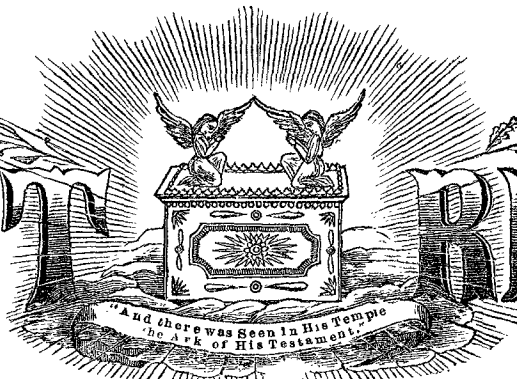


ADVENT REVIEW,



AND SABBATH HERALD.

Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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Over the River.

THERE'S a radiant clime and a cloudless sky,
Where the sunlight beameth ever;
And the towering walls of its palace high,
Are bright with the beams of a gorgeous dye,
In the Christian's home o'er the river.

There are flowers that bloom in that vernal clime,
With a radiance living ever;
For death may not pass o'er the bounds of time,
And eternal life is a gift divine,
In the land that's over the river.

The crystal river of life runs there,
From the throne of God its giver;
On its flowery banks all brightly fair,
The tree of life waves its leaves in air,
In the clime far over the river.

There is music too, in that home of song,
Where the loved ones ne'er may sever;
For with golden harps, the angelic throng
Shall with earth's redeemed the strains prolong,
Far over the rolling river.

Earth's hopes have vanished, its joys have fled,
Golden arrows from out life's quiver,
We have buried our treasures in earth's lone bed,
Yet the land and the ocean shall yield up their dead,
And we'll all meet again o'er the river.

Oh! the joy of that meeting no tongue may tell,
For we'll part no more forever,
Where the songs of triumph shall ever swell,
And the sons of light shall forever dwell
In Heaven, far over the river.—*Brewington.*

The Sabbath.

A Discourse* by J. M. Aldrich, delivered in the Baptist Church, Somerset, N. Y., in review of a discourse delivered at the same place by a Rev. Mr. West, of Fulton Co., N. Y.

I NEED not inform you, my hearers, that it is with no little embarrassment that I appear before you this evening; for you can well imagine that such is the case. You are well aware that I am not accustomed to speaking before public audiences; and much less am I in the habit of standing in the place of the clergy to speak on a question like the one before us; a question commonly supposed to belong exclusively to their jurisdiction. Indeed never before did I venture before an audience to speak on a Bible question; and never, as at the present time to review a learned and talented clergyman. The idea has doubtless occurred to most of you, that I have undertaken too big a job,—that it is *presumptuous* in me, to undertake a thing of this kind. And this idea has in fact, stood out quite prominently before my own mind, since I have had this matter under contemplation. But

*The reader will please note the free use made of J. N. Andrews' History of the Sabbath, and give credit accordingly. J. M. A.

when I consider the stand I have taken in your midst for a few years past, in regard to this question, viz., the Sabbath, and the importance that I attach to it; and when I consider again, the attempt that was made here to strike a death blow to the Sabbath of the Bible, and indeed the whole moral law, I have resolved, for this once at least, to claim jurisdiction of the case, and shall banish for the time being the idea of *presumptuousness*; and shall endeavor to recover myself from embarrassment as far as possible, and proceed in the laudable attempt to discharge a duty that I believe I owe to myself, and my neighbors, to God and the truth. Your attention and forbearance I therefore crave.

I have met you here, then, this evening, for the purpose of reviewing a discourse that was delivered in this place a short time since, on the question of the Sabbath, by one Rev. Mr. West, a gentleman I suppose of conceded talent and ability. I am glad, that for some cause our Baptist friends in this place, have seen proper to have their side of the Sabbath question presented before the people of this vicinity. I regret that it was not their privilege to have a larger audience present to hear the same. A discourse on this subject containing their views was certainly due this people; for a prominent member remarked, after the discourse, that their side had not been presented before, for quite a number of years. Why, I ask, has this question thus been permitted to remain silent in the church, these many long years? Surely not because they regard it a question of no importance; for during all its silent slumberings in their midst, they have professed to regard the Sabbath. Every recurring first-day has witnessed to their profession on this question. And surely not because their first-day Sabbath is so plainly and palpably a matter of revelation;—so plainly and unmistakably marked on the page of inspiration, that the mere novice, or the wayfaring man need not err in regard to it; or yet that the man of riper years and understanding need have no doubt in regard to its divine authority and sanction; for such is manifestly not the case as all will admit.

If any point of doctrine pertaining to their faith, need to be expounded from time to time, surely the origin and design of their first-day Sabbath needs at least an occasional explanation, that common minds may the more readily see that the same is in perfect harmony with the letter and spirit of divine inspiration!

But I apprehend that not only our Baptist friends but others, here and elsewhere, are rather willing to remain silent on this question, than to undertake to surmount the many serious difficulties that lie in their way. This idea is somewhat strengthened by the fact that our friends at last felt the need of sending to a distant part of the State, to procure a man sufficiently resolute to undertake the job so long on their hands. And indeed it is a little singular that they should consider it needful to take the pains to import a speaker on this question. There is no question in the Bible that both people and priest should be more familiar with than the Sabbath.

