

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."

VOL. XXIV.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 7, 1864.

No. 2.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance. One Dollar to the poor, and to those who subscribe one year on trial. Free to those unable to pay half price.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Till He Come.

"Till He come"—Oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that—"Till He come."

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tell the world its loss,
Death and darkness and the tomb,
Only whisper—"Till He come."

Tobacco-Using. No. 4.

TOBACCO ON HEALTH.

In the course of twenty-five years, since entering on the practice of the medical profession, innumerable applications have been made to me for relief in cases of impaired health and broken constitutions, where the habitual use of tobacco evidently lay at the foundation of the whole difficulty. Some possessed discernment enough to see, and honestly enough to confess, the fact. Others had a vague idea that it might be tobacco, yet were unwilling to perceive the truth or admit it, because of their devotion to this appetite. Others still were entirely blind to its deadly agency. In all such cases, medicines, without reform, are worse than useless. Nothing short of an abandonment of the unrighteous habit which produced the disease can effect a cure. The great sovereign remedy in such cases is, **CEASING TO CREATE THE DISEASE.**

Tobacco destroys health in several ways. One way is, by its immediate attack, as already shown, on the nervous system. It gives an unnatural impetus to its circulation. It excites unwonted speed of action, which it has no power to sustain. In this respect it acts like any other stimulant. Stimulants of any kind are unnatural agents. They push on, but cannot support, the electric forces of the animal economy. They excite temporarily, but exhaust ultimately. They push nature beyond her wonted speed, and then leave her to react and fall back into ultimate exhaustion and debility.

Suppose a gentleman wished to travel a thousand miles by the aid of his horse. The natural gait of the animal is five miles per hour. With this gait he can travel forty miles per day, with proper care, without fatigue, and continue the whole journey. But suppose the rider, extremely zealous of rapid progress, plies whip and spur, and pushes on at the rate of seven or eight miles per hour. In what condition will the poor animal be before the journey is ended? By this kind of speed men are pushing themselves through life. Not content with letting nature take her own speed of five miles per hour, they goad her on at the rate of seven or eight, and force themselves into an early grave. They ply

whip and spur, under the popular names of mustard and pepper, tea and coffee, alcohol and tobacco, till nature sinks exhausted on her way, before her journey is fully ended.

Besides its stimulating properties, tobacco possesses a powerful narcotic agency. Like opium, after its exciting properties are exhibited, there follows a stupefying quality. This preys powerfully, yet often for a long time imperceptibly, on the brain and nerves. It is often very difficult to get men to perceive this effect. While they keep themselves excited by its stimulus, they cannot easily recognize its stupefying, paralyzing power. But let them cease for a little space to use it, as before stated, and its paralyzing influence will manifest itself.

Tobacco also enters into the circulation, and destroys, as before shown, the healthful properties of the blood. It enters into the secretions of all the glands. Hence are often found, in tobacco-chewers and smokers, diseases of the liver, kidneys, and other glandular organs. The secretions of the mucous membrane which lines the mouth, stomach and bowels, are often severely affected by it. So that, in this way, together with its prostrating influence on the nervous and muscular coats of the stomach, and its agency in producing torpidity of the liver, the very worst forms of dyspepsia have been created. Many a case of chronic indigestion has occurred, even in persons of active habits, where nothing could have produced it but a wicked devotion to this deadly appetite.

A case which came under my care on the steamboat passing up the Ohio river, illustrates this truth. A man was taken in the night with diarrhea and slight vomiting; and his lower limbs were affected with spasms. Under moderate treatment, his immediate symptoms of disease gave way; he became warm, a gentle moisture ensued, and seemed perfectly easy during the forenoon of the next day. But in the afternoon he began to sink, without any return of original symptoms, and died early in the evening.

It was obvious he did not die of the severity of his immediate disease; that, by some previous influence the tone of his vitality had been destroyed, so that under the slightest pressure he sank into the hands of death. On inquiry of his wife, it was found he had been an inveterate chewer of tobacco from very early boyhood. He would chew day and night; often getting up in dead of night to take a quid.

He had been in miserable health for the last four years; was only twenty-nine years old, and looked as though he was fifty; had severe complaints of liver, kidneys, and bowels, during that period, and often severe cramping of the limbs. Here the tobacco had not only destroyed the functions of the glands and mucous surfaces, but had so undermined his electric forces, as to produce severe spasmodic action of the muscles, and leave all his vital functions in such utter prostration, as to yield their hold by the slightest causes.

Not only is dyspepsia, with its train of thousand ailments, produced by its effects on this continuous mucous membrane which lines the mouth, stomach and bowels, but piles of the severest character are often suffered from this cause. Such is the sympathy of this membrane, one portion with another, that the paralyzing influence due from tobacco on the membrane of the mouth, is transmitted to its opposite extremity, and develops itself in the form of piles.

Cases have not unfrequently come under my observation, where men have seemed as yet to enjoy health in all respects, except that of extreme suffering of this kind; and this from no other apparent cause than the use of tobacco. In such cases, all attempts at cure without removing the cause, would be like trying to prevent a man's hand from blistering while he was holding it in a flame of fire.

A case came under observation while in St Louis, Mo. A young man had, from very early life, been addicted to chewing and smoking. At best he had only a slender body. He had, for a long time, been utterly unable to attend to business, and was now confined to the house from the prostrating influence of chronic and severe diarrhea. He had been under care of a physician for a great length of time, with very faint signs of recovering. His physician had sanctioned the continuance of his tobacco, notwithstanding the patient's suspicions and inquiries as to its unfavorable influences.

After listening a while to common-sense argument on the deadly properties of his idol, and appeals as to the comparative value of life and the gratification of this fatal habit, he finally determined to quit this self-destruction, and throw himself upon Nature's resources for recovery. The mucous coat of the whole length of the digestive organs had lost its tone by the use of this narcotic drug. Nature had resisted this, till her power to resist was gone. The last account of him gave encouragement of rapid recovery.

Another case, strongly marked, came under observation while in Kentucky. A gentleman, by occupation a planter, had been to Louisville for medical advice, and was returning. He had spent several hundreds of dollars in trying to obtain relief from a broken constitution and much suffering. He labored under diseased liver and kidneys, under a dyspeptic stomach and constipated bowels, and his whole aspect denoted a prostrated nervous, and torpid glandular system. His physician at Louisville, when asked by the patient about the influence of tobacco, told him merely that he thought well of his using less of it, or leaving it altogether, if he chose. He would not advise him to quit it suddenly, but by degrees. Such is the obtuseness of many of the faculty on this matter.

After listening to my advice, he finally came to the conclusion to cease marring the vitality of his constitution, and give Nature the best chance possible to recover herself. Almost every day new cases appear of similar character, produced by the same general cause.

This poison disturbs the natural tone of all the solid parts of the body. Its essence is diffused throughout all the matter composing the system. It so disturbs the natural secretion and deposit of healthy matter, that where the flesh sustains an injury by cuts or bruises, it cannot as readily heal as in cases of healthy flesh. The more perfectly healthy the habits of the person who has sustained the injury of wounds, the more easily and rapidly will they heal. But where a morbid state of the fluids, and consequently of the flesh, by such a powerful agent exists, the healing of wounds is liable to be greatly retarded.

The same rule obtains also in the healing of bones. Bony matter is supplied from the blood; and if that blood is carrying a foreign substance, and one adapted to produce in every case a morbid state of that

fluid, the secretion of bony matter necessary to the healing of fractured bones is retarded, and rendered unhealthy. Those who have accustomed themselves to being saturated with alcohol, have found sometimes great difficulty in obtaining a sound healing from a broken bone, for the reason that the alcohol, by diffusing itself through the circulation, has disturbed the health of the fluids, and consequently the healthy formation of solids. Being saturated with tobacco essence, is certainly no less destructive.

(To be continued.)

The Secret of Life.

"NELLIE, don't put your spoon into your cup in that way. Drink your milk as your mother has always told you to do."

"No; I'd rather dip it up;" and little Miss Independence raised her black eyes saucily to her aunt's face, and went on as before.

"It is no matter what you had rather do; do as you are bid, or you shall leave the table," rejoined her young aunt sternly.

"Don't speak so cross to the dear child, Emma," interposed the grandmother from behind the tea-tray; "you'll spoil her temper. Nellie, darling, drink your milk for grandma, wont you?"

"No," said the child, stoutly, encouraged in her willfulness; "I like to dip it up so best, and I'm doin to do it."

"But, pretty, you'er spilling it on your apron."

"I don't care," was the cool reply; and the young aunt rose impetuously, lifted the child from her high chair, and put her outside of the dining-room door where she stood screaming at the top of her voice.

A sharp discussion ensued, when the two ladies rose at once; the elder to bring back to her place the screaming child, the younger to rush up to her own room, and bury her face in her pillow in an agony of mortification, anger, and injured feeling. It was a sad scene, especially for Sabbath morning; but such scenes were too frequent of late in this once peaceful household. The father and the mother were both absent for a month, and the children had been left under the joint care of the father's mother, and the mother's sister. Each of these had their own views of government, and they differed very widely. A little conciliation on either side would have done much toward making the family machinery work smoothly, but neither was ready to yield her own opinion. Miss Emma knew that a hasty temper was her besetting sin; many a time she was angry with herself for having indulged it, and would pace her chamber to and fro, thinking of the lack of self-control and dignity she had shown.

