. C. Bourdeau.

BRO. WHITE: By reason of being occupied in our meeting-house enterprise, and having had sickness in my family, I have been detained at home much of the time since our State Conference, and have not much to report. Yet it may not be amiss for me to say a few words through the Review in regard to some meetings which I have attended besides the weekly meetings with the church at home.

June 11 and 12, I attended the quarterly meeting at East Richford. Bro. and Sr. Hutchins were present. A goodly number of Sabbath-keepers attended from the surrounding towns. The Lord gave liberty in speaking the word, and the brethren and sisters were much strengthened.

During this meeting we went a short distance to the Missisquoi river, and baptized Bro. and Sr. Currier, who came out on the truth in this place last winter. They, and another new convert were received into the church. I believe that if the church there heed the sayings of our Saviour in Matt. v, 16, our Father in Heaven will be glorified by others uniting with them in keeping the commandments of God and the faith of Jesus.

Sabbath, June 25, I met with the few Sabbath-keepers in Fletcher, visited the sick and dying, and as I pointed them to the Life-giver, they were comforted with the hope that when he who is our Life-giver shall appear, they shall appear with him in glory. Sabbath, July 9, attended the quarterly meeting held with the church in this place. Bro. Hutchins having been called this way on business, attended this meeting, and spoke words of comfort to the afflicted. The meeting was held but one day on account of sickness in my brother's family and mine.

Our new meeting house is progressing and will probably be completed by next fall. Since we have commenced to build, there has been an increasing interest with unbelievers to hear and learn more about our position. We are glad for the encouragement given that Bro. Loughborough will probably hold a Sabbath and first-day meeting here, on his way to the N. E. Mission field. Would be glad to see you and Sr. W. at the dedication of our meeting house when it is completed. A. C. BOURDEAU.

West Enosburgh, Vt.

Brevities.

An excitable man, one that is hasty, even if a good man, frequently has less influence than a bad man, who is deliberate and calm.

When an Adventist hires help and gets those of his own belief, he can probably often hire them cheap, by representing to them the advantage accruing from having his society; and why should they not pay for it? True, it may be an advantage to the employer to have such help, but this need not be spoken of before the hireling; it would make him dissatisfied, and no one but a meddler would do this. True, the world may talk a little, but what does that signify?

When others sin against you, accept nothing but thorough confession; but when you sin against others, brave it out, and justify it as long as possible.

There is an advantage in abusing an inoffensive, meek man, for he will not resent it. But be careful not to speak disrespectfully to a resentful man, unless you get him in a close place, then talk as you feel disposed.

Always have a pleasant countenance and a kind word for those whom you fear, or whose influence you value; but have a sullen frown and curt reply for those you dislike; and even if you are a little blunt to nearer friends, it is no matter, for they are so connected with you that they cannot cut your acquaintance.

"Better reign in hell than serve in Heaven," was the motto of the arch-deceiver; and a modern expression is some like it: "Better be at the head of a mouse than at the tail of a lion." Yet fiendish as such expressions are, they do still find admirers.

If you cannot do just what you would like to do, do not do anything; this will bring people to terms.

Sharp treatment of particular vices is sometimes indispensable; sometimes a sentence goes farther than an essay.

A good building is erected not without a variety of materials and work; so a valuable character is the result of much labor and experience.

Humility shrinks from the task of exposing another's error, but falls manfully to the extirpation of evil near home.

He who can think of his own faults without pain, can probably be impatient at the faults of others.

He who can think of another's faults without a diminution of love for him, has probably repented of his own.

When a proud man embraces the truth, Satan tries his best to rock him in his magic cradle, where the victim becomes giddy, and false lights swim before him, and he thinks he is in a sea of glory. Beware of Satan's arts to beguile.

God always works upon the understanding, and enlightens the mind. Satan works powerfully upon the imagination.

I do not see a single trait in the character of Absalom to admire; even his hatred to the seducer of Tamar terminated in assassination, and his beauty and address were used in supplanting an indulgent and noble father; yet the pen of a poet has been dipped in ink to exalt this foul paricide and incestuous traitor; and this ill-judged poem is read in our schools as an exercise, being incorporated in class-books. What is the consequence? Absalom finds admirers. Take the Bible, brother, read the life of Absalom, then admire him if you can.

I esteem Judas the counterpart of Absalom, and one is as lovely as the other, N. P. Willis' poem to the contrary notwithstanding.

He who bends his will to the logic of Satan, weakens his own judgment, and loses the control of his will.

When two parties plead for a decision, hold your judgment in suspense, however painful and self-denying, until you hear both sides, lest by a hasty decision you lose self-respect.

J. CLARKE.

Interesting Extracts. No. 6.

BY ELD. M. E. CORNELL.

BABYLON FALLEN.

Mr. Hopkins, in a Treatise on the Millennium, says, "There is no reason to consider the anti-Christian spirit and practices, confined to that which is now called the church of Rome. The Protestant churches have much of anti-Christ in them, and are far from being wholly reformed from the corruptions and wickedness. There is great reason to conclude that the world, particularly that part of it called Christian and Protestant, will yet make greater and more rapid advances in all kinds of moral corruption, and open wickedness, till it will come to that state in which it will be fully ripe."

