

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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Oh Cling not to Earth.

[Bro. WHITE: The following verses I copied from a book entitled "Songs of the Fireside," which, if you think them worthy, please publish in the Review,
V. O. EDSON.]

Oh cling not to earth! for its sunshine and roses
Oft lure the fond heart in life's innocent morn,
But the sunlight is gone when the cloud interposes
And life's smiling rose-buds have many a thorn.

Oh cling not to earth! for its treasures are fleet,
And its purest enjoyments but bloom for decay;
Thou wilt find them at best but a glorious cheat,
Still smiling and tempting and passing away.

Oh cling not to earth! though its cups of delight,
Are sparkling in beauty to tempt thee to sip:
Thou wilt find that their dregs are but mildew and blight,
And that while thou art tasting, they pall on the lip.

Oh cling not to earth! do not yield it thy heart,
For its joys are succeeded by sadness and gloom;
Its friendships are broken, its hopes all depart,
And the lamp of its being is quenched in the tomb.

Oh cling not to earth! then, but look thou above,
Where the flowers never droop nor the pleasures decay,
Turn—turn to that region of holiest love,
And lay thee up treasures that fade not away.

The Present Age:

ITS BOASTED PROGRESS DELUSIVE.

THE special boast of the age is its progress. Upon this, its self-gratulations are numerous and fervent; as if it not only loved to advance, but to let the world know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations which go far to raise the question whether, upon the whole, having respect to minus as well as the plus of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress,—progress which will abide,—progress which has placed the nation, or the race, upon a higher level,—spiritually, morally, intellectually, physically?

Let it be allowed that, in many things, the age is one of advancement. Thus much is notable, and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. We admit it ungrudgingly, not reluctantly, or through constraint. Into much that is true the age has found its way; and in several provinces of knowledge unreached by its predecessors it has made good its footing. Circle

after circle has widened round it, and its discoveries are certainly neither shadows nor tinsel: they are real and solid. No Christian need fear to make this admission, nor think that by so doing, he lowers the credit of the Scriptures, as the true fountain-head of God-given truth, or casts dishonor upon him "in whom are hid all the treasures of wisdom and knowledge."

The mental philosophy of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying,—nay, often stumbling into Skepticism, Pantheism, Atheism. The science of the age is prodigiously in advance of former ages. The age's literature is wider in its range and higher in its aim. Its arts are on a higher and more perfect scale. Its astronomy has searched the heavens far more extensively and profoundly. Its Geology has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and because of these things we may admit most freely that there has been, in some things, wondrous progress,—progress which might be turned to the best account,—progress for which praise is due to God.

All that is true, in any region of God's world, must, in its measure, be valuable. What is true is of God, and therefore not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used his worst enemies as his servants, making them his hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of a Balaam to point to the Star of Jacob? The difficulty lies not in discerning what truth is of value, and what is not, but in regulating its degree of value so as to give to each portion or fragment the right place, the true level, the proper space, the due order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, though not all divine,"

said Cowper; but to this we must add, that though all truth is precious, yet all truth is not equally precious, nor equally worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally; our life is brief, and we have no time for all; we must select; for we are hurrying onward,—the King will soon be here, and it concerns us to dwell most on those things which will help to fit us for his presence and kingdom.

There is the atom of dust under our feet; there is that flower-bud rising above it; there is yon forest stretching miles around; there is yon vast mountain-range that walls in the plain; there is the blue arch above us, with its clouds and rainbows; there is day, with its sun and splendor; there is night, with its stars and stillness. All these things exist. Their simple being is a truth; and with that being there are connected ten thousand truths. Yet there is not the same kind of truth, nor the same amount of truth,

belonging to each, for each is the center of a circle, wider or narrower, less or more important, according to its nature. Yet what there is of truth in each is equally real, and therefore not to be slighted. To say that the facts in each of these are equally precious, because equally true, or to say the same amount of study should be allotted to each, would be foolishness. To say that the same amount of time may be expended upon each, is gross miscalculation, indicating a false estimate of the different parts of truth, as well as of the true value of time. The truth which affects the future—specially the eternally future—must be more momentous than that which influences the present only. The truth which relates to the inner man must be more important than that which relates to the outer man. The truth that goes to make up the link between us and the God that made us must be unspeakably more precious than that which forms the tie between us and earth, or even between us and each other. The truth which bears upon earthly citizenship and its rights must be far inferior to that which bears upon heavenly citizenship, and its more glorious privileges. These distinctions the age does not consider. Progress in one direction, or at least in one or two directions, it is apt to regard as progress in all directions. Blinded by the magnitude of its discoveries, and by their present bearing upon society, it overlooks counteractions; it forgets how sadly it is losing ground in many things; it veils the evil, and exaggerates the good: and then reports progress, where real progress there is none.

To confound or misregulate the degrees of value in truth, is at once an error and a mischief. It deranges everything. It is, in itself, an error, and it leads on to innumerable errors. It is, in itself, a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralizes the truth discovered, but it draws out of it all the evil of positive untruth, thus making truth the producer of error; good the fountain of evil; light, the cause of darkness. So that there may be many steps of advancement, which by the evil use made of them, or the false level assigned to them, become in the end so many steps to retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the loss as well as the gain, the minus as well as the plus, and is it on the ascertained difference that they rest their congratulations? If so let them boast. It is well. If not, then their estimate is so wholly one-sided that no credit can be given to it even by themselves.

It is a literary age; it is an age of science; it is an age of far-ranging inquiry; it is an age of discovery; it is an age of action; many run to and fro and knowledge is increased. But still it may not be an age of progress. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress, God is not recognized, or only by a few; or only recognized out of compliment or custom, and in such a way as to place him at an immeasurable distance from the works of his hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age, in its progress, fast severing God from his works,—making man, or chance, or abstract

laws, the center of creation, instead of the living, personal Jehovah, thus shifting the axis of the universe, in order to be saved the irksomeness of coming into contact with him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie—or at least lodges a lie in its very core—if apart from God and his Christ. All wisdom is foolishness if independent of him “in whom are hid all the treasures of wisdom and knowledge.” All inquiry must become a mere maze of skepticism, if separated from him who has said, “Learn of me.” All truth and goodness are but empty abstractions if away from him who is the true and good. All beauty is but a torn blossom, or a broken gem, if sought for out of him who is its birth-place. All enlightenment is but a dream if not received from him who is the light of the world, the light of life. All liberty is but a well disguised-bondage if not found in the service of him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness and ambition and pride if dissociated from him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality if severed from the fellowship of Jehovah and his incarnate Son.

We hear much of the knowledge of the age. Well, but has not one of its own poets said, “Knowledge comes, but wisdom lingers?” Yes; knowledge comes, but wisdom lingers! Knowledge comes, but goodness lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its morals are not purer; its diseases are as many and as fatal. Its nations are not more prosperous; its kingdoms are not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the briar spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts, more vigorously and more simultaneously than ever, in these last days. Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth and air and sea. But the task is superhuman, and each new forth-putting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its over-wrought muscles, its over-tasked energies,—toiling unrestingly, and yet failing in its mighty aim,—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed; and yet that surface is not quite so calm and bright as they could desire, nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties and rectify all the still remaining disorders of the world. Accordingly, they set themselves in their own way to help forward the regeneration of the world, and the correction of the evils of the age.

Among these there are various classes, or subdivisions. There is, for example, the educational class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge;—“useful knowledge,” “scientific knowledge,” “entertaining knowledge,” “political knowledge.”—In short, knowledge of any kind, save that of the Bible, and of the God of the Bible. There is the novelistic class,—a ve-

ry large one, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what they conceive to be the purer feelings of our nature. Of one school the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a being as God, or such a thing as His law; of another, it is good-nature and Christmas festivity; while others seem to have no real center of elevation in view, only they hope, by stimulating some of our finer feeling into growth, to choke or weaken our grosser and more hateful. There is the poetical class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school it is the worship of nature; with another, it is the love of the beautiful; with another, it is chivalry; with another, it is the re-enthronement of “the gods of Greece;” with another, sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold! There is the satirical class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule,—just show them how ridiculous they are, or can be made,—raise the laugh or the sneer against them,—exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well! There is the philosophic class,—large and powerful; composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but “earnestness,” and on that fulcrum they will heave up a fallen world into its true height of excellence. Give them but earnestness, and then extravagance, mysticism, mythism, pantheism, so far from condemned as ruinous, are welcomed as so many forces, operating at different points, for the anticipated elevation. Give them earnestness, and they will do without revelation; or give them “universal intuition,” and they, setting it up as the judge of inspiration, will make man his own regenerator by making him the fountain-head of truth. There is the political class. They have their many cures for the evils of society, and are quite sure that by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast,—it is incalculable. We see but its outer circle; its innumerable inner circles of vileness and misery we see not,—we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of second Timothy, or the twenty-fourth chapter of Isaiah, or the descriptions of Israel's state and sin, drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, and to mourn, and to pray. Bonar.