It was some time in the morning before she could subdue herself to any degree of composure; but at length the sound of the church bell roused her. She bathed her flushed face, put on her bonnet, and joined "the multitude of those who keep holy-day;" for poor Emma, in spite of her faults, was a Christian girl, and loved "the courts of the Lord's house."

The opening services, the earnest prayers, the solemn songs of praise, had a soothing effect upon her troubled spirit; and when the sermon began, she was in a fitting frame to profit by it. It was the story of the woman of Canaan, Matt. xv, 21; and though Emma had heard it over and over again, it came to her that day with new force, and fuller meaning. "Grievously vexed with a devil." And so was she. What was this proud, passionate, hasty temper of hers but an "evil spirit" in truth? An evil spirit that tormented her, and roused others like itself in the bosom of those with whom she dwelt. A little gentleness on her part would have prevented all the sinful scene of the morning. Oh that she too might be rid of her tormentor. But was she willing to do as this faithful, humble woman of Canaan had done—follow the Master with unflinching perseverance, in spite of his seeming coldness, his denial? Could she, like her, throw herself at his feet with that imploring cry which would reach his ear? Could she have accepted what seemed such cruel words, with such touching faith and humility? Could she plead for but the crumbs of divine grace?

Ah, there had been the trouble; she had been too proud, too impatient; her very prayers had been impulsive and passionate. She had not truly humbled herself at the Master's feet, willing to wait his own time, and accept his own measure of grace; and hence the evil spirit had only been thrust out of sight for the time, not driven from her breast.

She saw it all now as she listened to the simple earnest words of the minister, bringing home the lesson of his text to her heart; and when the congregation knelt in prayer, it was in truth the cry of the poor woman of Canaan, "Lord, help me!" that went up in humblest pleading from Emma's soul. She knelt again in the solitude of her own apartment when she reached home, and pleaded with her Master as one who would be heard. And she was heard and answered. Not that a miracle was wrought in her; not that she was suddenly and forever rid of her enemy; but grace was given her to overcome it now, and the sweet assurance that larger aid would be given when needed. In learning to "pray aright" she had got the secret of a consistent godly life. From this time forward no one had occasion to bid her "conquer her temper;" for all saw how faithfully and successfully she was striving for that object, and sought to aid, rather than hinder her in the work.

The Firmament.

LET us cast our eyes up to the firmament, where the rich handiwork of God presents itself to our sight, and ask ourselves some such questions as these: What power built over our heads this vast magnificent arch, and spread out the heavens like a curtain? Who garnished these heavens with such a variety of shining objects, a thousand and ten thousand times ten thousand different stars, new suns, new moons, new worlds, in comparison with which this earth of ours is but a point, all regular in their motions, and swimming in their liquid ether? Who painted the clouds with such a variety of colors, and in such diversity of shades and figures as is not in the power of the finest pencil to emulate? Who formed the sun of such a determinate size, and placed it at such a convenient distance, as not to annoy, but only to refresh us, and nourish the ground with its kindly warmth? If it were larger, it would set the earth on fire; if less, it would leave it frozen; if it were nearer to us, we should be scorched to death; if further from us, we should not be able to live for want of heat. Who then hath made it so commodious a tabernacle, (I speak with the Scriptures and according to the common notion,) out of which it cometh forth, every morning, like a bridegroom out of his chamber, and rejoiceth as a giant to run his course? For so many ages past it never failed rising at its appointed time, nor once missed sending out the dawn to proclaim its approach. But at whose voice does it arise, and by whose hand is it directed in its diurnal and annual course, to give us the blessed vicissitudes of day and night, and the regular successions of different seasons? That it should always proceed in the same straight path, and never once be known to step aside; that it should turn at a certain determinate point, and not go forward in a space where there is nothing to obstruct it; that it should traverse the same path back again, in the same constant and regular pace, to bring on the seasons by gradual advances; that the moon should supply the office of the sun, and appear, at set times, to illuminate the air, and give a vicarious light when its brother is gone to carry the day into the other hemisphere; that it should procure, or at least regulate the fluxes and refluxes of the sea, whereby the water is kept in constant motion, and so preserved from putrefaction, and accommodated to man's manifold conveniences, besides the business of fishing and the use of navigation—in a word, that the rest of the planets, and all the innumerable host of heavenly bodies, should perform their courses and revolutions with so much certainty and exactness as never once to fail, but, for almost these 6000 years, come constantly to the same period, in the hundredth part of a minute—is a clear and incontestible proof of a Divine Architect, and of that counsel and wisdom wherewith he rules and directs the universe.—Stack-house.

Tithes.

MANY start back with horror at the bare mention of tithes, as much as though the witch of Endor had been evoked, and see in the very name of tithes the frightful ghost of Judaism, with all its types and shadows, and ceremonies, and sacrifices, and offerings, &c.

But such persons may just as well say that we are going back to Judaism when we advocate the keeping of the Sabbath, or any portion of the decalogue. For it remains to be shown that the tithing system which God established in the Old Testament was ever abrogated. It has been shown that it existed long before the Jewish nation came into existence, the same as the law of the Sabbath. The Sabbath was an institution for the race, and not for any particular class or people. It was necessary for the highest well being of the race that a seventh portion of time should be sacred for rest and religious purposes. And so it seems to have been a law for the race that a tenth part of all their increase, or income, should be as sacredly appropriated for religious purposes as a seventh part of their time.

And further, it has been shown that Christ recognized the system. Hence if it cannot be shown that the tithing system was abrogated, then it must be binding on us, and the command in Mal. iii, 10, "Bring ye all the tithes into the storehouse," &c., applies to us as a people. And further, God charged them with robbing him, in withholding from him the "tithes and offerings," consequently they were cursed with a curse. And who of us can say how many in our midst are not cursed for withholding from God's treasury what he demands? Men often wonder why it is that they do not prosper better in temporal things even, but do not stop to inquire how much they have robbed God. It is a wonder, rather, that many prosper at all, in temporal or spiritual things, in view of how little they put into the treasury of the Lord. They seem to think that they can cheat and rob God as much as they please, and then expect to prosper.

How many robbers we have in our churches who have been carrying on a system of robbery all their days, so that many who are considered wealthy, if they should attempt to pay into the Lord's treasury what they have withheld from it, would find themselves miserable bankrupts, in dollars and cents. Now can churches which tolerate such a system, or such practices, expect God's blessing upon them? I have no doubt but that spiritual blessings are often withheld from churches on account of their withholding their tithes and offerings from the treasury of the Lord—not supporting those who preach to them, as well as not contributing for benevolent purposes.

The Lord has said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." See what the Lord has promised here, on condition that the tithes are all brought into his storehouse. How often the force and instruction of this passage have been entirely lost sight of by spiritualizing it, and making the tithes to consist in spiritual offerings instead of dollars and cents, as God means, undoubtedly. What a strange unnatural and forced interpretation this is. Who ever heard of spiritual tithes? We might talk of spiritual offerings with more propriety. But in the Bible, tithes and offerings are to be understood literally.

And it is high time that the church, and every church member, fully understand this, that ministers cannot be supported and the cause of God sustained, merely on spiritual offerings or tithes. We may just as well act upon this principle, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body: what doth it profit?"

R. C. in Morning Star.

God's warnings aggravate our wanderings, and his provision our complaints.

WHEN afflictions rightly affect us, they will soon be removed from us.

Pork Disease—Trichina Spiralis.

WITHIN a few years a new disease has been discovered in Europe, and has come to be quite common, in Germany particularly. The following facts concerning it we take from the *American Journal of Medical Science*, a quarterly, edited by Isaac Hays, M. D., and published at Philadelphia, also in London and Paris:

It is called *Trichina Spiralis*, and is caused by persons feeding upon pork infected with parasites, there having been found in half a pound of such meat as many as 300,000 of these little creature. Upon being introduced into the stomach of a person, these multiply with amazing rapidity. The stomach and intestinal canal of the person may within a few days after eating such a quantity of pork contain 30,000,000 individuals of the *Trichina Spiralis*. These migrate in vast numbers to the muscles where they become encapsulated, or enclosed in minute cysts, and prove a source of great disturbance to the economy.

The symptoms caused by the presence of this parasite in the tissues of the body resemble very closely those of typhoid or typhus fever. The true nature of the disease was first discovered by Prof. Zenker, of Jacob's Hospital, Dresden, who in 1860 had a case, in the person of a servant girl, who died after five weeks' illness. On *post mortem* examination numberless *trichina* were found in the muscles and also in the mucus of the intestines. The Professor became aware of the fact that a few days previous to the sickness of the girl the people with whom she lived killed a pig whose lungs, and meat used in sausages showed, by microscopic examination, a large number of *trichina spiralis*. This girl had great pain in all her muscles.