Mr. Simpson, in his Plea for Religion, says, "We Protestants, too, read the declaration of the third angel, against the worshipers of the beast and his image, and make ourselves easy under the awful denunciation, by applying it exclusively to the church of Rome, never dreaming that they are equally applicable not only to the English, but to every church establishment in Christendom which retains any of the marks of the beast. For though the Pope and church of Rome is at the head of the grand 1,260 years' delusion, yet all other churches, of whatever denomination, whether established or tolerated, which partake of the same spirit, or have instituted doctrines or ceremonies inimical to the pure and unadulterated gospel of Christ, shall sooner or later share in the fate of that immense fabric of human ordinances; and that Protestant churches should imitate the church of Rome, in this worst part of its conduct, can never be sufficiently bewailed."

Mr. Harthy, a learned and sensible churchman, has remarked as follows: "There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men."

ALLEGORIES AND PARABLES.

"To this language of actions and types, the Orientals added another, that of allegories and parables. They brought them into discourse, and as travelers inform us, still bring them in, in such a manner, that if one was not apprized of this custom, it would be easy

to make mistakes, and to take figures for facts, and parables for real actions."—*Jews' Letters to Voltaire*, p. 293.

On the above the learned editor remarks, "Thus, it is a doubt among Christians whether the beggar Lazarus and the Samaritan are parables or true histories."

AN OBJECTION ANSWERED.

"'No public prayer appointed.' Perhaps the hours were not fixed, nor the forms settled, as they were since; but certainly the Israelites did not remain forty years in the wilderness without public prayer. And do we not frequently see, in the Pentateuch, the people assembled before the Lord to worship him, implore his assistance, or mitigate his wrath? Was not this public prayer? Those critics think they have a right to deny the appointment of it in general, because it is not formally expressed in the books of Moses; but neither is it to be found in Joshua nor Judges. Do they imagine that, during this long space of time, the Jews had no public prayer?"—*Jews' Letters to Voltaire*, p. 211.

NOTE.—The above objection by the infidel Voltaire is precisely the same as is now brought by professed Christians against the Sabbath. It was not binding before Sinai because there is no positive record of its being kept.

Adventism.

LETTER TO J. CROFFUT.

[The following article from Bro. Cottrell, was sent to the Sabbath Recorder, May 25, 1864, for publication, but for some reason has not appeared in that paper.—ED. REVIEW.]

DEAR BROTHER:—Though I have not the happiness of a personal acquaintance with you, yet I wish to express my pleasure from reading the few reasons of the hope that is in you, in your communication in the *Recorder* of May 5. You seem to have the key of prophecy, and evince that you are not unaccustomed to its use. You believe that the four universal empires of Daniel's prophecy have appeared and acted the part assigned them in the prophecy, because that these things have actually been done; and consequently that the kingdom of God is next to appear. You believe that the prophetic times for the first-advent, for the dominion of the Papacy, and for the sounding of the fifth and sixth trumpets of Rev. ix, have had their fulfillment, because the events predicted to take place at their close have taken place, and thus justified the prediction. You believe that the signs given by our Lord of his second advent have appeared, and consequently it is our privilege and duty to know that his coming is near, even at the doors. You seem also to be aware that the judgment-hour cry of Rev. xiv, 6, 7, has been announced, and that this is another indication of the approach of the great day of the Lord.

This being a proclamation of definite time, it must have for its basis some definite period in the prophecies. That period can be no other, I think, than the twenty-three hundred days of Dan. viii, 14. And it is certain that if the first advent, the crucifixion and the confirmation of the covenant, marked the close of the sixty-nine, and the events of the seventieth week, then the remainder of that period—the twenty-three hundred days—from which the seventy weeks or four hundred and ninety days were cut off, have already expired. It is no strange thing that you believed these things, and consequently were disappointed in 1844.

You will observe, too, that the time message of Rev. x, which synchronizes with that of chapter xiv, 7, is placed at the close of the sixth trumpet, which, as you say, ended Aug. 11, 1840. From that time to 1844, is just the time for the proclamation of the judgment-hour cry—the solemn asseveration that prophetic time should be no longer, and that the seventh angel was about to sound, and the mystery of God to be finished. Such a cry was heard right there, and, according to your key for understanding prophecy, the hand of the Lord was in it, though you and others were disappointed. And though no man knows the day and hour of Jesus coming, yet it was necessary to the fulfillment of the "sure word" that this message should be given, though many wicked should be terrified, and many believers should rejoice—and be disappointed;

as it happened to the first disciples of Christ, when they fulfilled Zech. ix, 9. See Jno. xii, 12-16.

And now I wish to call your attention to the messages which immediately follow that of Rev. xiv, 6, 7. I wish you to apply the key to them, realizing that "figures contain facts that are intended for our benefit; therefore, understanding the figure to contain a literal and tangible fact, it presents an object of faith," which I hope you will joyfully accept, "giving glory to God." It is just as necessary that the second and third messages should be given before the coming of the Son of man, as that any other predicted event should take place. These are as sure of fulfillment as any other prophecy; and the Lord will not come till the third message shall be signally fulfilled. Now it is a historical fact that the first, the second and the third messages have been announced in their order. People may say, "We don't believe it;" but here they are, and God's word is being verified. It was necessary that the "commandments of God and the faith of Jesus" should be agitated, and that the people of God should be manifested by this searching test, to make ready a people prepared for the Lord; and it is being done. Thousands have already turned their feet into the testimonies of the Lord, as the result of the preaching of this message, and are now keeping the Sabbath of the Lord, which has so long been trodden under foot by the authority of that power which was to think himself able to "change times and laws."