(To be Continued.)

The Doom of Virginia.

IN Dr. Marks' thrilling book on the “Peninsula Campaign,” we have an account of a conversation between himself, in company with his friend Dr. Crawford, and an aged and exceedingly intelligent freed-man named Hanson. Hanson's story goes back to the origin of the domestic slave trade in Virginia, and very dramatically and truthfully links the desolations of the present, with the inhumanity of the past. We quote part of the story:

“Just about this time the slave-trade commenced in Virginia. In my early remembrances there was no trade in slaves. If there were any bought and sold, it was in the settlement of estates; and it was made a point of family honor to purchase all the slaves within the circle of the relatives, and not permit families to be separated. In those days people did not speak of negroes as cattle, and as without affection for their children.

“When I had been married four or five years, a trader came from North Carolina to Alexandria in a little schooner, loaded with bacon. For this there happened to be a great demand that year. This man had no intention of commencing a trade in slaves; but some of the planters offered him a young boy or girl, for bacon, and in this way he began to buy, and collected I suppose ten or twelve.

“From this commenced a great trouble amongst us—our hearts trembled with fear. To be carried away, and sold in those distant, new States, was to us occasion of far greater misery than our fathers endured in being stolen from Africa. Every autumn the ‘bacon man’ returned and others came with him, and there was opened a great trade in negroes.

“I never can forget the wretchedness of those years. We all felt as if a sword was hanging over our heads, and as bad as if we had heard the death angel strike three times over the doors.

“Oh, what dreadful sorrows there, master, in those years! You have heard it said that slaves feel but little, that we do not grieve as the whites; but in this we are greatly wronged. We love more deeply, because we have but little to love. Our masters and mistresses have their carriages, farms, friends, offices, their slaves, their business: but we have none of these: therefore to a negro man all his life and happiness are in his cabin, and when you have taken away from him his wife and children, he has nothing left. Many have I known to die of a broken heart; others never had any joy again after a child or a husband was sold away from them; others I have known to commit suicide.

“For years I have been looking for some great trouble. The people here were far richer and more extravagant, and appeared to me much less religious than those I remember in my youth. They had become cruel, and without mercy torn asunder those whom God had bound together; and a great wail of sorrow and agony went up in the ears of Heaven from all parts of Virginia—wives sorrowing for their husbands; husbands mourning for their wives, and parents weeping for their children, and would not be comforted.

“I knew that a day of vengeance would come for all this, but I did not expect it to fall on us in the way of war between the North and South. I began to fear some heavy curse when the great gangs of chained slaves were first sent from Virginia, and that the day would soon come when the cup of our iniquities would be full.

“Now all these great and influential families have been ruined, and many of them are wandering beggars. I was a few days since walking in my garden, looking down on the country, and the change of a few months deeply affected me. I looked over on the house and farm of Mrs. Powell. I remember the doctor, her husband a very smart man and her five sons, the most popular young men in the country, and also her beautiful daughters. Her house was the resort of many elegant and wealthy people, but now her sons are in the Confederate Army, her house is a hospital, her beautiful garden trodden down, her orchards destroyed, and the fences all gone.

“There is the house of Mrs. Lee, where, the week that Ellsworth was killed, one of her daughters was married, and the house was filled with gayety and mirth; now the grounds are in ruins, her furniture broken, and all the beautiful things she gathered are scattered. There, too, is the place of Colonel Hunter, his fields open, his barns burnt for fuel, and his house consumed to the ground; and likewise the place of General Lee, one of the finest in Virginia, now used by troops. His grain-fields and meadows were thrown open, and beaten as the high roads.

“At these painful sights my soul was moved and I cried, ‘Oh Lord! why has this curse come on Virgin-

ia? And it appeared to me as plain as I ever heard human speech, a voice spoke to me and said, 'Oh man knowest thou the land most highly favored of heaven, and where because God was good, men became desperately wicked and inflicted the greatest wrongs?' And the voice said, 'Virginia.' Again I heard, 'Knowest thou, oh man! the land where human beings were bred as cattle for the market, and where every year thousands of them were sent forth to a fate which they dreaded more than death?' The answer came, 'Virginia.' Again the voice said, 'Knowest thou the land where in the midst of the greatest blessings, there has been the deepest misery; where most faces were washed with tears, and most hearts torn with anguish: and where the constant wail of distress, inflicted by man on his fellow, was going up into the ears of God?' And the voice said, 'Virginia.' Again the voice said, 'God is just.'

"Then," said the old patriarch, stretching out his arms, and lowering them as if he was relieving his hands of a great weight. "I laid my burden down. And as often as I have mourned since, I have been silenced by that voice, 'God is just.'"—*Mute and Blind.*

If the Lord Tarry, Wait for Him.

"To act, to suffer, may be nobly great,
But Nature's mightiest effort is to wait."

The Lord has tarried and we have waited for him until sometimes it has seemed as though the long night of his absence would never wear away, and the bright morn of deliverance would never burst upon the world. Yet the Lord is not slack concerning his promises, and we know in the grand plan of God, there are things to be fulfilled that causes the detention of our Saviour's chariot wheels.

When the glad news of the soon coming of Jesus first broke upon our ears, and they told us of the saints' inheritance, and of the New Jerusalem, which was to be the metropolis of that country, we felt with others, "that we would set out for glory and leave the world behind;" and we expected that when a few suns had risen and set, or a few moons waxed and waned, that we should see the Son of man coming in the clouds of heaven; that we should hear the voice of the archangel and the trump of God; that the dead in Christ would then arise, and we with them would be caught up to meet the Lord in the air, and so remain with Him forever. We knew we loved the Lord, and we felt he kindly regarded us, and in the ardency of our expectation and the joyfulness of our hope, we never dreamed that there were days of darkness and doubt before us—that our love was in danger of growing cold, and we becoming like those who walk as though they were enemies of the cross of Christ. But not only days and months, but years have gone, and here we are, waiting still. Instead of wearing the crown, endeavoring to bear the cross. Instead of walking the streets of that pearl-built city, traveling the weary road of life, battling with its cares and bearing up its burdens. Yet the day of the Lord is nearer than when we first believed, and signs ominous of the world's approaching doom are thickening all around us.

But who shall abide the day of His coming, and who shall be able to stand when Mercy no longer pleads at the court of Heaven. Oh! we have none too much time to work out our own salvation; none too much time to work for Christ. Let us then be watchful, faithful, patient. Christ has gone to prepare mansions for us and he will come again. Time hastens us onward. Every day brings us nearer the coming of Jesus, and if we endure patiently,

"Beyond the parting and the meeting
We shall be soon;
Beyond the farewell and the greeting
We shall be soon;
Love, rest and home,
Sweet home,
Lord, tarry not, but come."

Olcott, N. Y.

E. O. L. L.

In Your Patience Possess Ye Your Souls.

This is an inspired direction, given because it is needed. No Christian can be innocently fretful. Not even a natural disposition can be an excuse for it. It

engenders anger, malice, strife, and every evil work. We who are believers in the third angel's message, and are striving to keep all the commandments of God and the faith of Jesus, and are looking for the soon coming of our blessed Lord, I say we cannot indulge in fretfulness without committing a great sin. And we must mourn the hidings of the divine countenance, must lament in bitterness so great a folly, or soon be numbered with apostates.

It is no doubt a greater harm to speak complainingly and censoriously, than to have the feeling and suppress it; for if we indulge in such language even to our dearest friends, it will start suspicion in relation to our profession, and much more will the sacred cause be wounded in the presence of enemies or of those who look with doubt upon the doctrine we are advocating.

But have we not sometimes thought that the feeling of impatience, if it be suppressed is wholly innocent. Then let us beware; for here is the snare of the Devil. When we have the evidence of the divine acceptance, and feel assured that our names are written in the Lamb's book of Life, and when we can draw nourishment from Christ, the living vine, then the petty annoyances of life will not affect us. We can endure the most unreasonable provocations from friends or enemies in perfect calmness. We can make the very sweetness of our temper and the gentleness of our manner a powerful rebuke to sin, and a palliative to the misfortunes of those around us. But if we are conscious of something more than inward sorrow for the wrongs that others inflict upon us, of something different from the purest love to those who annoy us; if we feel to annoy them in return to resent our injuries, though we do not utter a complaining word, we may be sure something is wrong. It is the heart, the inner man, upon which the eye of God is fixed. True the connection between the feelings and the words, the thoughts and the actions, is so close that they are not easily separated. Out of the abundance of the heart the mouth speaketh; and he that offendeth not in word nor in tongue, the same is a perfect man. We will therefore not long retain the feelings of resentment which the enemy has inspired within our own breast. Our very countenance, movements, tones of voice, and finally our words, will show that we are inwardly wrong. Oh, the calmness of love, the sweetness and power of purity! But this heavenly grace cannot be left to itself. In this world of sin it must be severely tried. The rashness of friends and the virulence of foes will attack it. The want of harmony around us will powerfully tend to unsettle the harmony within. Worn and exhausted vital energies will expose it. Enfeebled and irritable nerves will surely try it.