In 1860 three individuals of Waldeck, after eating raw meat finely cut and sausage, manifested symptoms of typhoid fever with great pain in the stomach and muscles. These recovered. In 1862 a number of cases occurred in Plauen in Saxony. The physicians of the town hospital examined small pieces of the muscles of these persons, and observed readily in it the *trichina* moving lively. One-fifth of the number of these cases was very severe, though all got well after some months, except one. A number of cases occurred in 1862 in Kalbe in Prussia, of which eight terminated fatally. In Hettstadt in Prussia the disease broke out last October and was produced by the consumption of sausages. By microscopic examination of small pieces of muscles of the persons affected the *trichina spiralis* was everywhere detected. Dr. Muller of Hamburg, who treated some of these patients, thus describes the disease:

"The disease begins a few days after eating the meat in which there are *trichina*, with loss of appetite, and, almost without exception, with diarrhea and fever oedema of the eyelids, also pain or at least painful sense of weakness in the limbs, oedema of the joints, difficulty in moving the tongue, profuse clammy perspiration; and those patients who do not become convalescent die either unconscious with symptoms of typhus fever, or in a few cases remain conscious to the end, complaining of inability to breathe freely. Previous to my departure from Hettstadt eighteen to twenty persons had died of *trichina* disease and more than eighty persons were at that period afflicted with the same malady produced by the same cause."

Numerous other instances are given in which single individuals or numbers of persons have had this disease, in which the cause has been traced to the eating of pork. Pork affected by *trichina spiralis* has nothing unusual in its appearance or taste, and the disease can only be detected by microscopic examination. Neither smoking nor salting nor roasting nor boiling, except these are much more thoroughly performed than usual, nor putrefaction destroys the lives of these parasites. Experiments have been made on various animals,—dogs, cats, rats, rabbits, etc., by feeding them pork infected by these little animals, all of which were poisoned and many of which died, and all upon examination showed the *trichina spiralis* in their muscles.

Some of our readers will remember reading in the New York papers last winter, the account of the poisoning of a whole family in that city by eating ham which to all appearance was perfectly good. The case was investigated by a Dr. Schnetter, who found the ham full of the *trichina spiralis*.

MORAL.—Persons who do not eat pork are in no danger of having this disgusting disease.

The Starless Crown.

"They that turn many to righteousness shall shine as the stars forever and ever." Dan. xii, 3.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought, whilst slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice, and radiance filled my room.
A gentle touch awakened me, a gentle whisper said;
"Arise, O sleeper! follow me;" and through the air we fled:
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went, my soul was wrapt in silent ecstasy;
I wondered what the end would be, what next would meet mine eye,
I knew not how we journeyed through the pathless fields of light
When suddenly a change was wrought, and I was clothed in white.
We stood before a city's walls, most glorious to behold;
We passed through streets of glistening pearl o'er streets of purest gold,
It needed not the sun by day, nor silver moon by night;
The glory of the Lord was there, the Lamb Himself, its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints, with glittering crowns, from every clime were there,
And some that I had loved on earth stood with them round the throne,
"All worthy is the Lamb!" they sang, "The glory His alone."
But fairer far than all beside, I saw my Saviour's face,
And as I gazed, He smiled on me with wondrous love and grace,
Lowly I bowed before His throne o'erjoyed that I at last
Had gained the object of my hopes; that earth at length was past.

And then in solemn tones he said, "Where is the diadem
That ought to sparkle on thy brow, adorned with many a gem?
I know thou hast believed on me, and life, through me, is thine,
But where are all those radiant stars that in thy crown should shine?
Yonder thou see'st a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now;
And such thy bright reward had been, if such had been thy deed,
If thou hadst sought some wandering feet in paths of peace to lead."

"I did not mean that thou should'st tread the way of life alone,
But that the clear and shining light which round thy footsteps shone,
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."
The vision faded from my sight, the voice no longer spake,
A spell seemed brooding o'er my soul, which long I feared to break;
And when at last I gazed around, in morning's glimmering light,
My spirit fell, o'erwhelmed amid that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below—
That yet another hour was mine, my faith by works to show,
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above,
And now, while on the earth I stay, my motto this shall be,
"To live no longer to myself, but Him who died for me!"
And graven on my inmost soul, this word of truth divine,
"They that turn many to the Lord, bright as the stars shall shine."

TIME will prove every word of God's book to be true, and eternity will be an everlasting confirmation of it.

I did not Give Enough for My Bible.

READER do you give enough for your Bible? Do you value it enough? Do you give enough time to it? Do you give it enough thought? Do you strive hard enough to make your life a living illustration of its holy principles and precepts? Read the following statement and ask yourself if you have not as much reason to increase your estimate of the Bible, as had the honest German blacksmith.

A Bible distributor in Germany called upon a blacksmith and urged him to buy a Bible. Being ignorant of the value of the precious volume, he refused to part with his money to obtain it. It was then offered to him gratuitously, but he disdainfully received it upon such terms. A compromise was at length effected by his agreeing to give a fire-shovel for the book. After the labors of the day were over, curiosity prompted him to look into the book which he had purchased; and as he read, his heart was opened, and the character of God was revealed to him. The depravity of his nature; the worth of his soul; his need of a Saviour; the preciousness of Christ, were deeply felt; he was melted to tears; and as he wiped from his cheek the falling drops, he said to himself, "I did not give enough for my Bible!" Early in the morning he went into his shop, finished a pair of tongs, went in search of the Bible distributor, and, finding him, said, "My dear sir, please accept a pair of tongs with the shovel, I did not give enough for my Bible."

I Bless God for All.

THERE is a kind of dialogue betwixt one Doctor Thaulerus, and a poor man that lay begging by the highwyside. "Good morrow, poor man," said the doctor. "I never had any bad morrow," said the beggar. "No!" said the doctor; "thou art a miserable poor man; thou art as good as naked, without any clothes on thy back; no friends, nor any one to relieve thee. How can it then be true that thou sayest, 'Thou never hadst any bad morrow?'" "I'll tell you," says the beggar, "whether I am sick or in health, whether it be warm or cold weather, whether I be clothed or naked, rich or poor, I bless God for all." "Oh, but friend," said the doctor, "what if Christ should cast thee into hell?" "If he should," says he, "I would be contented; but I have two arms—the one of faith, the other of love—wherewith I would lay such fast hold on him, that I would have him along with me, and then I am sure that hell would be heaven if he were there." And thus it is that we should bless God at all times, in all places, upon all occasions, and in all conditions, as well for years of dearth as years of plenty; times of war, as well as times of peace; for adversity as well as prosperity; in sickness and in health, in weal and in woe, in liberty and restraint, whether it be that the Lord giveth, or whether he taketh away, still to bless the name of the Lord.

Arabian Maxims.

Death is nearer to us than the eyelid is to the eye. The little which suffices, is better than the much which disturbs us.

The best possession is a sincere friend.

The eulogium made on the absent, serves to incline our hearts to the present.

The best riches is contentment, the worst of poverty is low spirits.

The man who contents himself to-day with that which he has, will content himself to-morrow with that which he may have.

Three Great Words.

A CHRISTIAN traveler tells us that he saw the following admonition printed on a folio sheet in an inn in Savho, and it was found, he learned, in every house in the district: "Understand well the force of the words—a God, a moment, an eternity: a God who sees you; a moment which flies from you; an eternity which awaits you: a God whom you serve so ill; a moment of which you so little profit; an eternity which you hazard so rashly."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 7, 1894.

URIAH SMITH, EDITOR.

BOTH SIDES OF THE SABBATH QUESTION.

Review of T. M. Preble.

(Continued.)

Preble.—"It is true, that in the Acts of the apostles we find mention made of the apostle Paul speaking to the Jews in their synagogues on the Sabbath; but never do we find any of the other apostles holding meetings on the seventh-day Sabbath. And there is but one single instance where we have an account of any of the apostles holding a meeting on that day, which appears to have been for a season of mutual worship among themselves; and that is the one mentioned in Acts xvi, 13, where it is said:—'And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.'"

REPLY.—And on the first day of the week we went out of the city by a river side, where prayer was wont to be made. Hold! It does not read so. We were imagining how it would sound, could any such testimony be found in reference to Sunday, and what infinite consolation its observers would derive from that fact. But though they may weep for it, even as Rachel wept for her children still it "is not." We do have this testimony, however, relative to the Sabbath; and the expression, "where prayer was wont to be made," denotes that this observance was customary. And Eld. P. moreover, has admitted that this "appears to have been for a season of mutual worship among themselves," that is, among Christians. And where was this customary Sabbath assemblage? not in Jerusalem; not in Judea, but nearly fifteen degrees to the westward, in Philippi, then chief city of Macedonia. Do you ask for apostolic practice? Here then you have it.

Eld. P. does not attempt to dispose of this "historical" fact relative to the keeping of the seventh-day Sabbath, but he does attempt to detract from its importance by styling it "but one single instance." Very well: can even "one single instance" be found of the observance of Sunday as a day devoted to religious rest and worship? We answer, No; and shall presently prove it. Then this instance is certainly entitled to some weight, as by it, we have at least one statement of the customary observance of the Sabbath by the early Christians, against nothing for Sunday; and one against nothing, though not a numerous, is yet an overwhelming, majority.

Preble.—"The passage in 17th chapter of Acts 2d verse, where it is said: 'And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures'; only shows that Paul was in Thessalonica, in a Jewish 'synagogue,' and his 'manner was,' when he could get an opportunity, he would 'reason with them out of the Scriptures; opening and alleging, that Christ must needs have suffered, and risen again from the dead'; and although they were ever so much offended with him, he would 'preach unto them 'that this Jesus' 'is Christ.' And the apostle's 'manner,' in thus going into Jewish synagogues on the Sabbath, was very much like my 'manner' when I believed in the seventh-day Sabbath; for I attended a great many more meetings on the 'first day of the week,' than on any other, for the very good reason, that it was much easier to get the people out to meeting on this day than the day that I then believed was the Sabbath."