Not only the prominence given to it in the Bible, but its regular weekly recurrence, and the peculiar claim that it makes to a seventh part of our whole time, should lead every person of common intellect to inquire well into its nature, origin, and design. It would seem then that there ought to be no lack of compe-

tent speakers on this question;—that every township in fact ought to afford plenty of village preachers fully competent to discuss the Sabbath question in a most thorough and satisfactory manner.

But the difficulty lies not in the Sabbath of the Bible; for no question is plainer, or more easily to be understood; but the trouble lies rather in the necessity of *rooting out* the Sabbath of the Bible, or the Jewish Sabbath as our opponents are pleased to term it; to give place to the *first-day* or Christian Sabbath, so called,—an institution not founded in reason or the Bible, but wholly in tradition and the imagination. To thus lay violent hands on this moral law; this law which the great God spoke in terrible majesty with his own voice, and engraved with his own finger on tables of stone, and which law even in this dispensation, the chief apostle calls holy, just and good; would need at least a person of more than usual courage and boldness. And to make a *fair show* of having performed the task of rooting out the Sabbath of the Lord from his holy law, and building up an institution of the imagination in its place, would require at least a *skillful* hand. Hence I do not so much wonder that our friends took the trouble to look about them for a suitable person. Such a man they found in the person of this Rev. Mr. West; save only the requisite *skill* to make a *decent show* of having performed the job undertaken.

Now, although it is claimed that *your* side of the Sabbath has been presented, I can hardly make myself believe that you will accept it as such. I cannot believe that you will consent to such merciless torture of scripture, and sound reason. I have a better opinion of your judgment, your good sense, and understanding of the scriptures. I cannot believe that you have so far wandered from the *old* paths as to rest your authority for the Sabbath on the flimsy foundation the gentleman afforded you. And indeed, your high regard for the claim of orthodoxy, must constrain you to reject his theory and reasoning.

The gentleman was not so dull as not to be aware that his theory needed propping. So at the outset he informed us of the peculiar advantages that he had enjoyed for becoming posted on this subject, even from the days of his youth; thus endeavoring to forestall his hearers with the important fact that unusual weight should be given to his testimony. His father he said, was once an observer of the seventh day—a strict Sabbatarian; but finally saw the error of his way and embraced the Christian Sabbath. He was also brought up in a neighborhood of Sabbatarians. Now all I have to say on this point is, that if his testimony here on the subject of the Sabbath, was the result of parental example and instruction, in the days of his youth, it were far better for him, and the cause he advocates, had his father turned from the error of his ways before his youthful days arrived. But if this statement of his be good against the seventh day, then I have an argument equally weighty in my reply against the *first day*. Not only was it my lot during my youthful days to live exclusively among *first-day* observers, but such has been my fortune, during all my riper years, even to the present time, with but a very slight exception. More than this, I was reared in your Sunday-school. Here I was taught to repeat the fourth commandment; "Remember the Sabbath day to keep it holy." In those days allow me to say, you were pleased to apply

this commandment to the first day of the week. Then, indeed, you claimed your authority for the Sabbath from the fourth commandment. But now, alas, we are informed that the Sabbath of the Bible is Jewish;—that it had its origin and end with the Jewish dispensation. That now the fourth commandment has no claims upon our regard, and has no binding force whatever upon us. Do you believe it? I know you do not.

My friends, I am happy to say that I still reverence the Sabbath of the Bible,—the Sabbath of the fourth commandment. The same God that spoke this commandment over 3000 years ago in the presence of all his people, speaks it to us *to-day*. The same reason that existed for its observance then, exists in all its force *to-day*. Is it possible, my friends, that the holy Sabbath, which for ages, mankind have been wont to revere as sacred to the Lord, is now to be expunged from the law of God, and thus the Sabbatic institution at this late day to be frittered away and become merely a thing of the imagination, instead of a divine reality? Is it possible, that notwithstanding the high profession of all Christendom on this subject, we have no thus saith the Lord, for such an institution in this dispensation? No Sabbath indeed, except such as man in his weakness, has wrought out from reasons unknown and foreign to the original institution? Thus we were gravely informed by the Rev. gentleman who addressed us.

But I will now proceed to notice more particularly his arguments. The texts which he brought forward as the foundation of his discourse, were Exodus twentieth chapter, and first clause of the eighth verse, being a part of the fourth commandment, "Remember the Sabbath day to keep it holy," and Col. ii, 16 and 17: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ."

In regard to his first text I have only to remark, that justice to the fourth commandment, and the subject of his discourse, require that he should bring forward the whole of this commandment, instead of a part; for as a whole it is a sufficient commentary of itself. No language in the whole Bible is more explicit. Read it for yourselves.