Through all these and a thousand nameless ills, the tempter will assail a meek and quiet spirit. But if we keep our oneness with Christ—if in all this we have no other will than the will of God—the temptation will fail. We may be conscious of inward pain, but not of resentment; of inward grief, but not of anger; of the strongest disapprobation, but not of ill will. But if love, deep melting love, pervades our souls, we can endure the keenest suffering and the severest provocation. It will illuminate the countenance, sweeten the temper, soften the words, and throw a charm over the most trying scenes of our life.

Dear brethren and sisters, let us be faithful and try to exercise patience a little longer. He that shall come, will come and will not tarry.

M. PAUL.

Medford, Minn.

The Work of God.

"It is time for thee, Lord, to work, for they have made void thy law." Thus spake the psalmist David; and if the words were applicable in his day, how much more so in the present generation, when the presumption of man has reached so astounding a height; when the spirit of apostasy that had begun to work in the days of the apostles has become almost universal. Truly, is it not time that the Lord should work? Yes, and thank God! the work has begun. He has "magnified his law and made it honorable" to a few honest hearts. He has called upon them to repair the breach

which sinful man has made in his law—has chosen such as instruments by which to accomplish his purposes. Not a portion of those who profess to remember God's commandments to do them are required to labor in his vineyard, while others with folded hands sit idly dreaming. None who have an abiding place in the household of God are exempt from duty. All must work. The labor of each is proportionate to his strength, and although the amount allotted to some may be comparatively small, yet can they perform that little with gladness, for their Saviour has said, "Even a cup of water given in my name shall in no wise lose its reward." If we are not called to go out into the great harvest field as ambassadors of God, we can earnestly pray for those who are; pray that they may be successful in winning souls to Christ—that their labors may be blessed in "turning many to righteousness." Even more—we may each act the part of a gleaner in the field. Then, when the harvest is gathered at last into the heavenly garner, we may perhaps return bringing a few sheaves with us. The day will not always last. The night cometh, wherein no man can work. Let us remember that these words of inspiration apply here: "The end of all things is at hand," and heed the injunction which follows: "Be ye, therefore, sober, and watch unto prayer." Then shall that day not overtake us as a thief, but we shall be found with our work finished, ready and waiting.

Then will we for the truth contend,
Be its firm advocate and friend,
Assured God will his cause defend
From day to day.
Yea—by His power, even to the end,
Keep us alway.

EMMA H. WOOLSEY.

Catlin, N. Y.

Brief Synopsis of the Trumpets.

1st Trumpet—(Rev. viii, 7.)—The invasion of the Roman empire by the Northern Goths, under Alaric, A. D. 396.

2d Trumpet—The invasion of the mighty and numerous hordes of the Huns, under Attila, A. D. 433.

3d Trumpet—The devastation made by the Vandals, under Genserio, and their persecutions, A. D. 439.

4th Trumpet—The extinction of the Western Empire, under Odoacer, A. D. 476.

5th Trumpet—Commenced to sound July 27, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. It continued 150 years.

6th Trumpet—Commenced July 27, 1449, and continued 391 years and 15 days, until Aug. 11, 1840, when the Ottoman supremacy ceased.

7th Trumpet—Commenced in the autumn of 1844. For the first four, see Cox's Miscellany, p. 27.

Hoops and Pilgrims.

Pilgrims do not wear hoops, our enemies being judges. A short time since I heard a hoop advocate describing how beautifully a pilgrim song was sung and acted out at a festival, at their church. In describing the actors, she said that the young ladies appeared on the stage without their hoops. I said to her, Why did they take off their hoops? Why, said she, apparently much surprised at such a question, Pilgrims don't wear hoops! Her looks appeared to say that every body ought to know that. Oh, how much I wish that some of our sisters would obtain this knowledge that she seemed to think was so self-evident. When I see those that profess to keep the commandments of God and the faith of Jesus wearing hoops, it seems to me that they are in want of knowledge. When I see those that have laid them off by a professed knowledge that pilgrims do not wear hoops, and then put on quilts enough to imitate hoops, especially in warm weather, I cannot help thinking how much they yet want for knowledge. When I see sisters that have attained to the knowledge that they are an abomination in the sight of God, and have laid them off, still indulging their daughters who are under their control, methinks that they still are in want of knowledge. You may say, How can we obtain that knowledge? We want to get that faith which works by love and purifies the heart, and get that freedom which the Lord offers to give; for whom he makes free shall be free, indeed; and then we can break loose from the bondage of the world.

M. J. BARTHOLO.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 9, 1864.

JAMES WHITE, EDITOR.

Sunday Battles.

The New York Observer maintains that Sunday battles have generally proved disastrous to the attacking party. It says:

"The late siege of Knoxville by the forces of Longstreet, on which the fate of East Tennessee hanged, culminated in a Sunday assault on the beleaguered city with the usual result. The rebels were repulsed on all sides with severe loss, and took to their heels without delay, the re-inforcements under Sherman having reached the scene of strife.

"We should like to publish an accurate list of the Sunday battles, of our civil war, with the issue of each justly stated. It is our belief that such a record would demonstrate the fatuity of military men who desecrate the Lord's Day by needless engagements, and would go far to deter every prudent commander from imperilling his cause by braving the Word and Providence of God. Will some historian collate the facts?"

Ans. Yes, we will; for it does not require any very extensive reading of history to learn that, in reference to battles, there is no distinction between Sunday and the other secular days of the week. This is proved by the following engagements, in which the attacking parties were victorious, notwithstanding it was on Sunday. The battle of Monmouth, N. J. June 28, 1778. The capture of Fort Erie, by Scott and Ripley, July 3, 1814. A naval engagement between the Dominica and Decatur, Aug. 15, 1813. The battle of Cerro Gordo, in the late Mexican war, Apr. 18, 1847. The battle of Chapultepec, Sept. 12, 1847. Each of these dates falls on Sunday, and in each instance the party who made the attack was victorious. How far this list might be extended we do not know. It is fair however to presume, if so many instances can be readily produced on a casual search, that history will show Sunday victories, as often as Sunday defeats, on the part of the assailants. It would no doubt be a pleasing thing for the advocates of Sunday sacredness, could they array the dealings of Providence on their side of the question; but in their efforts to establish that superstitious bugbear, they make the ludicrous mistake of having Providence attest the sacredness of the wrong day!

Are the Dead Conscious? No. 6.

"For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. iii, 19-21.

This text asserts that one event happens both to man and beast, and that event is death. How do they die? Is there a difference in the manner of their death? Does one die wholly and the other only in part? Is death a cessation of life and consciousness to the beast, but to man only a separation of the living, conscious soul from the lifeless body? The answer to these questions is, "As the one dieth, so dieth the other." It refers to the manner of their death. It is not merely, The other dieth also; but, "So dieth the other." They die alike. Why? Because "they have all one breath." The breath of life that was breathed into Adam's nostrils, is the very same that every beast possesseth. In these things "a man hath no pre-eminence above a beast; for all is vanity"—all are subject to death.

The next question is, Where do they go respectively at death? Do they go in different directions? No. "All go unto one place." Where is that? to Heaven?

No; all are of the dust, and all turn to dust again." This is the one place to which both man and beast go. But, says a friend, read the next verse, and you will learn that the spirit of man goeth upward, and the spirit of the beast goeth downward to the earth. No, my friend, it affirms nothing of the spirit of man or beast, it only asks a question.

And here we have a specimen of the reasoning of those who are filled so full of a false theory that there is no room left for the truth. Prejudice, like a cork in the neck of a bottle, will not let anything in or out. If any way can be devised to remove that cork, the oil of truth may be poured in, till the light and gaseous vapor of error all runs out. For truth is like gold, and mankind are like tumblers brimfull of water. Drop in the gold, and an equal bulk of water must run out.

Prejudice can infer from the question in verse 21, a doctrine which boldly contradicts the positive declarations of the two preceding verses. It can rest satisfied with the inference that man and beast have different spirits or breaths, (Heb. *roo-agh*), while verse 19, positively affirms, "They all have one breath," *roo-agh*; and that one goes up and the other down, while verse 20, declares positively, "All go unto one place; all (both man and beast) are of the dust, and all turn to dust again." How shall we arrive at the truth in matters of revelation, unless we are guided by the obvious meaning of the words of inspiration?

But says an objector, I believe the expression, They have all one breath, means what it says; it does not mean that all have one spirit; but when the spirit of man that goeth upward is spoken of, it means something besides the breath that leaves man at death—something that is immortal and conscious.