REPLY.—This is the uniform and stereotyped method of accounting for Paul's practice of preaching on the Sabbath. Now if we can find instances of Paul's thus observing the Sabbath where this reason could not apply, will our opponents admit that the ground of their objection here is not valid, but that Paul's course touching the Sabbath was not because he could meet a congregation of Jews upon that day, but out of the regard he had for it as the still living and holy rest-day of the Lord Jehovah? The candid certainly will. We have already had before us the testimony concerning the customary meeting by the river side at Philippi, which Eld. P. has admitted appears to have been for a season of mutual worship among themselves.

But we will not further press this testimony as we have something still better. It is found in Acts xiii. In verse 14, we read that Paul and his company departed from Perga, and came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. Then follows the discourse that Paul delivered to the people, till verse 42, where we read, "And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next Sabbath." Verse 44. "And the next Sabbath day came almost the whole city together to hear the word of God." To these facts we call the careful attention of the reader. We learn here that by the word Sabbath in Acts is meant the day upon which the Jews assembled in the synagogue for worship. And when the Jews were gone out of the synagogue, the Gentiles, not the Jews, besought Paul to speak the same words to them the next Sabbath. And lest any should be confused by the marginal reading, which is, in the week between or in the Sabbath between, we introduce the following note from Dr. Bloomfield on this verse: "The words *εις το μεταξυ σαββ.* are by many commentators supposed to mean 'on some intermediate week day.' But that is refuted by verse 44, and the sense expressed in our common version is, no doubt, the true one. It is adopted by the best recent commentators, and confirmed by the ancient versions." This second meeting then was called at the request of the Gentiles, was for the benefit of Gentiles, and was almost exclusively composed of Gentiles, yet it was delayed till the next Sabbath. Why was this? Answer. It was because the Gentiles well understood that Paul, though a Christian apostle, regarded the seventh day, the Sabbath of the Lord, as the only regular weekly period for divine worship.

But suppose now for a moment, that Paul believed the Sabbath had been changed to the first day of the week; that Sunday was the Christian Sabbath, which he, as a teacher of Christianity, was bound to promulgate and support; when the Gentiles, who would not, of course, be influenced by any purely Jewish customs, besought him to preach to them the next Sabbath, would he not have immediately told them that they need not wait till another Jewish Sabbath came round, but that the next day, the first day of the week, Sunday, was the Christian Sabbath, and on that day they might come out and hear the words of life? He most assuredly would, as no man can deny. And the fact that he did not make any such mention of a first-day Sabbath on this occasion, which was some fourteen years after the resurrection of Christ, shows positively that up to that time he had no knowledge of any such Sabbath; nor had Luke learned of any such change of the Sabbath, when he wrote the Acts, thirty years this side of the resurrection.

Three points are established by this "historical" record, concerning the Sabbath: 1. That Paul so late as the year A. D. 45, knew nothing of a first-day Sabbath; but 2. That he did regard the seventh-day Sabbath as the day still to be employed in divine worship; and 3. That he did not do this because he could gain a Jewish audience on that day; for his discourse was for the Gentiles; but to show his regard for the day as still the divinely appointed Sabbath of the Lord; and to impress upon his Gentile hearers the same truth. Let those who believe in a change of the Sabbath, study well this incident in the life of Paul, in all its bearings.

Preble.—"In Acts xviii, 4, it is said, 'And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.' Where was Paul at the time? At Corinth.' Who was he with? He was with a 'Jew named Aquila,' and 'his wife Priscilla.' 'And because he was of the same craft, he abode with them and wrought (for by their occupation they were tent-makers). And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.' Acts xviii, 1-6.

"The apostle did not find this very pleasant 'seventh-day' worship, did he? These were not his brethren that Paul was with on this occasion, were they? 'And when they opposed themselves, and blasphemed,' Paul left them, saying, 'From henceforth I will go to

the GENTILES.' Do we have any account that the apostle after this had any more meetings on the seventh-day Sabbath? Never! This was the last. But we do find him holding meetings with his brethren after this; but their meetings for worship were on the 'first day of the week.' (Sabbaton.) Acts xx, 7."

REPLY.—"He reasoned in the synagogue every Sabbath." This is spoken of the seventh day of the week; and it is here called, as in many other places in the Acts, the Sabbath, without any limitation or qualification. The book of Acts was written thirty years, at least, this side of the resurrection. It was written by a Christian, and for the benefit of Christians in this dispensation. The seventh day either was or was not the Sabbath, at the time Luke wrote. If it was not, how shall we account for his frequent and familiar mention of it in this manner? Would he, writing for Christians in this dispensation, continually call a day the Sabbath which he knew had been abolished, and was not to be kept by Christians under the gospel? Could he say of anything that was done on the seventh day, that it was done on the Sabbath, as he repeatedly does, if the Sabbath had been done away, or if any other day had taken the place of the seventh? Impossible. It would not be in accordance either with his character as a Christian writer, or with strict principles of morality. Such mention of the Sabbath in Acts can in no way be accounted for, except upon the ground that it is still binding in this dispensation.

When Paul was at Corinth he declared to the blaspheming Jews, that he would go to the Gentiles. Then asks Eld. P., "Do we have any account that the apostle after this had any more meetings on the seventh-day Sabbath? Never." Wait a moment. Was this the first time that he had declared that he turned to the Gentiles? By no means. Nine years before this, when Paul was at Antioch in Pisidia, as already noticed, Acts xiii, 14, 42, 44, 46, he declared that he turned to the Gentiles. When the Gentiles had besought him to preach to them the next Sabbath, and when, accordingly, almost the whole city had come together, the Jews, seeing the multitudes were filled with envy, and "spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." When was this? At the commencement of that meeting for which the Gentiles had waited a whole week in order that it might be held on the Sabbath, and for which Paul had suffered them to wait, under the impression that that was the proper day for divine worship; and so, having turned to the the Gentiles, Paul continued his discourse to them on the Sabbath, never intimating to them any such thing as the abolition of the institution or the change of the day. Here was just as definite a turning to the Gentiles as the case mentioned by Eld. P. from Acts xviii, and now we will inquire, Do we find the apostle after this holding "meetings upon the seventh-day Sabbath?" Surely we do. It was after this that the apostles went out by the river side at Philippi for a season of social worship among Christians, as already referred to, Acts xvi; after this that meeting was held at Thessalonica three Sabbath-days, Acts xvii, 2; after this that Paul reasoned in the synagogue every Sabbath at Corinth, Acts xviii, and when he was driven from thence, entered into a man's house, named Justus, whose house joined hard to the synagogue, and continued there a year and six months teaching the word of God among them."

From all this, it is apparent that Paul's turning to the Gentiles did it in the least affect his practice relative to the Sabbath; but as Eld. P. has asserted with great assurance that his observance of the Sabbath at Corinth just before turning to the Gentiles "was the last," we cannot forbear noticing one more incident in the life of Paul. Two years after this, Paul visited Ephesus, as recorded in Acts xix, 8, and went into the synagogue and spake boldly for the space of three months. On what day may we suppose that he held meetings in the synagogue at Ephesus? Heretofore such meetings have uniformly been held on the Sabbath; but now we must conclude, must we not, of course, that these meetings were held on the first day;

that Paul procured the Jewish synagogue for his Sunday services! Verily Eld. P. has here sailed clear up on to dry ground.

Referring to the opposition of the Jews, he asks, "Paul did not find this very pleasant seventh-day worship, did he?" To which we reply that Paul did not keep the Sabbath, or perform any other Christian duty because it was *pleasant* so far as his relation with the world or unbelieving professors was concerned; and if the principle involved in his question is the one upon which he acted, during the short time in which he walked in obedience to the truth, we marvel not that he so soon turned his back upon the cross-bearing way. It would be well if he had adhered to the sentiment he expressed in his tract written in 1845 in honor and vindication of the Sabbath, p. 12: "But for one, I had rather obey God, and have his approbation here, and finally enjoy the blessings of the new earth—though all men hate me—than to have the good opinion of men here, and perish at last. Or in other words, and in the language of another, 'I had rather go Heaven alone, than to hell with the multitude.'"

Continuing with Paul, after his meeting at Corinth, he says, "But we do find him holding meetings with his brethren after this; but *their* meetings for worship were on the first day of the week (*sabbaton*). Acts xx, 7." As this is the most specious and insidious portion of the last quotation from Eld. P., and as Acts xx, 7, is the only mention in the New Testament of any religious meeting of whatever kind, on the first day of the week, night or day, it is perhaps entitled to more than a passing notice. Eld. P.'s assertion that Paul held no more meetings on the seventh day, after turning to the Gentiles, we have already followed into the ground; and we shall find his assertion or insinuation, that the first day was thereafter devoted by the disciples to religious worship, equally false.