With reference to his second text, he saw fit to make a criticism on its rendering from the Greek, that is worthy of note. "Let no man therefore judge you . . . in respect of the new moon, or of the Sabbath days." He informs us that the word *days* is a supplied word and does not occur in the original, and that the text should therefore read Sabbath, instead of Sabbath days. It is true that the word *days* is a supplied word; but it is not true that it should be left out of the text, and the word Sabbath remain in the singular number. For the original word Sabbath is plural and should be rendered Sabbaths or Sabbath days as in the text. Hence no violence is done to the rendering of this text. From the gentleman's criticism on this text, one of two things is apparent. He either understands the Greek, and hence is dishonest, in that he made a false statement concerning it, or he does not understand the Greek and is therefore but a pretender. But why did he make this criticism; The reason is obvious. He desires if possible to bring some show of scripture to bear against the Sabbath of the fourth commandment; he therefore brings forward this his second text for the purpose of spiking his first text. Sabbath days, here, are declared to be a shadow; now if he can make you believe that the Sabbath of the fourth commandment is thus referred to in this text, he gains quite a point; but as he seems to be quick to discern trouble ahead, he sees that Sabbath days here in the plural, are fatal to his purpose, not agreeing with Sabbath day in the singular, as it stands in the commandment; and thus he seeks to remedy the difficulty by disposing of the word *days* as I have stated. But this will not answer. The text is correct.

But allow me to say that the Sabbath days of this text have no reference to the Sabbath of the fourth commandment. Some of you may not be aware of this fact, but such is the case. There is another class of Sabbaths mentioned and referred to in the Bible, besides the sev-

enth-day Sabbath; and the Sabbath days of the text are of this class. I refer to the annual sabbaths of the Jews, that were part and parcel of the ceremonial law; and which occurred on certain days of the month in every year, and hence on no stated day of the week, and which were associated with meats and drinks, new moons, &c. These sabbaths had their origin with the Jews, and grew out of matters pertaining to their deliverance from Egyptian bondage, and were appointed as feast days in commemoration of various events connected with such deliverance. Much might be said of interest concerning these annual sabbaths of the Jews;—their nature, origin, and design, and the many points of contrast between them and the seventh-day Sabbath, but want of time forbids me to make the attempt. I will refer you for proof on this point to the twenty-third chapter of Leviticus. You will there notice that a marked distinction is made between the Sabbath of the Lord and these annual sabbaths. Thus, "These are the feasts of the Lord which ye shall proclaim to be holy convocations . . . besides the Sabbaths of the Lord." You will notice, that the sabbath days in the text under consideration, are associated with meats and drinks, new moons and holy days (or feast days as this word is rendered in every other instance where it occurs in the Greek, which is twenty-seven times). And it was these meats and drinks, and feast days, and these annual sabbath days that were shadows of things to come, and *not* the seventh-day Sabbath; for that was not a shadow as we shall see hereafter. Hence the skillful argument he sought to force from this text falls to the ground.

The gentleman informs us that a great mistake is made by many in supposing that the Sabbath was instituted at creation. This is indeed a sad mistake that very many have made, if his theory be true. But I object to his theory; and I insist that we have abundant proof that the Sabbath was instituted at creation, although he asserts there is none whatever. Let us see. Gen. ii, 2, 3: "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made, and God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made."

Here we learn that at the close of creation, God blessed the seventh day and sanctified it, and the reason assigned was because that in it he had rested from all his work. Eld. West objects to the institution of the Sabbath in this passage, because nothing is said in it about the Sabbath, and that what is said pertains simply to the seventh day. This is certainly a dodge, unworthy a theologian. Let us read the latter part of the fourth commandment in connection with this text. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here then in the commandment we learn that God blessed the Sabbath day and hallowed it, and the same reason is assigned as in Genesis, viz., because that in it he rested. Here let me say that the word hallowed in the commandment and sanctified in Genesis is the same word in the original, so that both texts in that particular read alike. Now let me repeat: In the text in Genesis we learn that the seventh day was God's rest-day and that because it was his rest-day, he blessed and sanctified it. In the commandment we learn precisely the same fact, viz., that the seventh day was God's rest-day, and that therefore he blessed and sanctified the Sabbath day, i. e., his rest-day, for Sabbath day means rest-day,—Sabbath meaning rest. Now I ask you in the light of this testimony, when did God bless and sanctify the Sabbath-day, or rest-day? I presume that there is not one in this audience, but that will say at creation, or at the close of the first week of time. Then surely the Sabbath must have been instituted at creation, or God could not have blessed and sanctified it at that time.

But there is still more on this point, that I shall offer against the repeated assertion of Mr. West, that there is no evidence that there was any precept given for the observance of the seventh day at creation. The text in Genesis says, "God blessed the seventh day and sanctified it." Now what is it to sanctify a thing? Webster says, it is "to separate, set apart or appoint to a holy, sacred or religious use." Then to

sanctify the seventh day would be to separate it, set it apart, and appoint it to a holy, sacred, or religious use. But the very essence of the act must consist in telling somebody that it was thus set apart and appointed to a holy and religious use, and consequently to be thus observed. Hence, when God set apart the seventh day to a holy use, the very essence of the act consisted in his telling Adam that he should use this day only for sacred purposes.

A most striking illustration of the meaning of the word sanctify may be found in the record of the sanctification of mount Sinai in the nineteenth of Exodus. When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to mount Sinai, for thou chargedst us, saying, Set bounds about the mount and sanctify it."

Turning back to the verse where God gave this charge to Moses, we read: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it." Hence to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words to sanctify or set apart to a holy use mount Sinai, was to TELL the people that God would have them treat the mountain as sacred to himself, and thus also to sanctify the rest day of the Lord, was to TELL Adam that he should treat the day as holy to the Lord.