Have it so, if you will. But the beast has a spirit too; and if this text proves that the spirit of man is conscious after death, it proves the same of the beast; for there is nothing more to hinder the consciousness of a spirit down somewhere, than there is up somewhere. Indeed our opponents make men conscious down in some subterranean *sheol* or *hades*, as well as up in some aerial or immaterial Heaven; and, to make out an argument, they will have them in both these places at the same time—the time between death and the resurrection. (See Landis on the "Immortality of the Soul.")

That teaching which deifies dead men was already in the world when Solomon wrote. Hence he affirms with positiveness the opposing truth, a truth which effectually uproots spiritualism, declaring that in death man has no pre-eminence above a beast, that as dieth the one, so dieth the other, that they all have one breath, (*roo-agh*, translated *spirit* in verse 21,) that all go to the same place, that all are of the dust, and all turn to dust again. He then triumphantly challenges the opposition, that is, the whole heathen world, with, "Who knoweth?" "Who knoweth if the spirit &c.," as the Douay version has it. Who can vouch for the truth of the opposite doctrine—a doctrine that teaches that men go to be with the gods at death, and that beasts go down into the earth. This seems to be the import of the language of the text.

Now, which will we receive? the positive declaration of the text, or the unnecessary and unwarranted inferences which traditional prejudice draws from a question, and which, if true, would prove those positive assertions to be false? The word of God does not contradict itself—it does not teach both sides of this, or any other question. It is safe to believe what it affirms, and very unsafe to hold a tradition which contradicts it.

R. F. COTTRELL.

Report from Bro. Loughborough.

At the time of my last report I was about leaving Fitchburg, Mass. for Ashfield. Not being acquainted with the route, and not receiving intelligence from the Brn. there as to the best way to come I inquired my way through to South Deerfield, from whence I should have taken the stage for Ashfield. But when I arrived there I found the stage had gone. So I hired a private team to carry me 16 miles to where the Brn. lived. I found them very glad to see me. On the Sabbath Jan. 2d, we had meetings at Bro. Thayer's in

Buckland and on first-day at Bro. Edson's in Ashfield. Several Brn. and sisters were present from Hoosic Tunnel, Mass. and from Vernon, Vt. We had freedom in presenting the word which seemed to impart strength to the hearers. On Monday forenoon we organized Systematic Benevolence with those who were ready to enter into it, amounting to \$65,52 per year. In the afternoon we attended the funeral of a child of Bro. Edson some 5 weeks of age. In the evening we had a good social meeting in which several of the youth made a start for the kingdom. Tuesday morning Jan. 5th I came on to Springfield and found Bro. Johnson at the cars waiting for me. He is about the only Sabbath-keeper in Springfield, but I had an opportunity to speak in the evening with much freedom to a company of Adventists who assembled at the house of Bro. Morgan. Wednesday morning, before leaving, I had an opportunity to visit the great U. S. Armory where I saw 185,000 muskets all ready for service, and had the privilege of viewing the different apartments where these implements of death are made. The business of this establishment has probably been increased 10 to 20 fold since the war began. They now employ 8000 hands who run the machinery night and day (Sunday excepted) and turn out 1,000 muskets every day. While conversing with a friend on the facts of the fulfillment of Joel's prophecy, "Wake up the mighty men &c. beat your plowshares into swords, and your pruning hooks ('margin *scythes*') into spears," said he, That has had a literal fulfillment here, for they brought in several car loads of old scythes and made them over into bayonets.

Wednesday, Jan. 6th, came on to Kensington, Ct. Here Bro. Pierce met me the 8th, and we commenced our meeting on Sabbath the 9th. We remained here till Wednesday the 13th. We spoke 5 times which seemed to encourage the hearts of the church, wrongs were righted and some of the youth with feeling hearts resolved to serve the Lord.

Here were some of the first who embraced the Sabbath in the East, who have waded through trials, afflictions and disappointments, and indeed our own hearts were watered to see them encouraged by the word of good cheer. Bro. Daniels and one from his neighborhood were here, also Bro. Johnson from Springfield. On first-day we reorganized Systematic Benevolence in Kensington, amounting now to over \$55. We also organized it for the few at New Boston, amount about \$47, and for Springfield about \$26. Wednesday Jan. 13, I came on to New York City while Bro. Pierce came on to the eastern part of Ct. to meet with a few scattered ones in Abington &c. There he had some interesting meetings and organized s. b. to amount of about \$18.

In New York and vicinity I found about 16 Seventh day Adventists, hungry for the word of life. My meetings were in different places. The first in Maspeth at the house of Sr. Chamberlain Friday night Jan. 15th. Several of the neighbors came in. I tried to show them the reason their neighbors kept the Seventh-day, good attention was given. On Sabbath had meeting in Williamsburg L. I. and on Sunday at Brooklyn. We had quite a comfortable congregation on Sunday who gave good attention. In the afternoon spoke on the Christian's Hope, a funeral discourse for the child of Bro. Czechowski. We were much encouraged at the result of our meeting in N. Y. as the church seemed to take new courage. While here we organized s. b. amounting to upwards of \$80 per year.

Thursday Jan. 21st, came on to Peacedale, R. I. where I met Bro. Pierce again, and we joined Bro. Cornell in his meeting there, tarried over Sabbath and first-day. The congregations were larger than the house could hold. Several have already embraced the truth there, and judging from the way they took books and subscribed for the Review, they seemed determined to know about these things. Bro. Cornell stated that over 30 had subscribed for the Review. May the Lord speed on the work there. To-day we came on to this place where we remain till to-morrow.

J. N. LOUGHBOROUGH.

Providence, R. I. Jan. 26th, 1864.

He that consults flesh and blood will never perform acceptable obedience: "Deny thyself."

The Cause in Vt.

BRO. WHITE: It is with pleasure, and gratitude to our Heavenly Father, that we would inform the brethren and sisters that the cause is still onward in this section. Our meetings on the Sabbath are interesting, and the Lord is adding weekly to the church such as shall be saved. Ten or more have committed themselves on the truth since the conference, and others are on the point of deciding. God grant that they may decide for the truth.

Sabbath, Jan. 26th, we attended a quarterly meeting at East Richford, and enjoyed freedom in speaking the truth. We were happy to see Bro. Stone, and to hear him speak to edification and comfort. Three were added to the church, and the figures on s. b. were raised from \$19,24, to \$67,06.

Last Sabbath, we attended a quarterly meeting in this place. God gave liberty to his servants in preaching the word, and to the brethren and sisters in backing up the truths spoken. Thirty-eight testimonies were given in twenty minutes. Several were deprived of the privilege of speaking because of other duties to be attended to. Four were baptized, and five united with the church. Others will unite soon. At our business meeting the brethren and sisters came up promptly and cheerfully to the figures on s. b.

Our Sabbath meeting was held in a school-house, which was filled with Sabbath-keepers. Our meetings are so large that it is not convenient to hold them in private houses or in school-houses. At our business meeting the church decided to build a meeting-house as soon as possible. A committee of five were appointed to take charge of the enterprise. The house will be 35x45. It is expected that all the friends of the cause in this county who are interested in the present work, and who meet with us to worship, will deem it a privilege to help in this enterprise. For light on our duty let us look at the example of God's ancient people and read Testimony to the church No. 5.

To-day we start for Eaton, C. E. where we intend to spend next Sabbath and first-day. Brethren, pray for us.

D. T. BOURDEAU.

A. C. BOURDEAU.

West Enosburgh, Vt. Jan. 26, 1864.

Make Home Pleasant.

It is said that a small leak will sink a ship, and it is also said that a small error may lead to apostasy.

There is a very common besetment with more than one professor of religion. It is this: fretfulness and irritability at home. How many a professor is polite and affable in his business relations with his acquaintance, and is highly esteemed for probity and truth, who would scorn to speak a harsh word to a customer, or friend or neighbor, yet will return to his home, (the very place which should feel the best and kindest influence) in a fretful disconsolate mood, and even if he let no harsh word escape his lips, how little pains does he take to render those committed by providence to his care happy and free. Many a man, many a woman, otherwise exemplary, does thus render home a place of misery and sorrow.

Let no one think I am here hitting a tender point with feelings of rancor, or that I am throwing an arrow at any individual in particular. No, there are more than one or two or three at fault. Alas it is too common!

How seldom do we find among the world a truly happy family. Indeed it is considered by many, a thing impossible for true happiness to exist in any circle of friends or relatives. All that purports to be happiness they affirm to be pretence, and such is the unhappiness of families in general, that it is no wonder that men accustomed to such scenes as are witnessed in unhappy families, should almost doubt the reality of that genuine happiness which exists in those families where the social relations are understood and their laws obeyed.

The man who feels that he must have the best of feelings and emotions as he enters upon some post of responsibility, who feels that he must be prepared for his business, as he leaves his home, and seeks the pray-

ers of all, we know will succeed. Why? Because that such an individual will be always on his guard, and anxious to fulfill his engagements.