Acts xx, 7, records a solitary instance of a meeting on the first day of the week. Let us look at this meeting, and see in what part of the day it was held, what portion it occupied, what it determines respecting the day on which it occurred, and how the disciples spent the remainder of the day. In verse 8 we read, "And there were *many lights* in the upper chamber where they were gathered together." Now it does not particularly concern us to know just how many lamps were burning on that occasion, and we are not told; but it does seem that the Holy Spirit has caused this particular to be recorded to show us that this was an evening meeting. And if Eld. P. had looked at this meeting in the light of these lamps, we think he would have arrived at more correct conclusions concerning it.

This one point is then settled: the meeting was an evening meeting, held *not* in the day-time, but in the evening of the first day of the week. Now in what part of the first day did the evening come? In the first part, or the last part? Answer. In the first part; as according to Bible reckoning, a reckoning by which Paul and the disciples were governed, the evening was the first portion of the day. "The evening and the morning were the first day." Gen. i. And so of the second, and third days, and so on. Again, "From even to even shall ye celebrate your sabbaths." Lev. xxiii, 32. So that the first day of the week in Paul's time commenced with what would be, according to the present reckoning of time, Saturday evening; and consequently that meeting at Troas was held on what would now be Saturday night! Mark this. And that you may not think this is any fancy of our own, we will give a few quotations from standard authorities sustaining this point:

Prof. Hacket comments upon this text thus: "The Jews reckoned the day from evening to morning, and on that principle the evening of the first day of the week would be our Saturday evening." Kitto, whose *Cyclopedia of Biblical Literature* has hitherto been a standard work with scholars, in noting the fact that this meeting at Troas was an evening meeting, speaks thus: "It has from this last circumstance been inferred that the assembly commenced after sunset on the Sabbath, at which hour the first day of the week had commenced according to the Jewish reckoning [Jahn *Bibl. Antiq.* § 398], which would hardly agree with the idea of a commemoration of the resurrection." *Cyclopedia*, article, *Lord's Day*. And Prynne, in his *Dissertation on the Lord's Day Sabbath*, thus states

this point: "Because the text saith there were many lights in the upper room where they were gathered together, and that Paul preached till midnight, . . . this meeting of the disciples at Troas began at evening. The sole doubt will be what evening this was. For my own part I conceive clearly that it was upon Saturday night, as we falsely call it, and not the coming Sunday night. . . . Because St. Luke records that it was upon the first day of the week, when this meeting was, therefore it must needs be on the Saturday, not on our Sunday evening, since Sunday evening in St. Luke's and the Scripture account was no part of the first, but of the second, day; the day ever beginning and ending at evening."

In view of such testimony as above quoted, no one certainly will endeavor to controvert the fact that this meeting was upon the evening preceding the day-time of the first day of the week. Paul preached till midnight, healed the young man who fell from the window, continued his speech till break of day, verse 11, and when Sunday had fairly and broadly dawned upon the world, what did he do? Spend the rest of the day in religious abstinence from labor, and hold a forenoon and afternoon meeting with the disciples there? Nothing of the kind. But, continues the record, "*so he departed.*" Off he went, Sunday morning, with the rest of his company, on his long journey up to Jerusalem, he going afoot, verse 13, a singular way to keep Sunday, if it was the Sabbath, and the rest sailing around to Assos, there intending to take him in. Now if Paul's meeting with the disciples in the evening, at the commencement of that first day, imparted any sort of sanctity whatever to the day, his traveling on the latter part, and all the light part of the day, more than took off that sanctity. And as this was his last act on that day, such is the apostolic example he bequeathed to posterity touching the first day of the week.

It was in this same year, A. D. 59, that Paul gave instruction to the church at Corinth, as he had before to the churches of Galatia, to lay by them in store upon the first day of the week, for purposes of religious charity, directions which involve the necessity of reviewing their secular business, counting up their worldly gains, to see to what extent the Lord had prospered them, and determining what part they could devote to the wants of their brethren; work which would well commence the secular business of the week, but would be wholly inadmissible for the Sabbath, which is to be devoted to religious rest and worship, and a scrupulous dismissal of all worldly cares and considerations.

If any should say that the language, "lay by him in store," means a collection in the public congregation, and that therefore meetings must have been regularly held on the first day of the week, we reply that the original will not admit of any such idea. The Greek of the expression is *παρ' εαυτω*; and Greenfield in his lexicon translates these words thus: "with one's self; that is, *at home.*" From this it is apparent that what Paul here commanded was a private transaction, to be accomplished by each one at home, and not involving the idea of a public meeting at all.

For a more extended examination of this text, and the meaning of the phrase, "lay by him in store," in twelve translations, and nine different languages, we refer the reader to the *History of the Sabbath*, pp. 175-178. Space forbids us longer to dwell upon it here.

We submit our proposition, then, as proved, that there is no instance of a meeting held in the day-time of the first day of the week, nor held upon it at all as the regular day for divine worship, nor a single mention of it in the New Testament, as any other than a secular day. In distinction from this we have the Sabbath, everywhere in the history of the early church, as contained in the Acts of the Apostles, spoken of as the regular day for religious meetings, not for the Jews only, but for the Gentiles also.

(To be Continued.)

PATIENCE.—Nothing teaches patience like a garden. You may go round and watch the opening bud from day to day, but it takes its own time and you cannot urge it on faster than it will. If forced it is only torn to pieces. All the best results of a garden, like those of life are slowly, but regularly progressive. Each does a work that nothing but that can do. "Learn to

labor and to wait," is one of the best lessons of the garden.

A Year's Work in Michigan.

As it may be interesting to the friends of truth to know what has been done within the bounds of the Michigan Conference, the past year, we have compiled the following statements from the reports of the churches and ministers.

By the ministers that have been left in the State, there have been held during the year, nine hundred and fifty-eight meetings. There has been a net increase of membership in the churches, of one hundred and twenty-eight members. Forty churches represented themselves at our late Conference, either by delegate or letter, presenting an aggregate membership of one thousand and eighty. Two churches were not represented either by letter or delegate, namely, Bowne, and Parkville. Whole number of churches now belonging to the Conference, forty-two. Others will soon be organized in East Thetford, Hadley, and Cato, Montcalm Co. Total amount of s. b. fund within the Conference, \$3797.04. Amount pledged for Conference purposes, that is, for Tent operations and the support of ministers, \$1907.00.

Arrangements for the coming season are not entirely complete. Brn. I. D. Van Horn and R. J. Lawrence will labor with the Michigan Tent. Bro. D. M. Canright goes as Tent-master, and to speak according to the judgment of those with whom he labors. We hope to secure for many of the churches, a visit from Bro. and Sr. White the coming season. Brn. P. Strong Jr., of Pine Grove Mills, R. Burtenshaw of Memphis, D. M. Canright of Coldwater, and H. L. Doty of Salem Center, Ind., receive from the Conference a license to improve upon their gift in publicly preaching the message the coming year.

URIAH SMITH,	} Michigan Conference Committee.
JNO. BYINGTON,	
R. J. LAWRENCE.	

Report of the Committee for the Month of May.

THE summing up of the result of the labors of the committee for the month of May shows an accession of 194 subscribers. The following list shows the names of the members of the committee reporting, and the number of subscribers sent in by each, viz:

One each. Geo. W. Amadon, W. Russell, T. A. Valentine, J. Hebner, A. D. Thorp, F. White, P. Taber, E. B. Gaskill, W. Carpenter, H. S. Lay, Betsey Bryant, J. Nichols, Henrietta E. A. Demill, D. Hildreth, L. Lathrop, C. Monroe, I. D. Van Horn, N. D. Richmond, Mrs. S. W. Rhodes, H. W. Decker, H. C. Blanchard, J. Ralston, O. S. Washburn, Eliza Patten, B. De Witt, Levi Wiswell, C. Sheldon, G. W. Perry, Hannah Beecher, A. Lanphear, A. M. Gravel, S. B. Whitney V. O. Edson, G. I. Butler, J. Laughhead, S. M. Holley, Julia M. Rhodes, M. L. Tyson, H. Lindsay, J. Curren, J. N. Andrews, B. F. Rice, E. C. Styles, F. Spurlock, F. Morrow, M. Harris, P. E. Ruiter, A. C. Bordeaux, J. Leeland, W. Romine, W. K. Loughborough, James Harvey, O. F. Guilford, G. W. Burnham, D. Hodges, M. Holliday, L. R. Chapel, O. P. Symonds, W. S. Higley jr, H. Hilliard, M. S. Kellogg, Elsie Brigham, J. H. Waggoner, Susan Sisley, Sr. Lane, J. M. Foster, Z. Nicola, Carrie Carpenter, Mary E. Randall, M. J. Chapman, R. Burtenshaw, F. Howe, M. Hornaday, Benn Auten, E. M. Kimball, J. H. Ginley, Hannah Smiley, F. Burnham, S. Tomlinson, N. G. Sanders, S. N. Walworth, Rebecca Whittier, C. R. Austin, C. L. Palmer, J. W. Wolfe, C. K. Farnsworth, A. Worster, A. S. Gillet, Mrs. E. Hall, L. A. Kellogg, J. Long, Eli Wick, D. Griggs, M. C. Butler, Mrs. S. Verplank and J. L. Kilgore.