But our friend urges as an objection to the Sabbath from creation, the fact that the book of Genesis contains no command for its observance. I admit the fact; but there is a defect in this argument not noticed by those who use it. The book of Genesis was not given to the patriarchs to walk by, on the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead; consequently the fact that certain precepts are not found in this brief record of so many years, is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command men to love God with all their hearts and their neighbors as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness or covetousness. Who will affirm from this fact that the patriarchs were under no restraint in these things?

As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial notice, that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record, and the people were then cotemporary, and ever afterward the written law is in the hands of God's people, as a rule of life, and a complete code of moral precepts. The argument then under consideration is unsound. 1. Because based on the supposition that the book of Genesis was the rule of life to the patriarchs. 2. Because if carried out it would release the patriarchs from every precept of the moral law except the sixth. Gen. ix, 5, 8. Because the act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.

The gentleman refers us to the sixteenth of Exodus, claiming that here is made the first reference to the Sabbath; and insists that the language used in this chapter clearly implies that the Sabbath was here first instituted; that it was here sprung upon the Israelites as a new and mysterious institution. A critical analysis of this chapter might be interesting and profitable, but I must desist from such an undertaking. I will however, make a few remarks that the gentleman's reference to this chapter seems to require. I affirm that the language of this chapter unmistakably proves the previous existence of the Sabbath and also that the Israelites had knowledge of the past, and that some of them were disposed to observe it. When the host of

Israel had pitched in the wilderness of Sin, and there set up their rebellious murmurings for bread, and doleful sighings for the flesh-pots of Egypt, the Lord saw fit, not only to provide them food in a miraculous manner, but in so doing proposed to give them a test of obedience to his law. In the 4th and 5th verses we hear the Lord saying to Moses, "Behold I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law or no. And it shall come to pass that on the sixth day, they shall prepare that which they bring in, and it shall be twice as much as they gather daily." Here the Lord tells Moses what the test shall be, and also what will be the result of a faithful compliance therewith. This language proves beyond controversy, first, that God had a law previous to that time; secondly, that that law contained a precept relative to the Sabbath, although no direct mention is made of the Sabbath. For the test of obedience that was given, related exclusively to the Sabbath and could relate to nothing else. What was this test? Why "gather a certain rate every day that I may prove them." There had been no significance in their daily gathering as a test, or proof of obedience, did it not relate to the Sabbath.

Again, what the Lord said to Moses with regard to the preparation that should take place, or come to pass, on the sixth day proves that the Sabbath was an existing institution. And the bare fact that no direct mention is made of the Sabbath in this passage is proof, that it was not then and there instituted.

Now when the sixth day arrives, we find that the people did of their own accord gather twice as much bread as on the preceding days. Verse 22. "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." No mention is yet made of the Sabbath in direct terms, and no precept yet given; but does not this text prove most conclusively that the Sabbath was known to the people and that they were disposed to observe it? What object had they in gathering a double portion on the sixth day, except as a preparation for the approaching Sabbath? Dr. Clarke in commenting on this text very justly remarks, that "This they did that they might have a provision for the Sabbath." Another important item is proved by this text in support of the fact that the Sabbath was instituted at creation; viz., The reckoning of the week had been rightly kept, for the people knew when the sixth day arrived; and it is not a probable conclusion that the week should be thus retained without the Sabbath, by which alone the week is marked.

But it is objected by our friend that nothing was known about the Sabbath, from the fact, that the rulers came and told Moses that the people had been gathering a double portion of bread. Now this is a mistake. It does not prove that they were ignorant of the Sabbath, but rather that they were ignorant of any requirement to gather a double portion of bread on the sixth day, as in fact no such requirement had yet been made; and indeed this gathering of two omers for one man on the sixth day, was seemingly against the instructions that Moses had given on that point. For in verse 16, Moses says, "Gather of it every man according to his eating, an omer for every man." So we can readily see why the rulers came to Moses with such information. God had designedly omitted to give a precept on this point, for as we have seen, he designed to prove his people in the matter. And the people we see, or at least the Sabbath-loving portion of them, took the wise precaution to make the necessary provision for the Sabbath on the sixth day, and thus prove themselves loyal to the law of God.

After the people had thus proved themselves and the test thus been applied, and the rulers came to see Moses in regard to the matter, we see that Moses no longer remains silent on the subject; but informs them at once; that "This is that which the Lord hath said." When did the Lord say this? I answer he said it to Moses, in the fifth verse, about a week before this; when he proposed to prove his people, saying, "And it shall come to pass on the sixth day," &c.

After Moses had thus informed his informers of what God had revealed to him in the matter, he simply re-

minds them that "to-morrow is the rest of the holy Sabbath unto the Lord," and that therefore "ye must bake that ye will bake to-day, and seethe that ye will seethe."

Again, when the seventh day arrives, we learn from the record, (verse 27) that some of the people went out on that day to gather bread. Then, the Lord says, "How long refuse ye to keep my commandments and my laws?"

Eld. West informs us that this language relates exclusively to the violation of that single Sabbath, which view his theory compels him to adopt; for if that was the first Sabbath, they could not of course have violated any other. But I submit that this language "How long refuse ye;" clearly implies that they had been accustomed to this, sin, and that the Lord had long borne with them on the account of it.