But on the contrary how different the case with most, as they enter their homes: the restraint which the presence of others had laid upon them is thrown off: the dignity of office, the politeness of the accomplished salesman, the affability of the literary gentleman, is all laid aside, and little bickerings, cruel jests and innuendoes, or the harsh rough tone, or profane retort, make the inmates of many a home weary of life.

But is not home a place where one may be free to speak? May not one lay off the outside gloss of life, and act naturally? Must one always be tied down to rules?

I reply: This article is written for those who profess to make it their study and labor to bring nature up to rejoice in law, and not law to be leveled down to corrupt nature.

It is the nature of the ape to grin and trifle: it is the nature of the lion to roar and seek for prey; and if it is a man's or woman's nature to make home unhappy, if by an indulgence of a natural trait, a friend is wounded, either change that nature, or admit that such is the incurable nature of the besetment, that like the spots of the leopard it is unchangeable.

But what shall be done? I reply if you are a worldling and remain so, I have no advice to give: but if a Christian, if you aspire to immortality, make a strenuous persevering continued effort, to be as exemplary in your family, as you would be in the court of the czar of Russia.

Here let your virtues shine out in all their beauty. Get the love and esteem of your household. You can do it! Would you like to have the tears of affection shed upon your bier? Hearken; for love cannot be begotten in bitterness. J. C.

Labors in N. Y. and Pa.

BRO. WHITE: After leaving the N. Y. State Conference, I gave eight lectures at East Genoa. There was some interest. The Methodists opened their meeting house, and we held two of the last meetings in it. The evenings were dark, and there came a heavy storm which broke up the meetings, and I decided to wait for sleighing before continuing them longer. I next visited the church in Catlin. We had some good meetings. This church is coming up. The Lord is blessing them. They are getting a deep heart work in the truth. On my way from this place, I was quite sick—threatened with lung fever; but in answer to prayer, by the blessing of God I soon recovered.

The first Sabbath in December I attended quarterly meeting in Ulysses, Pa. The Lord blessed us at this meeting. We sat together in heavenly places in Christ Jesus. Second Sabbath, attended the monthly meeting in Willing, Alleghany county, N. Y. The Lord met us there. We felt the melting, refining power of the truth settling deep into our hearts. Backsliders came back, pleading for mercy, and cold hearts received new courage and zeal in the cause of Christ.

The last of December and first days of January, I held a few meetings at Roulette, Pa. There were some souls in that place who were inquiring, as Pilate did, what is truth? Books went off fast. Three dollars' worth were taken in one evening. I intend to hold some more meetings in that place soon. It was necessary for me to attend the monthly meeting at Nile settlement, N. Y., second Sabbath and first-day in January. This meeting was one of deep interest. The spirit of God came upon us like dew upon the mown grass. We felt of a truth that they that wait upon the Lord do renew their strength. Bro. Robert Voorhees united with us at that meeting. He has been a soldier of the cross for many years, and we would that we might have more such to fill up the ranks of present truth.

I went next to Wheeler, Steuben county, N. Y., and held several meetings with the few scattered brethren in that vicinity. We held our meetings at first at the house of Bro. J. W. Raymond. The second evening the house was filled to overflowing. The people gave good attention. The 17th we organized a church of twelve members. They are living members. Their

s. b. funds \$71 80. They adopted the plan, not a plan.

I preached several times in a school-house where Bro. Raymond has been holding meetings. The interest was good. Bro. J. W. Raymond was ordained elder of the church. There seems to be some interest where he has been holding meetings. One has commenced to keep the Sabbath. May the Lord bless the little church in Wheeler, and add to their numbers such as shall be saved.

I am now four miles from Wellsville, in a place called Voorhees' neighborhood. Have given five discourses. Yesterday the Spirit came upon us in power. The congregation was melted down. Six came out, decided to keep all the commandments of God. Individuals are doing what they can against the truth by keeping away and keeping others away; but the influence of the truth is powerful. I expect to see a good work done here. Men may run away from the law of God here, but they will have to meet it in the Judgment; and there it will take vengeance upon them if they do not yield obedience to its claims here.

May the Lord speed on the work of the third angel's message, and fit up a people to meet him at his coming, that shall be found without spot or wrinkle or any such thing.

N. FULLER.

Wellsville, N. Y.

Bad Use of the Bible.

Not long since I saw a woman beat one of her children over the head with a small Bible, for some slight fault, and the thought immediately suggested itself that her rod was a good one, provided she would only use it the right way.

But there is another way of using it, which is, if possible, even worse. By referring to the N. Y. Tribune of Oct. 31, there may be found a speech by H. W. Beecher, delivered at Manchester, England, before an audience of thousands, where he remarked that "When Moses wrote his laws, delivered by the Highest, he wrote them on tables of stone." It reads very different in Exodus xxi, 18: "And he gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."

A smaller man than Mr. B., in course of a funeral sermon, delivered in our neighborhood, said, "Man is a supernatural being, walking upon the face of the earth, and, as the Bible says, he was made a little lower than the angels, for the suffering of death, &c." Some of his audience might think that they understood him, but I could not. Some one has said, that if by "the foolishness of preaching," mentioned in 1 Cor. i, 21, the apostle meant foolish preaching, the world ought to have been converted long ago. There is such a place as "the city of confusion," which is soon to be destroyed.

W. S. FOOTB.

Pendleton, O.

The Bible against Modern Spiritualism.

A RIGHT understanding of the Scriptures is the only safeguard against modern Spiritualism.

The Bible teaches on the one hand that "the dead know not anything;" that "in that very day (when they die) their thoughts perish." Eccl. ix, 4-6; Ps. cxlvi, 4. On the other hand, it teaches that "the spirits of devils, working miracles, are to go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. xvi, 14. Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. 1 Tim. iv, 1; 2 Thess. ii, 9-13. We know that many suppose that the Bible teaches the immortality of the soul. But in vain will they look for it in that inspired book. It is not there!

There is but one source of immortality to be traced in the Bible, which is as follows: God only hath it; 1 Tim. vi, 16. Christ brought it to light in the gospel; 2 Tim. i, 10. It is to be sought for; Rom. ii, 7. And to be put on in the resurrection of the saints; 1 Cor. xv, 53-54.

There is no testimony to be found in the Bible that there is any reward, knowledge, happiness or misery of departed spirits between death and the resurrection.

Those texts generally brought to prove that point are barely inferential.

We believe with Spiritualists that the communications they receive are from intelligent, unseen spirits. But we disagree in this one fact: while they believe it is the departed spirits of the dead, we believe it to be evil angels that have sinned and fallen from Heaven. God's angels are under commandments; Ps. ciii, 20. Sin is the transgression of the law; 1 John iii, 4. God spared not the angels that sinned; 2 Pet. ii, 4. The Devil and his angels were cast out of Heaven to the earth; Rev. xii, 7-9. Jesus said, I beheld Satan as lightning fall from Heaven. He never could have fallen from Heaven if he was never there.

God gave directions to his ancient Israel, saying, Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God; Lev. xix, 31. So Saul, the king of Israel, died for his transgression against the Lord, even against the word of the Lord, which he kept not; and also, for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord, therefore he slew him, &c.; 1 Chron. x, 13-14. Then inquiring of those spirits in old times was not inquiring of the Lord, notwithstanding the spirit professed to be the prophet Samuel. It was called, also, the abomination of the heathen; Deut. xviii, 9-14. For this cause, God had those heathen destroyed out of the land.

Whether modern Spiritualism is any better than ancient Spiritualism may be seen when we try them by the law and the testimony. If they speak not according to this word, it is because there is no light in them; Isa. viii, 19-20. We have tried them and proved them liars, as of old; John viii, 44.

J. B. FRISBIE.

Note from Bro. Bates.

BRO. WHITE: We visited Wright the 22d inst., to attend the funeral, as per obituary notice. After this we held four meetings with the church and people there on Sabbath and first-day. The people here have an ear to hear about the present truth, and with some few exceptions, the church is struggling to keep the commandments of God and the faith of Jesus Christ.

Spent January 25 to 27 in Byron Center. Sr. Campbell had been very sick, but is recovering. A few Sabbath-keepers there are trying to hold on their way and overcome the wicked one. A Disciple preacher, by the name of Wheeler, had just been teaching the people there that God's law and Sabbath were abolished at the crucifixion, and the Old Testament was done away, and we had nothing to do with it. Perhaps Mr. W. had not yet read in the New Testament testimony like the following: "And it is easier for heaven and earth to pass, than one tittle of the law to fail;" Luke xvi, 17. "And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead;" verse 31. "For had ye believed Moses ye would have believed me: for he wrote of me; but if ye believe not his writings, how shall ye believe my words;" John v, 46, 47.

JOSEPH BATES.

Monterey, Jan. 28, 1864.

The Truth in California.