And are you, dear brother, looking for the second coming of the Lord without the third angel's message? Do you think a person can be prepared for translation at the advent, and be caught up from among the living, and yet repudiate, or even ignore this most solemn warning? Can any one reasonably expect to get his eyes fixed upward and walk right over the third angel's message into the kingdom of God, without noticing it or caring anything about it? No, brother, the Lord has placed this most solemn and fearful message of his word, right between us and the coming of Jesus, and those that pass through alive, will certainly hear and heed it.

Do you say you do not believe that the second and third messages have been announced? It is a historical fact that they have. How came you to believe that Persia, Greece and Rome were the kingdoms that were to succeed Babylon, the first of the series in Daniel's prophecy? It is simply because they came as predicted. Well, that is the way to believe the prophecy of the three messages. Perhaps you cannot be satisfied with such a fulfillment. It is just such a one as the Lord has sent, and he expects us to overcome our prejudices and receive it. The Jews were not satisfied with the lowly Nazarene as the Messiah. They said, "This man is not of God, because he keepeth not the Sabbath day." But they were mistaken. He kept the Sabbath according to the commandment, though it was not in accordance with their traditions.

Dear brother, permit me to exhort you to open your eyes to what the Lord is doing in fulfillment of the third angel's proclamation. Believe this prophecy as you do others; and know that the Author of it is the Author of its fulfillment, however it may differ from our traditional notions. His way is perfect; the prophecy is sure, being guarded by his power, and he is now giving us his own interpretation of it.

R. F. COTTRELL.

A Financial Crash Coming.

THAT such an event is surely coming, no shrewd individual will deny. Business men seem to have lost nearly all confidence in each other, and are running wild with the speculation excitement.

The following from a New York correspondent of the *Boston Journal*, gives a glimpse of things in that city:—

CRAZY SPECULATIONS IN NEW YORK.

"Not since the war broke out, have shrewd men been so much at their wits' end as now. Speculation is rampant, and men are fairly mad with the gambling mania. But there are unfledged speculators who have yet to learn how treacherous and uncertain the sea is on which they have launched their all. Men of capital

are standing aloof from the madness of the hour. They confidentially predict a crash that will be more sweeping than anything New York has known this century. A gentleman of large means called upon one of our largest and most successful brokers this week, told him he had \$100,000 to invest, and said to him, what would you advise me to do? 'Go and ask that man,' said the broker, 'he knows as much about it as I do.' Such is the general feeling among shrewd and experienced capitalists. The speculations in real estate the past year have been astonishing. Prices have reached a figure that it is impossible for them to maintain. A broker in this city, 1863, hired a house on Fifth Avenue, and took a lease at \$3,000; and that was considered a high price for it. In January last he underlet the house at the rate of \$5000 a year, semi-annually in advance. He is now travelling in Europe on the gain. A house that was sold last November for \$30,000, was sold in February for \$50,000, and the owner is grumbling over the loss of \$10,000 on the sale, as he has since found a man who would have given him \$60,000 for it. Men have been sold out of house and home by asking what they supposed to be an exorbitant price for their property, and finding themselves suddenly taken up. One man offered a house that cost him \$16,000 for \$25,000. His offer was immediately taken. When the papers were drawn they were made out to a third party, to whom the second party had sold it in advance of \$10,000.

An ex-mayor of the city, who lived in an elegant residence, in sumptuous style, was visited one day by two ladies, who asked permission to look at his house, stating that the house next door was for sale, but the occupants would not allow them to view it. His Honor courteously informed them that the houses in that block were exactly alike, and they might examine his house as fully as they pleased. On leaving one of the ladies said to him, 'I suppose you would not sell your house?' 'Oh, yes,' said his honor, 'I would sell anything but my wife and children.' That afternoon he received a note from a leading real estate house, asking him if he would sell his house, and at what price. He offered it at \$30,000. The offer was taken at once. The papers were passed and the money paid that night. The next day it was sold for \$40,500. Two or three things in this transaction made his Honor a little unquiet. He had to abandon his luxurious and comfortable home instantly. He was literally turned into the street. Somebody made \$10,500 out of him. Getting a fashionable residence at any price was out of the question. Nothing remained for him but the overcrowded Fifth Avenue Hotel. He is now with his family in the attic story waiting for something to turn up.

Such a state of things cannot abide. Our shrewdest financiers are looking out for a crash. Our leading merchants confess that they do not know how to buy or sell. Many of them are curtailing their business, for like experienced mariners, they read a storm in the sky, where, to an unpracticed eye, nothing but fair weather is seen. But the inexperienced men of small capital and professional men, are rushing into the opening vortex, whose pathway is strewn with gold."

Speak Kindly to Children at Night.

[Bro. WHITE: The following I copy from the "Country Gentleman." After reading it carefully, I thought it might be interesting for the Review.

H. F. PHELPS.]

"Parents should always speak kindly to their children when retiring or going to bed. Then more than any other time, it is important that children should have their hearts softened by voices and looks of tenderness and kindness. They should go to rest with thoughts of love and affection for their parents, and gratitude and love to their Heavenly Father for his goodness to them. How can we expect children to say their evening prayer acceptably and with a blessing to themselves, if they are required or permitted to retire to bed ill-humored or vexed by a frown or unkind words from their parents?

"And yet many parents send their children to bed,

not only in bad feelings, but often hungry, as a punishment for some offense. No course can possibly be more objectionable.