I will close what I have to say on this point, by saying that this sixteenth chapter of Exodus, which is claimed as giving the origin of the Sabbath, is in striking contrast with the twelfth chapter of the same book which relates the origin of the passover. If you will compare the two chapters you will see the difference between the origin of an institution, as given in Ex. xii, and the familiar reference to an existing institution as in Ex. xvi. If you will also compare Gen. ii, with Ex. xii, you will see that the one gives the origin of the Sabbath, in the same manner that the other gives the origin of the passover.

We are next gravely informed that God blessed and sanctified simply the seventh day,—not the seventh day of the week,—but the seventh day of the history of the world; and that this is merely a historical fact, and therefore has no further claim to our regard. Well, I have this much to say at least, that it so happens that the first seventh day of the world, fell exactly on the first seventh day of the week. Evidently the gentleman has no clear idea respecting the nature and design of the blessing and sanctification of the seventh day.

In further reply to this point I would remark that the time when God blessed the seventh day is worthy of special notice. It was after he had accomplished his rest on the first seventh day of time. Proof. Gen. ii, 3. "God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Hence the blessing and sanctification of the seventh day do not relate to the first seventh day of time, or the seventh day in the history of the world, as Mr. West claims, but to the seventh day of the week for time to come; for as we have seen, the act of sanctifying the day consists essentially in giving a precept for its sacred observance, which could not be the case with respect to the first seventh day of time, for that was already in the past, when God blessed and sanctified the seventh day, and thus laid the foundation for the Sabbatic institution.

We were next treated to the assertion that the term *day*, in the narrative of creation does not mean a period of twenty-four hours. The term *day* is used in various senses, both in Scripture, and in common language. The gentleman quoted several texts wherein the word was thus used, from which he attempted to draw the conclusion that in the narrative of creation, the term was used to represent an indefinite period instead of twenty-four hours. But since his texts and his arguments failed to prove such fact, I deem it sufficient to let the record speak for itself.

I will notice however, his effort to do away with a fatal objection to his indefinite period theory; viz., the noted expressions *evening* and *morning*, by which each of the days of creation are unmistakably measured. He claims that as the sun did not appear in the heavens till the fourth day, there could not have been measured off days and nights, and consequently there could not have been any evenings and mornings to the first four days of creation. But how horribly his position conflicts with and contradicts the record. If his view be correct, we ought to have a second Moses to revise and correct the narrative which we now have. But whatever view may be taken in regard to the sun's appearance in the heavens, it is a fact that on the very first day of creation, there was both light and darkness and also night and day. The first day commenced with darkness. Light was then caused to exist, and whether this light proceeded from the sun, or some other

source, it matters not, for God pronounced it *good*. The light he called *day* and the darkness *night*. It is then said the evening and the morning were the first day. Here then we have a succession of darkness and light, night and day, evening and morning, whether or not it be through the aid of the sun.

To be more concise on the morning and evening question, he says they are the two equal parts of a day, and then to illustrate, he says, every man has his day; i. e., the morning and the evening. But his illustration is not good, as it conflicts with God's arrangement of the day. The morning of the Bible day succeeds the evening, or in other words the Bible day commences with the evening. But in his illustration, according to the common usage of language, a man's day, or man's existence, is said to commence with the morning and end with the evening.

To make a finish of this question, he then assures us that no mention is made of the evening of the seventh day, and therefore the seventh day of creation week is not ended yet, and consequently man would have to keep a long Sabbath if he kept God's Sabbath! The gentleman shows himself a bungler in this statement in at least two particulars.

First, if the sixth day of creation is past, as all will concede, then the seventh day has its evening, whether it be so stated in the record or not; for as soon as the sixth day is past, the evening of the seventh commences; for according to Bible reckoning, as we have stated, the evening is the first part of the day.

Secondly, the record is, that "God blessed the seventh day and sanctified it," because that in it he had rested from all his work, showing conclusively from his accomplished rest, that the seventh day, like all the rest of the days of creation week, is entirely in the past; therefore God's Sabbath is not so long by several thousand years, as the gentleman supposes. He says further, that God's Sabbath will not end till the consummation of all things. How is this? In the fourth commandment we learn that "the seventh-day is the Sabbath of the Lord thy God." There is no other Sabbath declared to be God's Sabbath in the whole Bible.

But the gentleman claimed and endeavored to show that the Sabbath of the fourth commandment was a shadow reaching only to Christ. He also asserted that this Sabbath was a type of the rest in Christ in the gospel, and is *done away* and *superseded* by the gospel. Now if his own showing be correct, then God's Sabbath was long since ended. How is it, then, that he says it will not end till the consummation of all things? *Error*, is indeed full of contradictions.

But now let us for a few moments consider the question of the Sabbath being a type or shadow. Great stress is laid upon this claim by many who urge objections against the seventh day. But a single consideration ought to suffice to nail this claim to the wall. Types and shadows, you are aware relate to man's redemption from the fall. From the fact that sin had entered into the world, and thereby made a great work of redemption necessary, a system of types and shadows was introduced, for the purpose of typifying, and shadowing forth the Redeemer of mankind, and the various acts embraced in the plan of redemption, whereby fallen man might manifest his faith in the same. But before sin entered into the world, whilst in Eden, man walked uprightly before God, there was no need, nor was there in fact, any such thing as a system of types and shadows, pointing out redemption; for at this time man was not in need of redemption. But as I have shown, the Sabbath was instituted at the close of creation, and before sin had entered into the world and man became a fallen being, hence before types and shadows were instituted; wherefore the Sabbath is not a type or shadow pointing forward to man's redemption. The Sabbath, instead of pointing forward, ever points backward to the great work of creation.