Bro. M. G. Kellogg writes from San Francisco, Cal.: Although my faith has never wavered and although I never have had any doubts about the truthfulness of the position taken by the Seventh-day Adventists, yet at many times my works have not been in harmony with the truth; for I have not been fully sanctified through it. The past I have to regret. During the past summer, I have labored to advance the cause of present truth, first by talking the truth, and then backing it up by the word of the Lord, and by your publications; and lastly by endeavoring to bear another kind of testimony for the truth, and that is by living it out and showing that it has an

effect upon my life, and that I square my actions by it. And while endeavoring to do this, the good Shepherd has been pleased to bless my effort. A few have been led to see and receive the truth. Four sisters in the Baptist church, and one in the Disciple church have received the Sabbath fully, and are keeping it. Bro. Hopkins of the Crisis is also keeping the Sabbath, and a brother Earl and his wife. There are four others that tell me they have received the Sabbath truth and are keeping it. We number now twelve that are fully established in the Sabbath and the soon coming of our Saviour. There are several others who are interested and believe the truth in part. We have prayer and conference meetings every Sabbath and Bible class at commencement of Sabbath. When I look at the present summer and compare it with the previous four years that I have been in California, I feel to thank God and take courage. The books and publications I find are the silent preachers through whom God sees fit to work, and therefore I send for more of them. I send two new names for the Review.

Lines

On the death of Sr. R. A. Sperry, wife of the late Eld. C. W. Sperry.

AGAIN we bow to death's decree
And trembling yield to his embrace,
Our sister dear; oh! can it be,
That we no more shall see her face?

No more can hear her gentle voice.
Poured forth in tones of earnest prayer;
And in the social circle too,
Is now her place left vacant there?

Yes she is gone, her work is done;
She sweetly sleeps in Jesus' name,
Each conflict past each victory won,
She rests forever, free from pain.

Devoted to the cause of truth,
Its joys and interests were her own,
And with the husband of her youth,
She labored till their work was done.

But now their work has ceased below,
And side by side they sweetly rest,
No more earth's sorrows will they know;
Nor be by Satan's power oppressed.

May Heaven bless the orphan one,
And hear his mother's dying prayer
That God would bless her only son,
And for a home in Heaven prepare.

We pause to drop the falling tear,
While here our loss we deeply feel;
But hope, the mourning heart doth cheer,
Affords a balm the wound to heal.

Not long can death his captives hold
In the dark portals of the tomb,
The morn of glory will behold,
The Saviour call them from its gloom.

Obedient to his call they come,
Immortal from their dusty beds,
Then hear the welcome voice, Come home,
And dwell with Christ your living head.

Then may we meet in that bright land,
Which knows no sorrow death nor pain,
No more to take the parting hand,
With those we there shall meet again.

V. O. EDSON.

Palermo, Oswego Co. N. Y.

Bro. W. Cheever writes from Marietta, Wis.: It is about one year since I and my companion embraced the Advent faith, and I can say that I never enjoyed myself better in mind than I do now, although I meet with troubles and trials as I try to press onward in the pathway of duty. I try to live in obedience to God's commands and I never have had such great peace as I have had since I embraced the Advent doctrine. I believe it is the truth. I do not pretend to say that others of a different faith that serve God with honest hearts and have sufficient faith and love toward him, will not be saved. But I think after knowing the truth, then to not obey it, is to cast ourselves into outer darkness where we shall share the fate of the wicked.

We are commanded to search the Scriptures, to be fully persuaded in our own minds what is truth. How few there are that search the Bible for the truth, unprejudiced, asking God to guide into all truth. The way is so plain that none need err. Fear God and keep his commandments which is the whole duty of man. We should serve God through love, fearing lest we should offend him. We should have enough fear commingled with love to make us obey him. But by all means our duty should be performed with great love and pure delight toward him; because he so loved us that he gave his only begotten Son that we through him might have eternal life.

I have had great peace of mind in making the change from the first-day sabbath instituted by man, to the seventh-day Sabbath instituted by God, observed and revered by his Son and the apostles. I am greatly blessed in so doing.

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. Then they, says the prophet, that feared the Lord spake often one to another. We believe emphatically that we are living in that time. Therefore 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. Let this department be well filled with lively testimonies of the goodness of God, and the value of his truth.

From Bro. Shireman.

BRO. WHITE: Our quarterly meeting has closed. We had a very good time. Brethren and sisters were here from Waukon. We thank the Lord that they were permitted to come down here. We feel much strengthened by it. May the Lord help us to appreciate such blessings, and to remember those dear brethren and sisters.

Bro. Brinkerhoff was here and spoke to us five times—besides which, we had social meetings. We all felt to praise the Lord for the privilege of hearing him. We think the church in this place are all striving to keep the commandment of God and the faith of Jesus. We hope it will not be long before we can have more preaching. I believe it would do much good. A few are interested. Yours in love,

D. T. SHIREMAN.

West Union, Iowa.

From Bro. Reed.

My location for the present is in the Chippewa valley, Wis., in a cold region where the mercury freezes. About one year ago, Bro. Ingraham came to this place and gave several lectures. He presented the Bible evidences in favor of the Sabbath of the ten commandments. I saw the light and confessed, and embraced it. I had never before heard a lecture on this subject, nor had I ever investigated it, but allowed myself to believe that there was no particular importance attached to the subject. But I learned my mistake when I saw the relation that the Sabbath sustained to the law of God—its position as an everlasting memorial of the great work of creation, and its peculiar sacredness, not only on account of its being of divine appointment, but that the Author himself observed it as a day of rest, setting us an example that we should remember the Sabbath-day to keep it holy.

The next subject that claimed my attention was the immortality of the soul. I can but blush when I think of my former ignorance on this subject. I had investigated this question to some extent in past years, and found myself in some difficulty with certain texts of Scripture, as Romans ii, 7, where we are instructed to seek for immortality; also, 1 Cor. xv, 18, 19, where, independent of the resurrection, hope is confined to this life, and a miserable one at that; also, 1 Tim. vi, 16, where we are told that God only hath immortality; and Ps. vi, 5, where David declares that in death there is no remembrance of God. Now, my conclusion was that memory was a faculty of the soul, and of course was immortal; but if in death there was no remembrance of God, then this faculty of the immortal soul was dead. I used to read with some perplexity Eccl. ix, 5, 6, where Solomon tells us that the dead know not anything; but I tried to believe that the dead knew more than the living; that is, that the soul, which was

the great fountain of knowledge, combining the faculties of love, hatred, envy, &c., were at death brought into a full exercise and perfection. But Solomon would tell me they were all perished. Knowledge, love, hatred and envy, all alike are consigned to the grave. Then whither went my immortal soul? and what were its constituent powers? No knowledge, no love, no hatred, no envy. What is it, and where is it? If in Heaven it cannot love God, for it has no knowledge of him. If in hell it cannot hate him, for the power to hate is perished. Sad dilemma I was in. I often thought I should have to yield the point, but this was an idol that I had paid homage to for a long time, and that all the world worshiped. And I am satisfied now that I had more will than evidence in its favor. But as God ordered it in his good providence, when Bro. Ingraham presented in clear light the Bible evidences of man's natural mortality, my foundation gave way, and my superstructure fell; and I fell on to a rock which broke me off forever from that old tradition. Thank God for the light.

Another subject that used to trouble me considerably was the final doom of the wicked. Eld. Blain's nondescript dictionary, which he charges upon modern theology, I could not adopt; viz., That to be dead meant to be more conscious; to die, is to live on in woe; to lose life, is to preserve a miserable existence; life means happiness; to burn up, is to make a living salamander; to destroy, is to preserve whole; to devour, perish, consume, &c., mean to make indestructible and immortal; not to be, is to be without end. And yet, I regard this now as no misrepresentation of the modern method of interpreting the Scriptures. My mind was never fully settled on this question until I saw it in the light in which it is now held by Seventh-day Adventists.

There are more than one hundred texts in the Bible that declare that the wicked shall die, be destroyed, perish, go to perdition, be consumed, devoured, slain, come to an end, be rooted out, cut off, burned up, and be as though they had never been. Now all these texts must be defined by the nondescript dictionary, while the eight or nine claimed by the sticklers for endless misery are to be interpreted literally! The wicked are compared to tares, chaff, and other combustible and destructible materials, which would be utterly subversive of the idea of an eternally perpetuated existence in consuming fire. May God save us from the punishment of everlasting destruction from the presence of the Lord and the glory of his power.

Our little church is holding on by faith, looking for the blessed hope. We keep up a meeting every Sabbath, and I preach once in two weeks on first-day evenings. One of our brethren was drafted, but he paid the three hundred dollars rather than take the sword. One more has lately commenced to keep the Sabbath. The opposition that we meet here is very feeble, especially from the pulpit. We only get a little ridicule occasionally, such as "mad heads paddling in dirty water," "preaching about horns," and "prying into mysteries," &c. What is all this, when the magnitude of our work is considered?