Not long since, I spent an evening at the house of a friend, with several other friends and acquaintances. This friend had two interesting and lovely boys, about ten and twelve years of age, who very much enlivened the company with their innocent ways and child-like hilarity.

About half-past eight o'clock the father called these little boys to him, near where I was sitting, and taking each one by the hand, he said, very kindly and pleasantly to them 'My children, it is time for you to retire. You will feel dull and heavy at school tomorrow, if you sit up any longer.' They both hung their heads for a moment; then, both with a pleasant smile, kissed their father and mother, and then took leave of the company.

A lady, one of the company, who sat near us, expressed great surprise that the little boys should retire so willingly, when they appeared so happy with the company and the music. The gentleman replied, 'I always speak kindly to my children, and they never disobey. To-morrow morning I shall say to them, 'My children, I was much pleased that you retired so willingly last evening; and your conduct was very highly approved by Mrs. ———, who saw you retire so pleasantly and quietly. This,' said he, 'is their reward—my approbation and the approbation of their friends.'"

Objections to Prophetic Studies.

THEIR FEBBLENESS.

In these last days it is considered, in certain circles, a part of polite breeding to be skeptical. Prophetic subjects, more particularly, afford to the unholy and worldly an inexhaustible source of jest and merriment. It is, therefore, all the more lamentable to find among the truly pious so much dislike to the study of these departments of Revelation. Wherever this dislike is honest, it arises either from ignorance or prejudice. Such persons fear that the truth will suffer by the views of orthodox Christians becoming unsettled, and by "visionary notions" (as the phrase goes) taking the place of sound doctrine, and by "idle speculation" leading "simple souls" astray.

It might be sufficient to reply that *Scripture* authoritatively forbids such inferences, by recommending and commanding the study. We would urgently ask all such persons before again venturing to express such opinions, founded on hearsay, honestly to examine the subject, and let it stand or fall by its own merits. Until the objector has done this—which is rarely the case with objectors—he has no right to say anything respecting the matter.

There are, however, certain "standard" objections, not very definite in shape or specific in form, which yet pass for wisdom in theological schools and in the religious phraseology of the day, and which, though greatly relied upon and important in the estimation of superficial thinkers, have really no force at all. This may be seen from the following adaptations of a few extracts from a recent writer, which we commend to the candid and reflecting. For, whilst some of our readers are familiar with prophetic inquiry, and the arguments in the case, not a few, perhaps, meet with millenarian truth for the first time in our serial.

"Have I any business to meddle with those parts of the word of God which relate to the future?" Strange as it may seem, this question has been agitated in the Christian church, and a great majority seem to have decided it in the negative. As, however, we must inevitably break through rules laid down by those who speak as if they had authority, and who manifest great anger when they are disobeyed, we will briefly state our reasons for paying no attention to their prohibition.

We confess, considering how much of the word of God is acknowledged by all Christians to be prophetic, it seems strange that such a question should ever have arisen. Knowing that "all scripture is given by inspiration," and that *all* is "profitable for instruction in righteousness," we think we must admit that *all* ought to be read and studied by him who professes to

receive the Scriptures as the word of God. This, indeed, is admitted in general terms by most Christians; and we never met with any man, professing to be a disciple of Christ, who would have taken upon himself the responsibility of *marking out* those parts of the Bible which a Christian should omit. But we have met with many who have so stated the matter as virtually to negative all the particulars of their general admission.

The reader has probably met with persons professing religion, openly avowing that they never attempted to understand those prophecies which they consider as unfulfilled,—who told with complacency that they never studied them, and took credit to themselves for their forbearance. It is natural that such should desire to dissuade others from that which they avoid themselves. And to this end *maxims* have been framed, and repeated till they have become current, and which are frequently used by those who in honesty, must admit, that they have never attempted to understand a great part of revealed truth; that they consider it a very difficult business; that they have been so engaged with other matters, that, far from knowing how much might be learned on such points, they have never once seriously reflected how far it was a matter of duty or wisdom to see whether anything was to be learned or not!

On some of these maxims we would offer a few remarks, because, when they are uttered with gravity, they are apt to impose on simple readers.

1. We are sometimes told that "*we ought not to attempt to pry into things which are not revealed.*"

Why, *no*, to be sure; we ought not to attend to do anything which common sense at once pronounces to be impossible. If anything is not revealed, we do not understand how we can pry into it; and it is a foolish waste of time to attempt it. But will the persons who deliver this maxim undertake to say what *is*, and what is *not* revealed? Unless they can do *this*, however magisterially they may affirm the proposition, it is altogether inconsequent; at all events, it does not apply to him who is *searching* the Scriptures to discover what *is* revealed; and who is not likely to find, or to seek what is not revealed.

2. It is urged by those who desire to dissuade from the study of prophecy, "that it is not the *most* important study—not the *most* essential—not the *most* profitable."

Suppose we should grant this. Surely, if to ascertain the meaning of prophecies which the Spirit of God has vouchsafed to give, be not the first and most important duty of man, it is, at least, *as* important, and *as* profitable as many of the pursuits of those who use the argument. Will they deny this? Will they say that their minds are so constantly engaged in the contemplation of what *they* consider the fundamental doctrines of Christianity, as that they never look at *secular literature*; and would feel that they were committing a sinful waste of time if they gave an hour occasionally to a work on history or science, or even to a poem or a pamphlet? Nay, we must go further. We ask the reader, who may be inclined to argue in this way, we ask him on his *conscience*—whether he is as well acquainted with the books of the prophets, and as capable of judging what is and what is not revealed in them, or what profit may be got by reading them, as he would be if he had given to *them* as much time as he has given to the newspaper? We fear there is awful hypocrisy in the matter.