Two each. I. Sanborn, D. Daniels, J. B. Frisbie, A. Sister in Somerset, N. Y. W. H. Wild, A. D. Love, J. A. Blackamore, W. C. Peck, A. H. Daniels, B. Simon-ton, W. E. Newcomb, G. Kelsey, D. A. Wetmore, G. Castle, R. Bullock, N. Ridgby, Lucinda Pierce, A. S. Hutchins, J. M. Aldrich, C. H. Holcomb, A. Woodruff, A. Hulbert and D. Andre.

Three each. J. Bates, W. H. Slown, D. M. Canright, N. Hodges and T. M. Morris.

Four each. B. F. Snook and Mary F. Maxson.

Five. Geo. S. West.

Fifteen. M. E. Cornell.

It will be seen that the number of new subscribers falls a little below that of our last report. We shall expect a larger list during the present month. The term of subscription of a number of our new subscribers will expire during the present volume, and the probabilities are that a portion of them will not renew. It will therefore require a little extra effort on the part of our committee to make up for this deficiency and at the same time keep up our usual increase. Our list is now about 4,000. Remember 5,000 is our mark. Let us not cease our efforts until we get the full complement.

E. S. W.

Let us Awake.

THE world is dark. Its scenes of woe and terror are sickening to the heart. As if its unavoidable evils were not sufficient for our sinful race, ambition, oppression and malevolence unite to curse our earth with desolation, and steep its fields in human blood, while corruption fraud and crimes of the darkest dye are common in the most favored places. We might be relieved, in some measure, from our calamities, but, alas! there is not salt enough left to save us. The people are everywhere too corrupt. And yet men flatter themselves that there are better days for our earth ahead. That, on the whole, men are growing better, and that the fabled conversion of the world will yet prove a reality. Men are so blinded by sin and the corrupting currents of this world, that they fancy themselves in a good case, that they are the favored of the Lord, and are valiant for the truth, when they are in the broad road to perdition. The religious teachings of the day flatter the people with the idea of peace and progress. They lack the "present truth" for the present times. They lack those great prophetic truths which describe the present time with its vast and solemn issues, and they fall short of enforcing the moral obligations which are due to God and his holy law. Hence people flatter themselves that they may choose their own course, live in disobedience, and still secure the immortal prize.

Can a stream rise higher than its fountain? And yet this generation cannot be saved, unless they rise higher than the tone of the popular teaching of the present day. Oh, that the veil of deception might be rent asunder! Oh, that men could be aroused to their own eternal interests! Oh, that the honest in heart might see the vanity of the flimsy covering with which popular religion covers itself at the present day.

If the tremendous scenes, which, as its immediate harbingers, are ushering in the day of the Lord, cannot arouse men to seek for a shelter, what, oh, what can be done for them! Oh, for the Spirit and power of Elijah's God in the hearts of the people who know the solemn truth of the third and last message! Let us arouse, dear brethren, to the thrilling interests of the salvation of men, which hang upon the improvement of so brief a period. When we are fully awake, the Lord will pour out his Spirit—the times of refreshing will come—and the closing work of probation will speedily be accomplished.

Let us awake. There is power with God; and we may receive power and guidance from on high, if we earnestly pray, and zealously and diligently work for it. May God reach down his arm of power and help us. "Send us help from the Sanctuary and strengthen us out of Zion."

R. F. COTRELL.

Report from Bro. Cornell.

SINCE my last report I have given five lectures in a new place three miles from Athen's village. The interest to hear and investigate was encouraging. They had heard of our meetings in Cornville and were anxious to hear, though considerable prejudice was manifested on the Sabbath question. As the arguments progressed on the law and Sabbath, a change came in the minds of the people and there was quite a call for books. I plead for the Review and obtained six subscribers. If the investigation continues as it has begun, I have no fear for the result.

The good work is still going on in Cornville. A goodly number have fully decided and the meetings are good. The opposition is bitter, but powerless, as it only stirs the people to investigate, and one after another falls into the ranks of God's truth-loving people.

The weather and going have been unfavorable most of the time since we came to Maine. For about two weeks it has been very gloomy. When we think of the good Conference at Battle Creek this week, we feel somewhat homesick. But we are there in spirit, and pray for the prosperity of Zion.

I want to say to the brethren and sisters abroad who are interested in the progress of truth everywhere, that we are having cause of encouragement here in Maine. A short notice will bring out the people *en masse* and they listen with the greatest attention. Our trouble about openings for labor, is on account of there being so many, that we know not which way to go first.

My last lectures were given in much weariness at Athen's village. After having chills and fever and taking but little nourishment for twenty-four hours, I felt poorly prepared to stand up all day, and speak with the energy that is demanded in a new place. Bro. Stratton was with me and helped by the prayer of faith, so that by the blessing of God, I was enabled to give three long discourses yesterday. The word took effect and the Athenians were considerably stirred up. No doubt many of them came out, like the Athenians of old, to hear "what this babbler will say." The word spoken in weakness took effect and a spirited investigation has commenced. I trust the hooks and papers will do a good work. I am glad to see the papers and books go, for I want to have it known everywhere that there is a people that love God enough to keep all his commandments. The honest will hear thereof and be glad. I send six more names for the Review.

I expect to go after the tent this week, if I am able after one or two days' rest, and hope to be ready to commence tent operations about the first of June.

M. E. CORNELL.

Report from Bro. Byington.

BRO. WHITE: We arrived safely at Monterey Friday afternoon, May 27. Bro. Andrews preached in the evening, and twice on the Sabbath, with freedom, to large congregations. The evening after the Sabbath we met the church to inquire if all were doing their duty, laying aside their idols, and living holy. Duty of parents to children was enforced; the young doing their duty, family prayer maintained, and bad habits, so common, kept out of the church. Sunday, 29th, meeting at Allegan for the dedication of their new meeting-house. Here we had four meetings, two were baptized. There was a good congregation at the dedication who listened with interest to the reasons of our hope, and though the enemies of truth would gladly hinder the work yet we think the church here will live.

JOHN BYINGTON.

Report from Bro. Sanborn.

BRO. WHITE: While the cause is spreading in the East, it is also spreading in the West. According to appointment I met with brethren at Poysippi Wau-sara Co. Wis. The most of them are from Denmark in Europe, and therefore could not understand but little that was said, till Bro. Matteson interpreted it to them. I preached six times while there, on Sabbath and first-day, and baptized ten and organized a church of thirty-one members.

Bro. Matteson is doing what he can to spread the truth among his people. It goes slow, however, as they cannot read the Review nor our books. They are all therefore very anxious to have some of our publications translated into their language. Bro. Matteson will freely translate, if it can be published. He has translated a Sabbath tract and sent it to the old country. He has also translated a part of Spiritual Gifts, Vol. II and read it to his brethren; and as their language is the language of the Norwegians it does seem that such a work would be very desirable.

By an urgent request I left Poysippi on Monday morning to go to Fish Lake, where I arrived late in the evening. I preached there three times, baptized one, and organized a church of eight members. Two others decided to obey the truth at the last meeting, after which I got into the wagon with Bro. Thurston and rode all night and the next day in order to reach Marquette in time for my appointment. I have now preached five times here and baptized nine.

ISAAC SANBORN.

The Meeting at Battle Creek.

It is not my place to write a report of this meeting, though it might not be out of the way for many reports to be written of so good a meeting as this.

Too much praise is not likely to be awarded those who selected the city of Battle Creek as a site for the Publication Office. This place is very pleasantly situated at the junction of the Battle Creek and Kalamazoo rivers.

An artificial channel unites the two streams affording ample water power for five flouring mills, besides a variety of manufactories, which are in active operation. The Mich. Central R. R. passes through this city, giving it a business like aspect and affording opportunity for enterprise.

There are many beautiful residences; and the school houses and other public buildings are well and tastefully built and arranged.

The first three days of Conference were spent wholly in business. Wednesday the General Conference, Thursday the Mich. Conference, Friday the Association meeting. And I was surprised at the amount of business to be done, and was much confirmed in witnessing the faithfulness and care of those who bear the burdens. The prosperity of the cause is not cheaply purchased, nor is business slackly done at Battle Creek. Early and late, and long and earnest, and laborious and watchful are those Conferences; and no office in the church is a sinecure. Work, work, is the order of the week. In the office building no lounge is tolerated; and men of business are brief, and the hand of industry earns well its wages; and promptness and energy alike characterize the labors of each one.

At the front door of the Office from the opening of the meetings, a committee of arrangements were to be seen, who politely received those coming to the meeting, and assigned to each a home, so that hundreds of worshipers of the true God found pleasant retreats during the intervals of divine worship; and though numerous, each one felt at home and each one knew where he should find a host. Hospitality and Christian courtesy reminds one of patriarchal times, when men yet retained somewhat of God's image.

At the tent no frightful crinoline floated upon the benches, but modest youth greeted with respect maturer age, and the chastened eye, the glowing countenance, and careful conversation, showed that the heart was not unkept, and we reverted mentally to those passovers of Hezekiah and Josiah, when God blessed his ancient people.

As the full chorus of the "Morn of Zion's Glory" rang out on the free air from hundreds of voices, the "chariots" foretold by Nahum passing close by set up a deafening whistle, and seemed determined for a moment to remind us of the reality of the sentiment of our song, adding sublimity and truth and power to the exercise.