God will ever be worshiped in an understanding manner by his intelligent creatures. If the Sabbath was a shadow of man's redemption from the fall, man in his unfallen state could never observe the Sabbath as a delight, but ever with deep distress, as reminding him that he was soon to apostatize from God. I trust the fact, and the considerations that I have named are sufficient to forever do away with the quite common idea that the Sabbath is a type or shadow.

(To be continued.)

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 14, 1865.

URIAH SMITH, EDITOR.

Can God Work?

THERE are no limitations to God's power; but there are conditions which determine the direction in which he will manifest it. He cannot smile upon unrighteousness, nor uphold iniquity in individuals or nations. If they would have his blessing they must turn from their wickedness. If they do evil, they must expect his judgments. This general rule the Lord laid down by the prophet more than six hundred years before Christ: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. xviii, 7-10.

But God, in his workings in the earth, is not confined to his people, nor does he work exclusively with them. He rules in the kingdoms of men, and uses whomsoever his purposes require. When the Canaanites had filled up the measure of their abominations, God employed Israel as the ministers of his vengeance, to rid the earth of their foul presence; and he took the responsibility of all the lives they destroyed, and the blood they shed, in executing criminals against himself.

Israel sins and departs from the Lord, and he commissions the king of Babylon to inflict upon them his sore judgments; not because Babylon was the especial favorite of Heaven; for when God had accomplished through that kingdom his designs against Israel, it was itself punished for its own sins.

The seventy years of the captivity of Israel draw near their close. The bands of their oppression must be loosed. Babylon will not loose them; for Babylon had thought that its own sword had achieved its victories; and it dreamed in its pride and arrogance of holding them forever. What does God do? He summons the Mede and Persian, who fall like a mighty avalanche upon the haughty kingdom, and the pride of its power is broken, the crown of its glory taken away, and Cyrus, in obedience to the divine purpose, issues a proclamation for the return of Israel to their native land.

Nor does God make use of his people alone in imparting instruction to the children of men; for to Nebuchadnezzar, a heathen king, God gave the first great comprehensive symbol of the world's history from the days of the first universal empire, to the end of probationary time. Yet he does nothing with which his people are not concerned, if not in some way directly connected. For though a Pharaoh dreams, a Joseph must explain; and though to Nebuchadnezzar was given a symbol of earthly governments for years to come, Daniel must come in to give the interpretation. And though there have been commotions in the earth, kingdoms arising and falling, it has been but the casting down and setting up by the Lord to open a way for his people—God going before his church, like a pillar of cloud by day, and fire by night, to pilot them through their fearful journey of six thousand years, in a world blighted by the curse, and made perilous by sin.

The few instances to which we have referred, and of which the history of the world presents almost an unbroken series, are sufficient to show God's methods of dealing with the race, and the principle and conditions upon which he specially interposes in human affairs.

The time has come, as we believe, when the special interposition of God in national affairs in behalf of his people is again needed. The mighty struggle of our nation is retarding seriously the work of present truth in the land, and threatening to stop it almost entirely.

Is the state of the nation such that God can work in its behalf, and for his people?

We go back two and three years, and what do we see? Traitors in authority on the Union side, rebels at heart occupying places of trust in the Union army, plotters to treason holding by swarms the Federal offices, generals in the army returning to rebel masters the escaped bondmen, the rights of the oppressed slave ignored and trampled upon by those who had the right and the power to vindicate and defend them, the nation slow to acknowledge their guilt, and to see the hand of God in their calamities, and laboring to leave untouched the great sin which was the occasion of all their woes. Could God bless and work for a nation in such a state as this? Let the almost unbroken succession of defeats, misfortunes, disasters, and evils accumulating to the Union cause on every hand, answer. Traitors were made glad. Enemies of the Union, even those occupying its places of trust and profit, could scarce conceal their joy. Lovers of their country, of humanity, liberty, and right, were sad and despondent, and the day of triumph and cessation of trouble was so rapidly receding as to occasion with many most serious apprehensions that it would never be reached.

But the times are changed somewhat; and how is it now? We have good reason to believe that Federal offices, especially those of influence and power, are pretty thoroughly purged of villainous sympathizers with slavery and treason. The Executive has issued his proclamation emancipating the slaves of the rebellious States. Three of the border States where slavery was left to the disposal of the people, have decreed its immediate abolition. Slaves are no longer returned to their masters, but wherever our armies touch, thither freedom comes. The rights and the manhood of the slave have been to a great extent recognized, notwithstanding all that yet remains to be done in that direction, ere the demands of justice are fully met. The nation has been, though slowly, committing itself on the side of the right. And to crown the whole, the national Congress has passed the Constitutional amendment, by which the Constitution of the United States is made to expressly and forever prohibit slavery on every inch of territory over which it has jurisdiction. A concurrence of three-fourths of the States is necessary ere this can take effect, and though it is probably lost for the present, because Delaware, Kentucky, and New Jersey, have rejected it, still the good intentions of Congress, and the will of the nation as expressed by them, stand the same.