To come to the point, however. Is it *true* that unfulfilled prophecies are among what may be termed the less profitable subjects for Christian discussion. Do not some of the subjects which are most frequently brought forward, and are considered as of the utmost importance, rest *entirely* on unfulfilled prophecy?

On what ground does any preacher venture to tell his hearers that they shall rise from the dead, and that the Son of God shall come to judgment? Yet *these* truths, resting wholly and entirely on unfulfilled prophecy, are, and ought to be published; and if any man discourages the reader of Scripture from searching what God may have revealed on these points, by telling him that he is not to pry into futurity, not to indulge his curiosity about the fulfillment of unaccomplished prophecy, we venture to say that he does all he can to intercept the light of God's truth, and to make his

word of none effect; and he does it at his peril. Plain, obvious, and certain, as he may think these things to be, he can produce no warrant for preaching them but his own conviction that they are predicted in certain unfulfilled prophecies.

The truth, then, seems to be that there are some unfulfilled prophecies which Christians in general find to be profitable; and we would suggest whether, instead of saying that they do not study other prophecies because they are unprofitable, they ought not rather to say that those prophecies are unprofitable because they do not study them. The plain statement of the word of God, is, that "all scripture is profitable;" and if any man finds it otherwise, it will be his safest way to take the blame to himself.

3. It is often said: "The prophecies were not intended to make us prophets."

If these words are to be taken quite strictly, they are certainly true; and we do not know that any man ever pretended that by studying the prophecies he had obtained the gift of prophecy. If there has been any such person, he has been sadly mistaken.

If, however, it is meant that prophecy was not given in order that we might foreknow and predict future events,—it is not true. Yet, from a sort of confused mixture of these two ideas, this saying has been supposed to contain much wisdom, and some wit, instead of being seen to be either a mere truism, or a barefaced falsehood. A distinguished writer on the Apocalypse has said: "The folly of interpreters has been to foretell times and things by this prophecy, as if God intended to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise: he gave this and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that after they were fulfilled they might be interpreted by the event, and his own providence, not the interpreter's, be then manifested thereby to the world."

This passage has been quoted over and over again, whenever it has been thought fit to rebuke any interpreter of prophecy, until it has become familiar to most readers. Notwithstanding, however, our respect for Sir Isaac Newton, and for those who have supposed that what he said might be safely repeated, we must declare our conviction that this statement is false and mischievous. The desire which God has implanted in the soul of man of searching out his own destiny, especially while he seeks to gratify it at the pure fountain of revelation, is most unjustly called *curiosity*, if by that term we are to understand anything which it is certain that the Author of revelation could not intend to encourage by revealing himself and his counsels to man.

Beside this, however, we venture to say that it is not true—nay, it is most openly and absurdly untrue—to say that "the prophecies were not given to enable men to foreknow things, but that after they were fulfilled, they might be interpreted by the event." Let us try the truth of this statement by one or two prophecies, fulfilled and unfulfilled.

Was the prophecy of the deluge given only that after it had been fulfilled it might be interpreted by the event? Or was it given that men might foreknow the Divine purpose? When a Divine revelation had been given to Noah in order that he might be, in the true sense of the word, a prophet, were those who heard him to forbear repeating his words, under pain of being sneered at, as "prophets?" Again, were the prophecies of Messiah's first advent given only that they might be "interpreted by the event?" Did not God vouchsafe those prophecies to gratify the "curiosity" (if so it must be called) of those who waited for the consolation of Israel, and to enable them to foreknow the things belonging to their peace? Were the prophecies which our Lord uttered, only to be "interpreted by the event," in order that his own providence might be manifested; or did he mean his disciples to foreknow that they should be beaten in synagogues, and brought before kings and rulers for his sake? Was our Lord's prophecy of false prophets, only intended to show his own foreknowledge? Was not the Apocalypse given to him, that he might show unto his servants things that must shortly come to pass? To

recur to what has been said, are not the various prophecies of the *day of judgment* given, that men may foreknow the fact and be prepared for it?

If it be said that many who repeat this false assertion, do not mean to refer to such common topics as the resurrection and the judgment, but to "certain peculiar views," or to "certain particular notions," I must reply, that people should say what they mean; and that if the prophecies of God were given for our learning, he must be a bold man who undertakes to decide which are worth studying, and which are not. For our own part, we are slow to believe that God has revealed anything to man which it is not worth his utmost pains to learn.—*Prophetic Times.*

A Quiet Mind.

"My peace I give unto you."—CHRIST.

I HAVE a treasure which I prize;
Its like I cannot find.
'Tis far beyond what earth can give,
'Tis this—my quiet mind.

'Tis not that I am stupefied,
Or senseless, dull, or blind;
'Tis God's own peace that reigns within,
Which forms my quiet mind.

I found this treasure at the cross;
And there to every kind
Of weary, heavy-laden souls,
Christ gives a quiet mind.

My Saviour's death and risen life,
To give it me, designed;
His love's the never-failing spring
Of this, my quiet mind.

The love of God within my breast,
My heart to him doth bind;
This is the peace of Heaven on earth,
This is my quiet mind.

I've many a cross to take up now,
And many left behind;
But present troubles move me not,
Nor shake my quiet mind.