R. W. REED.

*Durand, Pepin Co., Wis.***From Bro. Darling.**

DEAR BRN. AND SISTERS: With feelings of gratitude to my heavenly Father, I would make mention of his goodness, long forbearance, and mercies toward me. Many times have I gone astray from his precepts, yet he has punished me less than my iniquities deserved. From the first marked incident in memory's record of my life to the present time, I can see how he has cleared my path of dangers, providing for my wants, and striving by his Spirit to lead me in wisdom's ways. When I walked contrary to him, he did not forsake me, but still called after me, still desiring me to turn and live. Not among the least of his favors I count the turning of my heart to the present truth. That the Lord should thus notice and care for one so unworthy, is to me a mark of his great mercy and goodness. I long to get rid of sin—I long to love him with a perfect heart.

It is my desire to see the cause of God advance, east and west. More especially do I desire to see his work move forward in Minnesota; for I trust the Lord has

not cast us off, but will yet do a work here that will make our hearts to rejoice. During the past summer there has been a heavy emigration to this State, which will doubtless be resumed next spring. The western counties are fast filling up with intelligent citizens. Minnesota may yet be an important field for labor.

A late removal has again deprived us of the society of Sabbath-keepers, but we still love God's people and his truth, though by his providence we have stood for the most part alone since we commenced keeping the Sabbath. I cannot believe with the S. D. Baptists that our power consists in concentrating our numbers; but I rather believe that God designs that his people should be scattered throughout the world; and may he help us so to live the principles of our holy religion that others may take knowledge of us that we have been with Jesus and learned his ways.

E. W. DARLING.

*Freeborn Co., Minn.***From Bro. Lawrence.**

BRO. WHITE: I wish to say that my interest is still with the cause of present truth. Since the Conference at Adams' Center, I have shared with the brethren in their regular meetings, until the last one at Norfolk, from which sickness detained me.

I would add that Bro. C. O. Taylor has paid a visit to the churches in Northern New York, "strengthening the things that remain." Although something has been gained in this section, much remains to be done for us before we are fully prepared to answer our responsibility to God with reference to all the work of the third angel's message.

I long to see the time when all will realize how much depends upon individuals, as such, in order to have the church the light of the world, and its members all lively stones in the spiritual building. Brethren, let us all awake and finish our work much better than we have done in times past, while lukewarm and discouraged. I am much encouraged for those who struggle now. Help will come to them, while the careless are left to sink in their weakness. May I share in the prayers of the faithful, and with them overcome.

H. W. LAWRENCE.

*West Bangor, N. Y.***From Sister Richmond.**

BRO. WHITE: While the hand of affliction has been laid upon us, we have felt that truly God was very merciful. He has raised my companion from a bed of sickness, and we feel that we want to be in that humble place where he may still work for us, and shed increasing light upon us. The little company of Sabbath-keepers here are still striving to urge their way forward. It seems as though the truths of God's word never seemed so precious as at the present time. Yet how hard the enemy tries to draw away the child of God, and scatter darkness over our minds. But what a cheering thought it is that the power of the enemy is soon to be broken. God's children are soon to come off victorious over the great power of darkness, and if faithful, will soon stand upon the sea of glass, and "then shall we ever be with the Lord." Oh, happy thought! Will this ever be my lot? I know that the grace of God is sufficient for me in every time of need. He will help us to overcome, and finally to reign with him in his kingdom. Your sister in hope of eternal life.

N. D. RICHMOND.

*Vernon, Vt.***From Sister Nelson.**

DEAR BRN. AND SISTERS: I am often cheered and encouraged by reading your testimonies in our excellent paper, and thought that, inasmuch as the Lord is so good to me, it was my duty to try to comfort and encourage you in return. I am alone with my two children in keeping the commandments of God and faith of Jesus; but oh, how good the Lord is to one so unworthy. My heart is filled to overflowing with a sense of his goodness and love to-day; and as we read in his holy word, that "whoso offereth praise glorifieth him," I will try to glorify him with my body and spirit, which are his. Dear brethren and sisters, I believe it is our privilege to lift up our heads and rejoice, knowing our redemption draweth nigh. Yes, Jesus is com-

ing to redeem his people and give unto them eternal life. Oh, glorious thought! Is it not enough to make people rejoice that we shall soon behold him whom our soul loveth, and be made like him; that these poor, vile bodies shall be changed and be made like unto his most glorious body? Oh, the depth of his love! how unsearchable is his wisdom! and his ways past finding out.

I still love the truths of the third angel's message, and most earnestly desire to be sanctified through them, that I may be made *meté* for the Master's use. I hope ere long it will swell to a loud cry, when the earth will be lightened with its glory, and the 144,000 will be sealed and prepared to meet their Lord. Let us work while the day lasts.

M. M. NELSON.

Green Lake, Wis.

Bro. J. B. Frisbie writes from Bunker Hill, Mich.: Bro. Van Horn and myself have joined in giving a course of lectures in Bro. Curry's neighborhood, where a good interest has commenced, and the prospects are flattering that good may be done. I believe that the few who are keeping the Sabbath here have never heard a course of lectures. The Lord has given us good liberty so far. O, how we feel the importance of leaning upon the arm of God for support.

Bro. R. W. Bullock writes from Waukon, Iowa: The church in Waukon is trying to rise and get on to higher grounds. Bro. Sanborn has been here and I think his labors were not in vain. The church never felt more determined to move forward than it does at the present time. We thank God that he sent Bro. S. here, to show us our condition, and help us to arise.

God never alters his methods. We may hurry ourselves, but we cannot hurry him. After all, the grass takes just as long to grow, and the oak-tree to develop, and the great processes of nature to unfold themselves. And we may be sure that just so much effort must go to just so much result. The great laws of God must be obeyed, or the rewards which follow the obedience of those laws will not come.

Obituary Notices.

DIED in Williamsburg, N. Y. Jan. 10, 1864, of diphtheria, Leon Oxa, son of M. B. Czechowski aged five months. J. N. LOUGHBOROUGH.

DIED in Wright, Ottawa county, Mich., Jan. 19, 1864, Cynthia, only daughter of Bro. and Sr. E. H. Root, aged about five years. She was suddenly seized with the diphtheria, and died in about one week.

It is very consoling to the bereaved and sorrowing parents to remember how obedient their little daughter had been, and the deep interest she manifested to be in her class in the Sabbath-school, and how she loved to talk about heavenly things, and how she would love to go and be with the angels of God. Funeral service was held in the meeting-house on Thursday, Jan. 22.

FELL asleep, Jan. 23, 1864, of congestion of the liver, in Bunker Hill, Mich., Eld. Manning Curry, aged 48 years, 9 months and 7 days.

By his request before his death, I was sent for to attend his funeral. We attended the services in a large school-house, crowded with attentive hearers, on first-day, in the afternoon; and spoke from the question: "If a man die, shall he live again?" Job xiv, 14.

Bro. Van Horn was here and assisted in the services. Bro. Curry commenced anew to keep the Sabbath one year ago last July. He gave up his "Age to come" entirely, which had blinded his mind to the importance of present truth. He made every effort to get his heart right after he saw the truth plainly. He regretted his loss of time, in which he might have done much good had he seen the light clearly, when he first embraced the Sabbath, some years ago. But he died in peace and hope. He leaves a companion who loves the truth, and four children, to mourn his loss.

J. B. FRISBIE.

World's Crisis please copy, by request of Sr. Curry.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 9, 1864.

Go Thou and Do Likewise.

BRO. JESSE HIESTAND OF PALESTINE, CRAWFORD CO. ILLS. SENDS US THE FOLLOWING:—

"I here send you twenty dollars being about one tenth of my prosperity for the past year, five dollars I wish to give to J. N. Andrews for what good he has done, or for what light I have received in reading his publications."

The spirit of gratitude and benevolence seen in the above is worthy of imitation. We suppose Bro. H. is alone, or nearly so, from his sending the results of his Systematic Benevolence to this office.

He has well done in remembering Bro. Andrews. Some will rejoice in the truth, and at the same time forget those who have struggled with poverty, and worn out the very best of their lives, in bringing out the truth of God's word, and spreading it before their fellow men.

There are very many admirers of Bro. Andrews' works on the Sanctuary, the Messages, and especially the History of the Sabbath, the praise of which is in all the churches. Thousands talk freely of the excellence of these works. This may be some consolation to the worn author; but after all, brethren, words are cheap. Actions better show how much we prize the labors of such men. Bro. H. gives \$5 for the good Bro. Andrews' writings have done him. We want to give \$5 for what good they have done us, and \$20 for what good they have done and will do others. Here is a chance, brethren, to show how much you prize the labors of this pioneer in the cause.