Were it not late spring time, and I a farmer with hurrying work, I would tell you how Bro. Andrews urged us to buy a certain kind of valuable stock now at a low estimate, hardly at one per cent, as Moses did; a kind of stock soon to rise infinitely; how Bro. and Sister White cheered and encouraged us on; of what plans are being laid for our health and prosperity; of what information upon important matters of the past present and future. I would tell of what pleasant and holy conversation we had, but I cannot now; but will say to you that I for one had a good time at this meeting and am satisfied that others had.

J. CLARKE.

"Teaching" vs. Titus ii, 12.

Who, or what is it that teaches us? There are "heaps of teachers" now-a-days, teaching numerous things, a few of which are good but the majority are very bad; hence it is all important that we know who our teacher is.

Paul said to Timothy, "From a child thou hast known the holy Scriptures, which are able to make thee wise;" and all Scripture is profitable for instruction. 2 Tim. iii, 15-17. These were the Old Testament Scriptures, as doubtless the New Testament was not written when Timothy was "a child," hence Paul thought that the Old Testament was able to make a man "wise" and to give him "instruction." But then of course he must have been mistaken for many of our "eminent divines" tell us that we have nothing to do with the Old Testament as it is done away, laws, prophets, and all. Consequently whoever goes to that for "instruction" or obeys any of its laws is "fallen from grace." Then away with thee thou "old dead teacher" thou "yoke of bondage" we will not hear thee; though we must confess that our hearts sometimes secretly covet the "river the streams whereof shall make glad the city of God (Ps. xlvii, 4), and a possession in the new earth" where "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." Isa. xxxv, 1. But we remember that thou didst require hard things of thy servants, even that they should keep the law of God, and this we do not want to do. We prefer a master who will free us from this intolerable burden and allow us to do according to our own wills.

But stop; perhaps it is not the "old dead master" that proposes to teach us. For the grace of God that bringeth salvation hath appeared to all men, teaching us, &c. Then it is the "grace of God" that speaks to us. Surely we will listen with all deference to such a teacher as we are "under grace and not under the law."

What then does it say to us? Teaching us that denying ungodliness [Ungodliness, Disregard of God and his commands, *Web.*] and worldly lusts, we should live soberly, righteously [Righteously, according to righteousness. By turning to Ps. cxix, 172, we may learn what righteousness is: "All thy commandments are righteousness." Then God's commandments are righteousness are they? Yes. Well what are his commandments? "And the Lord spake unto you out of the midst of the fire, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 13. Is it possible that the "grace of God" teaches us to observe those hated ten commandments, and worst of all the old Jewish Sabbath which is imbosomed right in their center! True, it is an appalling fact that I know not how to avoid unless God has altered his word or abolished his law, or righteousness. But I remember that he has said, "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxxix, 34. And again, "My salvation shall be for ever, and my righteousness shall not be abolished." Isa. li, 6. Then we are shut up to the conclusion that the "grace of God" agrees with Paul in referring us back to the Old Testament Scriptures for our rule of righteousness which we have seen in the moral law or ten commandments,] and godly, in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ." Then does grace also teach us to look for the appearing of Jesus. It seems so certainly. Why, then, do those who boast so much of grace, revile those who are obeying this injunction?

I was so unspeakably happy the other day as to learn why it had become unnecessary and foolish to look for the second, personal appearing of Christ. Talking with a young man, a zealous Methodist, I asked him why it was that ministers said no more about the prophecies, the signs of the times, the coming of the Lord, and the like. He could not tell; but his uncle was a presiding elder and of course would know. So he asked his uncle; and when we met again, said he could give a reason. Reader, what do you suppose it was? It seems as though it ought to be a very good one to justify us in disregarding and

virtually making a nullity of a great portion of God's word. His reason was this: "The soul is immortal and goes to Heaven or hell at death; therefore it is no odds to us when Jesus does come, or whether he comes at all or not."

This, then, is the reason why so little is said about the coming of Jesus. People have learned that the righteous go immediately to Heaven and the wicked to hell at death; hence it is, to say the least, entirely useless to talk so much about the Lord's coming!

It amounts to but little any way only to raise our dead bodies; and even that will be unnecessary as we shall be just as happy without it. What a pity it is that Paul, John, Peter, and the other inspired writers were not acquainted with this important fact! How many useless exhortations about the coming of Jesus it would have saved them.

If Paul had been writing for the "orthodox" of the present day, I think that the passage under consideration would have read something like this: For the grace of God that bringeth salvation, hath appeared to all men teaching us that denying the law of God and the necessity of good works, we should live according to the dictates of the Spirit, our own feelings, and the customs of the times in this present world, not looking for that foolish hope and the doubtful appearing of Jesus Christ, but earnestly longing for our blessed friend and glorious deliverer—death.

How much more familiar and orthodox that sounds! But alas! this is not the only portion of scripture that needs correcting. How can this be accomplished? There is only one way that I can see, by which this may be brought about viz.: Get a new revelation which speaks more in accordance with our ideas of these subjects. But how can we obtain this much-to-be desired revelation? I will tell you; Go to the ball room and select the worst coquette on the floor; or to the billiard saloon and pick out the most desperate blasphemer that rolls the ball; or to the gutter and take from thence the most degraded sot; with either of these, go into a secluded room, extinguish the lamp exclude every ray of light, and then the desired revelation will be forthcoming immediately. Here you will learn in the most unequivocal terms that the soul is immortal, that death is a friend rather than an enemy, and that the coming of Jesus and the resurrection of the body are mere fables.

Perhaps you are not yet prepared to receive such a revelation, and think you never will be. But, when those who believe that these things are so, find how little the Bible is in their favor, they will necessarily seek unto those who do teach them. This supposition is supported by the fact that multitudes are daily departing from the faith and giving heed to these "new revelations" through Spiritualism.

May the Lord help us to awake to these things and examine the foundation of our hopes before he comes to sweep away the refuge of lies. Isa. xxviii, 15, 17.

D. M. CANRIGHT.
Coldwater, Mich.

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. Tomlinson.

DEAR BRETHREN AND SISTERS: I am very much encouraged by the weekly visits of the Review, which is laden with precious food for the hungry soul. I am poor in this world's goods, but feel rich in prospect of an inheritance in the earth made new; and I am willing to spare a few crumbs of what I have, to give to those that may be reached by our excellent paper, and the help of God. My dear brethren, we all have friends that are strangers to present truth and out side the ark. Let us all awake and do something to awake an interest in a better land than this. I am bound for that country and I want all my friends to go that will. It would grieve me much if I had a familiar friend that knew of a glorious country and was going

to it soon, if he did not tell me what he knew about it. Dear brethren, let us clear our skirts by helping forward the last message of mercy. I feel glad to know that the third message is on the rise and will soon swell into a loud cry. The latter rain is soon to come which will ripen the precious fruit for the heavenly garner. We hope to be remembered in your prayers that we may meet together on the banks of deliverance.

SAMUEL TOMLINSON.

Richmond, Iowa.

From Bro. Rust.

BRO. WHITE: The 29th day of March last, Bro. Frisbie and Strong gave the first lecture here on present truth, and closed up on the 27th day of April, for the purpose of getting ready for Conference. They gave upwards of fifty lectures while here, I think. There have been twenty baptized, in this neighborhood and they are all trying to live. May the Lord help and strengthen them.

The enemy kept very quiet while the brethren were here, but as soon as they left, he went to work with all his power. The first thing was to establish a Sunday-school in this neighborhood in opposition to our Sabbath-school and Bible-class. Our opposers have worked very strenuously and insidiously since they left, striving to draw back one of our sisters into the old and easy way, but the Lord has given us good freedom in exposing the snare and now again all looks bright and clear. The Lord blesses us in all our meetings. Our meetings are regular and very refreshing and strengthening. All feel to praise the Lord for his great light.

We are all anxious to see a messenger sent back here, believing that there is a good work yet to be done in the settlement north-east from here. There were nine or ten brought out, and they are left in the midst of opposing Methodists, who seem stirred up by the enemy to work against them. Our prayer is that a messenger may be sent up here to show them the rest of the truth, and that others may come out who are favorable. May the Lord bless and sustain them till such time.

We think that there is a good field of labor here, and that some may be brought out all through these north woods to see the great light and walk therein. May the Lord carry on the work.

Yours in the truth.

E. G. RUST.

Windfield, Mich.

Obituary Notices.

DIED in Eden, Vt., April 10, 1864, of congestion of the lungs, our little grandson, Judson Charles, aged six months, only child of Albert J. and Lusena S. Stone.

"Sleep on sweet babe and take thy rest
Till Jesus bids thee rise."

A. STONE.

DIED in Fitchburg, Mass., of consumption, March 18, 1864, Bro. Abel A. Farnsworth, aged 42 years, and 10 months.

During his sickness, Bro. F. manifested strong faith and confidence in the Lord, and would often say "How good the Lord is."

A. H. HUNTLEY.

DIED in Milford, Mich., of inflammation of the lungs, Tuesday, April 19, 1864, Isaiah Rathbun, in the 73d year of his age. Funeral services attended by the writer.

R. J. LAWRENCE.

DIED in the Village of Pleasant Grove, Minn., of consumption, May 14, 1864, Sister Mary E. Carter aged nineteen years six months and fifteen days. She suffered much during her sickness, but calmly fell asleep in Jesus. She leaves a companion and numerous friends to mourn her loss. May they meet again when Jesus comes.