And what may be to-morrow's cross,
I never seek to find;
My Saviour says, Leave that to me,
And keep a quiet mind.

And well I know that he hath said
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit and wealth,
And scorn and looks unkind;
It matters not, I envy none
While I've a quiet mind.

I'm waiting now to see the Lord
Who's been to me so kind;
I want to thank him face to face,
For this my quiet mind.

L. C. TOLHURST.

Copopa, Ohio.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Bro. Miller.

ED. REVIEW: One year and a half ago I determined to devote myself to the service of the Lord. I then had an earnest desire to know the truth; to learn the duties of a Christian; to know what I must do to be saved. Examination of the different views and doctrines of the different churches, convinced me that out of their conflicting testimony no light shone, and I concluded I would turn "to the law and to the testimony."

I began earnestly to study the Scriptures; but trusting in my own understanding, I failed to gain the light I sought. God was teaching me to ask for those things I needed. It was all dark to me. Then came the thought, that perhaps I was not searching with the right spirit: and I prayed that a right spirit might be renewed within me. In looking over the Sacred Book, one day, my eye rested upon the words in James i, 5, 6. Then my constant prayer was, "O

Lord, give thy servant an understanding heart." Soon light began to break in upon the darkness, and one by one, the glorious, sanctifying truths of the word of God were unfolded to me, more and more as I was able to receive it. How different from what I had been taught to believe. Oh they were so harmonious, so good, I wanted to tell to all. But I soon found that as it has always been, so now, the truth is not acceptable to the many. Ridicule, sneers, and derision met me on almost every hand. Weeping, I would retire to my closet and lay the matter before the Lord in prayer. Soon would come peace from above, with the assurance that "Blessed are ye when men shall revile you, and shall persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad." Then I would be strong. I only regret that I did not stand up more firmly for the truth than I did. What caused me much sorrow was seeing many of my companions so deceived in regard to their duties as Christians; thinking they could be Christians and yet not be separate from the world; but following its fashions in dress, in pleasure; intimately associating with open rebels against God, and enjoying such rebellion; following them in much of their wrong, and hence soon being overcome by Satan's wiles, and returning again to those things whereof they once professed to be ashamed.

But the keeping of the Sabbath of the Lord, was the greatest trial to me. For a time I put off examination as of no importance, and excusing myself in all the usual ways, all being as rapidly shown to me to be foolish. Soon I was in the dark. I felt as though all light had left me. I was more than half convinced that I was wrong. My last objection was "so many cannot be wrong." Said the monitor within, "You found them wrong in all else." At last I said I will examine, Lord guide me. I did examine, saw I was wrong, accepted the truth, and was happy.

To be sure some of my friends have grown cold, others call me insane, odd, foolish; but with the apostle, I am a fool for Christ's sake. I am determined by the help of God, to be his willing child. I want the help of the prayers of his children. Come weal or woe, come desertions by friends, come persecutions or affliction, the Saviour never, never will leave me, and therein do I rejoice.

I am a constant reader of the Review, and welcome with joy its weekly visits, bringing such cheering words from the brethren, who though separated from each other are yet united in the faith.

I have been interested in the review of Preble. Why opposers of the seventh-day Sabbath cannot see that keeping the first day of the week does not obey the letter and spirit of the law, any more than observing Christmas or New Year's day commemorates the anniversary of our National Independence, seems strange to me. Yet they would deem absurd all attempts to prove the latter proposition.

H. C. MILLER.

Chicago, Ills.

From Sister Camp.

DEAR BRETHREN AND SISTERS: Who of us, especially those of us who are beginning to bow with age, but must be deeply affected in view of the sublimity of David's prayer as brought to view and explained in Testimony No 10. If David was strongly moved and distressed with fear that God would leave him to be as unhappy as other aged persons, and to the reproach of the enemies of the Lord, should not we too fear and tremble, living as we do in the last days, surrounded by every unhallowed influence, and when Satan has come down in great wrath, knowing that he hath but a short time? Should not we as earnestly pray, "Cast me not off in the time of old age; forsake me not when my strength faileth?" And can we not some of us say with David, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not, until I have showed thy strength unto this generation [the strength of God which is made perfect in our weakness and enables us to cleave closely to him], and thy power to every one that is to come." The power of God to save from all sin and make us holy in heart and life, and finally to grant us some humble seat in his kingdom.

IRENA G. CAMP.

East Bethel, Vt.

Obituary Notices.

DIED in Fairfax, Vt., July, 9, 1864, Bro. Benjamin F. Austin, in the 41st year of his age.

Bro. A. became interested in present truth at the time of the tent meetings in Fletcher in 1862. About which time he embraced the Sabbath of the Lord, which he kept till his death. He sleeps in hope of immortality, when the Life-giver comes.

A. S. HUTCHINS.

The righteous are taken from the evil to come.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 2, 1884.

✍️ CORRESPONDENTS writing for the paper will oblige us by not using abbreviations. In speaking of the Sabbath, say Sabbath, not Sab. In writing the word and, do not use the character (&) but write it in full. Write the words though and through in full, not tho' and thro'. In speaking of the third angel's message, write it third, not 3d. Use figures in no instance except in dates, references, and ages.

✍️ With its issue of July 23, 1864, "The Herald of Progress" by A. J. Davis, suspends publication, with the announcement that from its first issue, the Herald has been published at a considerable loss per year.