Upon these actions and efforts it seems that God must look with approbation. And we now ask, Is not the nation taking a position where God can favor it, and crown its efforts with success? Let the late Union victories, and the rebel disasters, answer. Let the crumbling power of the Confederacy answer. Let the fall of Savannah, Wilmington, and Charleston, answer. Let the giant grip which Grant holds upon the demon of rebellion before Petersburg and Richmond, while Sherman by his triumphant march through the heart of Georgia and South Carolina, deals death-blows to its very vitals, answer.

What the course of events in the future may be, we cannot tell. We pray for the holding of the winds, the cessation of this strife, the relaxation of this pressure from the nation and the people of God, till the final work of mercy can be accomplished, and the servants of God be sealed. A series of successes, unbroken and remarkable, have of late crowned the Union cause; and it would seem that a few more signal victories would break the power of the rebellion beyond recovery, and close the strife, at least so far as it interferes with the progress of the truth. We would not speak too definitely. We only suggest that Providence seems to point in this direction for a fulfillment of Rev. vii, 3, while the consideration that the nation has taken such steps as would make it seem in harmony with the attributes of God to grant it success, is calculated in no small degree to strengthen that faith.

Meanwhile strong in our trust that God will work in his own good way and time, we wait for the speedy holding of the winds, the last loud proclamation of the truth, and the not-far-distant consolation of Israel.

The Lord is nigh unto all that call upon him.

And Still They Come.

No reformation has ever existed without the existence of some form of fanaticism. But when the friends of reform can see the cause move forward, overcoming fanaticism, obtaining a precious experience, thus fortifying against the wiles of the Devil, they have great cause for rejoicing. Fanaticism and Seventh-day Adventism won't mix. Hence, honest souls will in time renounce the former, and cling to the latter.

The writer of the following frank statement is welcomed to the sympathy of the friends of the Lord, to share their prayers. But such should walk humbly and cautiously, especially if the scales have but partially fallen from their eyes. In this blinded state, they will be much safer to be led than to lead. When the scales fully fall from their eyes, and they clearly see their past dangers, and their own merciful, hair-breadth escapes, they will have no desire to lead, but will be in happy submission to the admonitions of those who have stood in the light, and are capable of giving them counsel.

We believe these statements to be in harmony with the plain teachings of the New Testament. Yet the self-righteous spirit of fanaticism will denounce them as oppressive, and an abridgment of gospel liberty. Here is where the friends of good order and Christian discipline will ever differ with the unteachable and untamable spirit of fanaticism.

Our friends in the East who are coming into the ranks, heart-sick of the administration of S. C. Hancock, deserve the sympathy of the body. They had been left as sheep without a shepherd. They were under the more direct influence of the loose and reckless spirit that attended, more or less, the movement of 1854, and which exists, to a great extent, among New England Adventists. But now that they have the efficient labors of Elders Loughborough and Cornell, they are finding their places with the tried friends of the cause. And still they come. May all such speedily hear the Shepherd's voice, and joyfully join the ranks.

J. W.

BRO. WHITE: I feel that it may be a duty that I owe to you and to the cause, to give you a little of my experience, hoping thereby that some may be benefited. Permit me to say in the first place that my acquaintance with the Advent people dates back only a few years. It was my lot to come out with the '54 time movement. It was about that time that I heard the Advent doctrine for the first time, and gladly embraced the view that Jesus would come in the fall of 1854. But alas, my hopes were blasted. The time passed away. I found myself still here in this cold and dark world; and being full of zeal and interest, I was in that place where I was ready to believe anything that had the appearance of truth.

Just at this time a class arose who claimed that they had the true light on "rising and trimming their lamps," "the latter rain," and "the gifts being restored in the church." I searched the Scriptures and found that the gifts were for the church, and believing that we were the people of God, I went fully with that movement and received in a short time what I then, really believed to be the "gift of tongues," and sincerely followed in this way until about six months ago, when my mind became unsettled in regard to their genuineness, as there were some things which seemed very strange to me at times. I heard things in the "tongues" which I had no confidence in, and after seeing results, was still more shaken in my position.

At our conference in Portland, about three months ago, I became completely disgusted with our position as a people, and I then saw that we had been building upon a false foundation, and that many things that we as a people had taken for special evidence that the Lord was with us, now began to manifest themselves in their true light, and instead of advancing the truth served rather to disgust sensible persons, and drive them from the truth.

I will specify a few exercises: Talking with tongues, dancing in the Spirit, and swimming in the Spirit. With the tongues I was in full sympathy, but not with the dancing and swimming, which were exercises peculiar to Eld. Hancock.

More I might speak of, but let this suffice. I can say now that I am thankful that my eyes have been opened to see these delusions which I have sympathized with in part since '54; for I partook of the same views and spirit with those with whom I was united.

Five years ago this present winter I became interested in the true Sabbath of the Lord which I embraced with all my heart, and connected myself with the Sabbath-keepers in this city. I continued with them for more than one year; during which time I gave one message in the "tongues." Nothing was said against it at that time by the brethren and sisters; and in a short time other messages were given. Soon a spirit of opposition was raised against these messages. But believing as I did that all was from God I could not give up to my brethren and sisters and a separation took place. This was not without a struggle on my part; for I loved them all very much. I soon became acquainted with others who believed as I did, which strengthened me in that position.