"When the morn of glory breaking
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom."

H. F. LASHIER.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 7, 1864.

Delinquents.

NEXT week we shall drop from our lists the names of about sixty who have not paid up to Vol. xx. Some of these, without doubt, do not want the paper. Some perhaps, should have it free. While others can pay up, should pay up, and will pay up.

In two weeks we shall drop the names of those who have not paid up to Vol. xxi. Next we shall drop the names of those who have not paid up to Vol. xxii, and so on till the lists are cleared of delinquents.

One thing is certain in most cases, if they cannot pay up now, when money is plenty, worth but little, and easily obtained, they never can pay up.

We are ready to settle arrearages upon the terms delinquents may suggest. We wish to send the Review free to all who should have it free, and for half price to all who should have it at half price. But all should consider the fact that these times are ruinous to any publishing house that adheres to old prices. Paper has doubled in price, while labor, fuel, lights, &c., have increased at least one half former prices.

The Trustees of the S. D. A. P. Association decide not to advance prices until absolutely necessary. The first thing to be done is to establish a strict advance-pay system. Those in arrears will take warning. Look at the Vol. and No. of the Review, then compare it with the Vol. and No. beside your name on the wrapper or margin of your paper. If you are behind, pay up, or report yourself unable.

We would say to churches and scattered brethren and friends, it is your duty to see that all within your knowledge have the Review who should read it. If you cannot encourage them to take the paper, subscribe for it for them yourselves. Let preachers and people help us, and we will see our lists properly cleared up and all still have the Review who should read it.

The Publication Column.

EXAMINE the publication column and see the changes made in it this week.

1. Hereafter the amount for postage must be sent in addition to the prices of bound books, as well as pamphlets and tracts. Mark this. The postage on bound books, per ounce, is double that on pamphlets and tracts.

2. The prices of nearly all of the works are the same. The prices of a very few we change a trifle.

3. Hereafter the discount by the quantity on all the books of the Association bound and unbound, will be twenty-five per cent. On receipt of books as common freight, return the bill of freight, and receive credit for it. Thus the Association makes the cost of its publications the same in distant States, as at the office of publication.

It takes no more time and space to acknowledge the receipt of \$10, than 10 cents. It takes no more time to change the figures in connection with names on your papers on the receipt of \$10, than 10 cents.

Therefore, those who would be as well suited to do so, will please remit in larger sums for the Review and Instructor. Pay for one or more years at a time and save writing so often, and save us precious time also.

Notice.

Will the brethren in Ills. and Wisconsin be prompt in paying their S. B. subscriptions, and the different Church treasurers forward it immediately to the State Conference Treasurer? You need not wait for a "Paul" or a preacher to come around and gather it up, but get a draft if you can, if not inclose the amount in Green Backs, and direct to Ivory Colcord jr. New Genesee, Whiteside Co. Ills.

I. SANBORN, J. G. WOOD, H. W. DECKER, Conf. Com.

Appointments.

PROVIDENCE permitting, we will meet with the Oakland Church at their meeting house, Wednesday, June 15 and 16. Meeting commencing on Wednesday at three o'clock P. M.

Will some one meet us at Pontiac, at the cars, Tuesday afternoon? J. N. ANDREWS. JOHN BYINGTON.

Business Department.

Business Notes.

No subscription taken for less than six months. Some of our friends have sent us a number of subscribers for the Review for three months with twenty-five cents for each subscriber. We have had to decline all such. The placing of the names and addresses on our lists is attended with considerable trouble and expense which we do not feel willing to incur for a less term than six months, especially when we put the price down to the mere nominal sum of fifty cents for six months or \$1 a year. We think that those who cannot raise that amount to send the Review to their friends have no duty in that direction. For the small sums which have been thus sent in we have sent the worth of the money in back numbers of the Review and small tracts, to the persons named.

A. G. Carter. Yes. All right. Mary A. Crosby. Victoria, Daviess Co. Mo. Who is it? Some one writes from Windham, Me. inclosing \$2 for the Review and Herald but neglects to give his name. M. A. Stroud. Money received and Book sent.

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.

G Lowrie 2,00,xxv,20. J L Kilgore for J Steen 1,00,xxvi,1. T Draper 1,00,xxvii,1. N Ward 1,00,xxv,1. B Stiles 1,00,xxv,1. J Ierig 1,00,xxvi,1. T Maybee 2,00,xxv,1. Lucinda Pierce for L Lewis and H Holt each 0,50,xxv,1. E M Kimball for Elder D C Eastman 0,50,xxv,1. T A Valentine for D W Cornell 1,00,xxv,1. Abel Robinson 1,00,xxvi,1. Josiah Heber 1,00,xxiii,13. J Hebner for M S Lock 1,00,xxvi,1. A D Thorp 1,00,xxv,1. A D Thorp for E F Smith 1,00,xxvi,1. F White 2,00,xxvi,1. H Adams 100,xxvi,1. J G Jones 1,00,xxv,1. S M Stockwell 2,00,xxv,1. Wm Campbell 2,00,xxvi,1. J Striker 1,00,xxv,1. W K Loughborough for Wm Smith 1,00,xxvi,1. E B Saunders 1,00,xxv,1. W. L Saxby 1,00,xxv,1. N W Emory 1,00,xxvi,1. T M Field 0,50,xxvi,1. B F Carpenter 2,00,xxv,13. D P Bisbee 1,00,xxv,1. H Huntington 1,00,xxv,1. C S Fox for S N Parker and Eld J G. Bartlett each 1,00,xxvi,1. J S Woodard 1,00,xxv,1. B F Wilkinson 1,00,xxv,1. A S King 5,00,xxvi,1. J L Powell for H Phelps 1,00,xxvi,1. M Thompson 1,00,xxiv,1. T Coburn 1,00,xxvi,1. F C Castle 1,00,xxv,1. B G Allen for H Anthony 1,00,xxvi,1. J P Flemming for T E Paul and W Rail each 1,00,xxvi,1. J B Gregory 2,00,xxv,1. W Avery 2,00,xxvi,1. P F Ferciot 2,00,xxvi,1. S Simonds 2,00,xxv,14. M Olds 1,00,xxv,1. B F Roberts 2,00,xxii,18. R Rundall for B E Rundall 1,00,xxvi,1. R Rundall 1,00,xxv,1. H A Harvey 1,00,xxvi,1. J Minisee for J Morris 1,00,xxvi,1. J Minisee 2,00,xxvii,1. J Smith 2 copies 9,00,xxiv,1. J P Bascon 2,00,xxv,1. J W Ellis 2,00,xxvi,1. M Willey 2,00,xxvi,1. J S Harrau 1,00,xxv,18. M Dean 0,30,xxiv,9. D F Moore 2,00,xxvi,1. C C Collins 1,00,xxv,1. G Veeder 2,00,xxv,21. C C Collins for S Symonds 1,00,xxvi,1. A J Terrell 2,00,xxv,13.

Books Sent By Mail.

S McReynolds 25c. N J McReynolds 25c. J H McReynolds 25c. J Lingle 25c. A Cutshall 25c. H. Wilvert 25c. T Demon 25c. M C Butler 7c. L Bunce \$1. S L Vincent 25c. Doctress L M Smith 25c. H C Blanchard \$2.55. D Bates 15c. G Garber 50c. H Nicola \$4. J H Waggoner 48c. S Myers \$2.25. C A Phelps 20. A J Richmond 15c. D F Moore 15. B E Rundall 50c.

Books Sent By Express.

D Weaver, Philadelphia Pa., American Express Co. \$6,40.

Cash Received on Account.

E Vandusen \$13. Joseph Clarke \$5. J H Waggoner \$4,24.

General Conference Missionary Fund. William Dawson \$1,50

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 columns for Title, Price, Weight, and Ounces. Includes titles like 'The Hymn Book', 'History of the Sabbath', 'Dobney on Future Punishment', 'Sabbath Readings', 'The Bible from Heaven', 'Three Angels of Rev. xiv', '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', 'Christian Baptism', 'Key to the Prophetic Chart', 'The Sanctuary and 2300 Days', 'The Fate of the Transgressor', 'Matthew xxiv', 'Mark of the Beast', 'Sabbatic Institution', 'Assistant', 'Truth Found', 'An Appeal for the restoration of the Bible Sabbath', 'Review of Fillion', 'Milton on the State of the Dead', 'Brown's Experience', 'Report of General Conference', 'Sabbath Poem', 'Illustrated Review', 'The Sabbath, in German', 'On Daniel ii & vii'.

ONE CENT TRACTS. The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Judson on Dress—Appeal on Immortality.

TWO CENT TRACTS. Institution of the Sabbath—Sabbath by Elishu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath—Preach the Word—Death and Burial—Much in Little—Truth.

THREE CENT TRACTS. Dobney on the Law—Milton on the State of the Dead—Scripture References—The Mark of the Beast, and Seal of the Living God—Spiritual Gifts.

Home Here and Home in Heaven, with other Poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus. Price 25 cents.

CHARTS, Prophetic and Law of God, the size used by our Preachers. Vornished, a set, with Key, \$4,00. A set on cloth, with Key, 3,00. On cloth, without rollers, by mail, post-paid, 2,75.

The Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Price 15 cents. On rollers, post-paid, 75 cts.