✍️ P. C. R. of Rhode Island. We should be happy to receive your experience in connection with embracing the third angel's message.

Treasures.

Bro. J. Loudon, of Janesville, Wis., speaks thus of some things which believers in present truth highly prize: The Review and Herald is a welcome visitor. I take delight in reading the letters written by the Brn. and sisters. I believe in Spiritual gifts; and that the "Testimonies to the Church" are from the Lord, and profitable for us to study and practice. I am well pleased with the charts, and would not be without them in my house for more than the price of them.

✍️ Spiritual gifts Vol. iii, containing 304 pages, is now ready. The title, as follows, gives a correct idea of the nature of the work.—"Important Facts of Faith in connection with the History of Holy Men of Old." Price 75 cts. Postage 8 cts. We will fill orders for this work by mail, by express, or common freight, as fast as two binders can furnish it.

Volume iv, will be ready in about four weeks. It will probably contain 320 pages; first, a continuation of Facts of Faith; second, the subject of health relative to food, water, air, drugs, &c., and third, Testimonies to the church Nos. 1—10. Price, 75 cts. Postage 8 cts.

Those who have ordered Vol. iii, will be served first, and as soon as possible. Those who order Vol. iv first, will be served first. These books can be sent with other books and articles, mentioned on recent Circular, by express, or as freight, and save expense to both those who order them, and to us. J. W.

Several have called for Dictionaries of the English Language. For the accommodation of such, we have obtained a quantity of Pocket, Common, and High-School Dictionaries, which we will furnish post paid, for from 75 cts., to \$1.75. J. W.

Delinquents Take Warning!

LAST week we erased from our list the names of one hundred and eighty subscribers who had not paid up to Vol. xxiii. This seems like a fearful slaughter to occur once in two weeks. But we are happy to say that it is nearly made up by new recruits, and by re-enlistments of veterans who have been so unfortunate as to have their names erased in consequence of delinquency.

Should errors occur in erasing names we shall be very happy to correct them.

Next week, we shall erase those who have not paid up to Vol. xxiv.

In pursuing this course we shall soon have a clean list, and shall learn who want the Review at the terms stated on the first page. J. W.

The Best Translation.

We have had a great many translations of the Holy Scriptures: the best of all would be their translation into the daily practice of Christian people.

Note from Bro. Ingraham.

BRO. WHITE: As our meetings in Wayne, Ohio, have closed, I will state the result of our labors. When I arrived in Ohio, I found Bro. Waggoner nearly sick, and much worn by constant labor. Our tent meeting continued about three weeks. We saw that our meetings in the tent had awakened an interest in an adjoining neighborhood, and as the Freewill Baptists freely offered us their meeting house, we took down the tent and commenced our meetings in the meeting house. Our meetings here were more interesting than in the tent. Bro. Waggoner tarried here a few days, and being worn out, left for home to recruit. I tarried another week to gather up the interest. When I left, thirteen had made up their minds to keep the commandments of God. Among them were Bro. and sister Underwood. Bro. Underwood has been a Freewill Baptist minister for many years. The interest in this place increased to the close of our meeting. Quite a number are still investigating, and we hope they will see their way clear to live out the truth. We sold about \$20, worth of books, received fourteen subscribers for the Review, and three for the Instructor. WM. S. INGRAHAM.

Around the World.

THERE are now three projects in contemplation for establishing telegraphic communication between the Old and New World.

The one which meets with most favor in this country is the line intended to stretch along the Pacific coast, cross Behring's Straits and connect with the extensive lines the Russian emperor is constructing through his Asiatic dominions. Behring's Straits are about forty miles wide, and the submerged cable on this line will therefore, be comparatively very short.

Another project is that of the Atlantic Telegraph. The cable is to stretch from the west coast of Ireland to the east coast of Newfoundland, a distance of two thousand miles.

The remaining line is to be an extension of the French line from Tripoli along the African coast, to the mouth of the Senegal or Gambia, and thence across the Atlantic ocean to some convenient point on the Brazilian coast.

The Pope's Tiara.

THE Napoleon tiara, as it is called, is still in the service of the papacy. It has been repaired several times, and now serves for Pius IX., and was also made use of by Leo IX., Pius VII., and Gregory XVI. Its value is 217,000f., and its weight is 8 lb.—8 lb. of gold, rubies, pearls, and diamonds! This tiara is rarely worn. The Napoleon tiara was the only one possessed by the Pope, when, in 1855, the Queen of Spain sent another, weighing 3 lb., and worth about 300,000f. The three crowns in the Isabella tiara are similar, while in the Napoleon they are varied. It contains 19,000 precious stones. The top of the crown consists of a single sapphire.

SUPPOSE we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them, how? They point us to a cannon-ball. Well, but there is no power in that! It is heavy, but not more than a hundred-weight, or half a hundred-weight. If all the men in the army were to throw it, that would make no impression. They say, "No, but look at the cannon." Well, but there is no power in that; it is a machine and nothing more. But look at the powder! Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powerless powder, and this powerless ball, are put into this powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder-bolt, which smites as if it had been sent from heaven. So is it with our church machinery of the present day. We have our instruments for pulling down the strongholds, but oh, for the baptism of Christian fire!

If you would not have affliction make its second visit, listen to the teachings of the first.

Appointments.

✍️ Bro. and sister White design leaving for Maine in about two weeks. Any information relative to arranging appointments will be thankfully received.