"But what shall be done with the means?" This we will now tell you. Bro. Andrews is homeless. We propose that the money be put into the hands of the General Conference Committee, for Bro. Andrews, with whom he may consult relative to his location and its appropriation. Brethren, may we not in part atone for the wrong in helping such untried geniuses as Shortridge and Hull, to homes, by doing as much at least for Bro. Andrews, whose arduous labors date back to the very commencement of the cause?

We wish to show our gratitude to Bro. Andrews for the influence of his able works to the amount of \$25, to be paid by the first day of April, 1864. Those who wish to respond to these suggestions, can do so by sending their pledges, with or without the money, from one to one hundred dollars, which will be acknowledged by letter.

Note from Bro. Andrews.

I WOULD be glad to write you often, and also to write much for the Review; but my head at present will not enable me to do it. In your affliction we feel to sympathize deeply. I think no day has passed in which I have not felt to offer earnest prayer for you, that you might be sustained by the power of the Holy Spirit in your heavy bereavement.

When I read in the Review the testimony concerning poor M. H. I felt in my heart to thank God for such a gift in the church. It seemed to me that none who should read that could doubt the heavenly origin of the warning. For my own part I feel that God is doing much for me and that I am not only willing to be reproved, but that I feel the value of such reproofs for my own good. I gratefully acknowledge the receipt of No. 10. I design soon to send for quite a number. But money cannot repay the instruction there communicated.

J. N. ANDREWS.

Kirkville, Feb. 4, 1864.

And Still they Come.

We have added 35 more subscribers to our list during the present week. Although not so many as was received the past week, yet we are still encouraged as those received this week were principally sent in singly or in small lots and we accept them as an earnest of larger numbers yet to be received. Brethren and sisters you are doing well. Continue your efforts and success is certain.

v. s. w.

Appointments.

THE monthly meetings for Northern N. Y. will be held on the fourth Sabbath and first-day of each month, unless otherwise noticed. Next monthly meeting at Buck's Bridge, Feb. 27 and 28.

H. HILLIARD.

The next quarterly meeting of the church at Lone Rock, Wis., will be Feb. 13 and 14, it being the second Sabbath and first-day in the month. Can Bro. Ingraham, or some other messenger, attend? A general attendance is requested.

WM. RUSSELL.

PROVIDENCE permitting, Elders Loughborough and Pierce will hold meetings at— Roxbury, Vermont, Feb. 27, & 28. Stowe, " evening, March 1st. Wolcott, " " " 2d. Johnson, " " " 3d. Where Brn. Bourdeaus and Austin may appoint, March 5th, 6th.

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

- A. R. Knight 1,00,xxii,20. D. C. Demarest 1,00,xxiv,1. A. Monson 3,00,xxiv,1. S. A. S. Kelsey 2,25,xxiv,14. J. Saxby 2,00,xxv,20. C. Smith 2,00,xxv,1. I. Stanhope 1,00,xxiv,1. Mrs. P. Kenison 1,50,xxv,1. E. McAllister for Mrs. Mary McAllister 1,00,xxiv,10. H. Harlow for H. Loop 1,00,xxiv,10. G. F. Richmond for W. S. Clark 1,00,xxv,9. Mrs. W. Holland 1,00,xxv,9. Lucy L. Dixon 1,00,xxv,9. A. Coventry 2,00,xxiii,1. A. R. Penniman 1,00,xxiv,10. Nelson Works 0,50,xxiii,23. R. Humphries 2,00,xxv,10. M. E. Reynolds 1,00,xxiv,10. T. Brockway 1,00,xxii,1. H. C. Winslow 2,00,xxv,1. E. M. Prentice 2,00,xxvi,1. Joanna Collins for Hester A. R. Geer 1,00,xxiv,10. D. W. Williams 1,00,xxiv,7. L. Adams 1,00,xxiv,1. H. Van Horn 2,00,xxv,1. W. G. Watson 2,00,xxv,7. H. F. States for J. C. Perine 1,00,xxv,8. C. Tucker 1,00,xxv,10. Emma L. Webster 1,00,xxv,10. C. Nichols 1,00,xxv,10. S. Rose 1,00,xxv,10. Mrs. N. P. Babcock 1,00,xxv,10. Miss Rachel R. Greene 1,00,xxv,10. Harriet Ward 1,00,xxiv,10. W. Peabody 1,00,xxv,9. C. R. Austin for Mrs. Elizabeth P. Butler and W. H. Sinclair each 1,00,xxiv,9. Mary Olmstead 1,50,xxiv,22. Annette Austin for H. E. Spaulding 1,00,xxv,10. L. Cram 1,00,xxiv,11. D. F. Moore 1,00,xxiv,1. W. Hubbard 1,00,xxiv,10. Lucinda M Smith for W. J. Halleck 0,50,xxiv,10. S. G. Cottrell 1,00,xxiv,1. Clark Gregory for Mrs. Maria Woodward 1,00,xxv,10. Mrs. J. H. Aldrich 2,00,xxiv,14. J. K. Rodgers 1,00,xxi,1. J. Furgerson 2,00,xxiv,14. R. Covell 2,00,xxiv,2. N. Royce 1,00,xxv,10. H. C. Blanchard for C. B. Gordon 1,00,xxv,11. Mrs. S. Eastman 2,00,xxiii,1. O. McKean for S. C. Wood 1,00,xxv,5. Margaret Heligass for T. F. Jones 0,50,xxiv,11. for Mrs. Mary E. Shuttles 1,00,xxv,11. John Nichols 1,50,xxiii,19. Joseph Nichols 1,00,xxiv,1. J. V. Weeks for J. Griffith 1,00,xxv,11. J. V. Weeks 0,54,xxii,15. F. Swartz 2,00,xxv,2. E. Klase 1,00,xxv,1. W. E. Caviness for W. Osborn 1,00,xxv,11. M. Losey 2,00,xxiii,1. C. D. Cook 1,00,xxiv,1. C. D. Cook for Z. Wilber 0,50,xxiv,11. R. L. Simson 1,00,xxiv,7. N. Holloway 2,00,xxiv,9. I. Camp 0,50,xxiii,14. C. B. Spaulding 1,00,xxiv,1. S. M. Kellogg 1,00,xxiv,1. A friend for A. C. Kemp 1,00,xxv,11. W. Coon 2,00,xxv,4. J. M. Hall 1,50,xxiii,1. Mrs. W. Osgood 1,00,xxv,1.

Books Sent By Mail.

- Mrs. R. A. Worden 25c. L. B. Kendal 15c. S. M. White 20c. E. McAllister 62c. A. G. Long 50c. J. Spaulding 15c. H. C. Winslow \$1. E. M. Prentice 13c. M. E. Williams \$1. Margaret Farmer 15c. J. Hiestand \$1. D. F. Moore \$1,15. G. H. Smith 16c. Mrs. J. H. Aldrich 50c. Mrs. S. Eastman \$1. W. Cruzan 32c. T. F. Jones 50c. M. Heligass 30c. J. Harvey 15c. I. E. Klase 5c. Mattie Wells 52c. W. P. Andrews \$2,12. L. D. Chaffee 75c. C. B. Spaulding 15c. I. G. Camp 15c. E. A. Averill \$1. S. W. Willey 30c. E. H. Woolsey 15c. R. A. Shoudy 15c. W. G. Kendall 15c. M. Kittle 30c. Wm. S. Foote 15c. J. H. Weeks 56c. F. Carlin 55c. M. E. Williams \$1. L. Adams 15c. H. W. Lawrence 15c. J. S. Day \$2,25. Wm. F. Crous 15c. M. A. Crosby 15c. R. Bisbee 15c. A. G. Carter 15c. H. Cocagne 15c.

Cash Received on Account.

- J. H. Waggoner 25c. H. C. Blanchard \$10. A. Lanphar \$7. Joseph Bates \$5,95.

General Conference Missionary Fund.

- Jesse Hiestand \$10. Friend Hale \$6. Church in Dartmouth, Mass. \$7. Lucy A. Sargent \$2,20.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

Table listing various publications with prices and weights. Includes titles like 'History of the Sabbath', 'The Bible from Heaven', 'The Three Angels', 'Sabbath Tracts', 'Hope of the Gospel', 'Which? Mortal or Immortal?', 'Modern Spiritualism', 'The Kingdom of God', 'Miraculous Powers', 'Pauline Theology', 'Review of Seymour', 'Prophecy of Daniel', 'The Saints' Inheritance', 'Signs of the Times', 'Law of God', 'Vindication of the true Sabbath', 'Review of Springer', 'Facts for the Times', 'Miscellany', 'Christian Baptism', 'The Seven Trumpets', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Assistant', 'Truth Found', 'The Two Laws and Two Covenants', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Crozier', 'Review of Fillio', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'Nature and Obligation of the Sabbath', 'French', 'ONE CENT TRACTS', 'TWO CENT TRACTS', 'THREE CENT TRACTS', and 'Bound Books'.