✍️ TO THE BRETHREN IN VERMONT.—Duty seems to demand that Eld. Loughborough should go directly to the Tent in Maine. He will probably hold a two-days' meeting at Enosburg, at the close of Tent season. GEN. CONF. COM.

PROVIDENCE permitting I will meet with the church at Sutton, Vt., Sabbath, Aug. 20. It being their next quarterly meeting I have been informed that the Baptist meeting-house is either obtained or offered to us, and therefore expect Brn. Stone and Hutchins to be present and follow with a series of meetings.

Also we will meet with the brethren in Canada East, Sabbath, Aug. 27, at their next quarterly meeting, where the brethren in the vicinity of Eaton may appoint. STEPHEN PIERCE.

Business Department.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

M H Wheeler 25-14, C Penoyer 27-1, J Hawkes 25-18, A Silk 25-10, L Pinkerton 25-1, H S Gurney 26-1, D Sidler 24-1, J Hiestand for J P Horning 26-8, S W Drake 26-8, H Kenyon for A J Taft and S Kenyon 26-8, H N Townsend 26-8, P Cranson 26-1, J Nicholson 26-8, C H Thompson 26-8, O W Berry 26-8, L Dearborn 26-8, W Cousens 26-8, W Clarke 26-8, O T Holt 26-8, B Smith 26-8, T Toby 26-8, I C Choate 26-8, A T Gifford 26-8, Betsy Keene 26-8, C J Gifford 26-8, Mrs W Fish 26-8, S G Bradford 26-8, A S Banks 26-8, S Kelley 26-8, W W Spaulding 26-8, W B Castle 25-9, H Pratt 26-19, G W States 26-1, Eliza Johnson 26-8, L Schellhaus for B Schofield 26-8, J M Foster 26-1, C Pratt 25-1, R B Delap 24-16, G N Collins 25-1, J N Wilkerson 24-1, Elvira Stiles 26-8, E W Darling 25-1, A Olson for C Goodrich 26-8, L M Kidder 25-1, Eliza Nelson for M E Crumb 26-8, L Woodward 26-8, each \$1. S Kenedy 27-1, Jas Cornell 25-1, B Landon 26-1, C Starr 26-1, Ch at Jackson, Mich., for J Whitmore 26-1, M Kunselman 26-11, A H Adams 27-1, D Depew, 25-1, W Barden 25-1, E M Crandall 25-9, E Walworth 26-1, L Maxon 26-18, Mary F Maxon 26-11, W H Ball 26-7, E Smith 27-17, B Armitage 26-19, C Nichols 24-2, C A Ingalls 26-1, O B Sevey 26-1, R Colby 25-14, each \$2.

S Guerney 26-1, A Lane 25-8, H Hicks for Mrs C Taylor and C J Pearce 25-8, A S Carr 25-8, J Roberts 25-8, J Murley 25-8, R H River 25-8, E A Newton 25-8, Mary Jones 25-8, Mrs F A Dayton for T Latin, T Crouch, G Sherwood, and C Scott, each 25-8, each 50 cts.

S H Peck 1,40,26-1, T Hulet 3,00,27-1, A Z Hoyt 3,75,24-1, W Martin 1,25,25-1, A Kellogg 2,32,26-1, J A Strong 1,40,25-1, C Jones 4,00,27-1, B G Allen 0,46,25-13, Alvira Mullen 2,50,25-1, J G Lamson 4,00,28-9, D R Palmer 8-00,27-1, S H Barlow 3,00,25-13, L Sheldon 3,00,26-1, E Dayton 5,00,29-16, H L Richmond 3,00,27-1.

Review to Poor.

C A Ingalls \$1.

Soldiers' Tract Fund.

J A Blackmer \$1,55. Ch at Convis, Mich. \$3. E W Darling \$5.

General Conference Missionary Fund.

Ch at Jackson, Mich., \$5.

Books Sent By Mail.

W McPheter 83c, H C Whitney 83c, W Farrar 83c, W Morse 83c, J S Woodward 83c, V C Kerr 83, S M Holly 83c, G Rhodes 83c, W E Cheesbro 83c, C N Ford 83c, H Nicola 83c, J Sisley 83c, J Wilson 83c, E M L Corey 83c, Mrs M C Trembley 83c, S Golden 83c, S R Twist 83c, T Tamilton 83c, G M Bowen \$1,66, A M Curtis 83c, Wm Merry 83c, H H Bramhall 83c, E M Kilgore 83c, J Kellogg 83c, M Palmer 83c, W E Cavinness 83c, R L Rhodes, \$1,66, B Crandall 83c, P Cash 83c, D W Hull 83c, S W Inman 83c, W Lockwood \$1,66, F F Lamoreaux 83c, A M Maynard 83c, L Russell 83c, J Matteson 83c, M G Kellogg 83c, E A Averill 83c, L L Loomis 24c, C Holiday 25c, W E Landon \$1, James Harvey \$1,32, A Huntley 83c, I D Rust 40c, A True 15c, A F Kellogg \$1,12, J W Raymond 12c, H Hicks 48c, G W Newman \$2,50, T Hulet 7c, A Luce 72c, I H Mallory 15c, J A Blackmer 15c, B Armitage 59c, M C Butler 7c, N Thompson 24c, W Coon \$1,20, J N Wilkinson 15c.

Cash Received on Account.

A S Hutchins \$10, A S Hutchins for L Bean \$15, O H Pratt for Eld. I Sanborn \$4, L G Bostwick for I Sanborn \$7,25.