Permit me to say here that I do feel thankful to God that he sent some of his servants to labor in Portland, who are not afraid to lay the axe to the root of the tree. May God bless their labors in Portland, and may the honest-hearted be brought out from their hiding places which must soon be swept away. Let me say here I desire the truth as it is in Jesus. I feel that I have great reason to rejoice in God's goodness in leading me to take a stand with his true people, who are keeping the commandments of God and the faith of Jesus, which is the spirit of prophecy.

Yours in Christian fellowship.

Mrs. D. A. PARKER.

Portland, Me., Jan. 26, 1865.

A Gloomy Doctrine.

THE sleep of the dead is often designated thus, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep," than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop friends a few moments. It may be that you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of being received into glory. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages to the dead. The interval between their decease and their resurrection will to them be no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be to them as long as the whole period will be to righteous Abel that he has slept in death. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven the very moment he was slain.

You say that this helps the matter a little; but that for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death, than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as soon as they die. Answer me a few questions. How large a part of mankind lead lives of holiness and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes then of this great majority of men who have

died out of Christ and entered their reward? Oh, they have gone into the furnace of fire where there is wailing and gnashing of teeth. What is the condition then at this very moment of the greater part of the dead according to this cheering doctrine of yours? You have to answer, They are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, THEY MUST SUFFER TO ALL ETERNITY. Before we part will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged BEFORE they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?

J. N. A.

"God is not the Author of Confusion." No. 1.

THERE seem to be different estimates of the weight of testimony. To some minds, the agreement of the different witnesses, which are brought to prove any particular point, is of the utmost importance to establish the truth; to others, this seems to be of no consequence, that is, so far as relates to the particular circumstances, provided the witnesses agree in the ultimate point to be proved. Of the former class were those disciples who wrote the history of the trial of Jesus. Concerning the witnesses brought to condemn the Lord it is said, "Their witness agreed not together." But they were all agreed in one thing—that he was "guilty of death." Those that condemned him upon such discordant testimony were of the latter class, as also are many at the present day, as will appear.

To illustrate, we will suppose three witnesses on the trial of a person for murder. They all testify that they were eye-witnesses of the affair. The first says he saw the prisoner shoot the deceased with a pistol on the shore of lake Ontario; the second, that he thrust him through with a sword in the city of Buffalo, and the third, that he beat him to death with a club in a wood about half way from Buffalo to Rochester. One class of judges are of the opinion that such testimonies are calculated to cast doubt over the whole affair. But the other class, overlooking the little discrepancies respecting the unimportant circumstances of time, place and manner, see a remarkable coincidence in the main point to be proved, and conclude that so many witnesses, all testifying to the same point, must remove all doubt and make the matter exceedingly clear.

There are several witnesses at the present time, who agree in their testimony that the present dispensation will close within the boundaries of 1866 to 1868. The first witness testifies thus, because, as he holds, the 1260 years of Papal rule will end there. The second, because the great period of 2300 years will end there. The third, because the 2300 years with 45 added to them will end there. The fourth, because that instead of 2300, the text ought to read 2400, and this 2400 years will end at that point. The fifth, because the 1335 years will there terminate. Thus they all agree in the same conclusion, though they arrive at it through such a variety of conflicting premises.

Now some will see such a remarkable coincidence in these different and contradictory writers, that they will gather assuredly, from such a vast accumulation of evidence, that the Lord will come, or the Millennium will begin, or something else will take place in 1866-8; while others will see nothing but a perfect Babel in the testimony of these witnesses, and will exclaim, in the language of an apostle, "God is not the author of confusion, but of peace." One thing is certain, the Lord will come, but he has not sent these witnesses to herald his coming.

That the prophetic periods were given to be understood, there can be no reasonable doubt. And that they were to be preached to the world as a special proclamation, is evident from the Scriptures. Rev. x, 5-7. xiv, 6, 7. The Bible declarations, that "the

scriptures must be fulfilled" and "cannot be broken," being true, the ending of some prophetic period which brings us to a time called the "hour of God's judgment," a period in which the seventh angel begins to sound and the mystery of God is soon to be finished, will be loudly proclaimed to men. But this may be done, and men still remain in unbelief, as in the days of Noah.

And now as it is evident that the end is at hand, and also that God is not the author of the existing confusion on the prophetic periods, we inquire, Has the great proclamation of time been made in the past? We go back to a period a few years previous to, and ending in, 1844, and we find a proclamation of the prophetic periods, extensive and harmonious, and every way worthy of God, as being the fulfillment of his word. All who took part in the work were perfectly united, there was no dissenting voice. The argument was clear and conclusive, and its force was felt, as the Spirit of God moved out the solemn cry, "The hour of his judgment is come!" That the prophetic numbers were unsealed and understood was demonstrated, in 1840, by the fall of the Ottoman supremacy, at the close of the sounding of the sixth trumpet. The argument on time was so clear that even the opposition declared it to be our strongest point. That argument remains to-day in all its strength. Like a strong tower, it lifts its majestic head above every wind of doctrine in relation to the prophetic periods, calmly resting upon its immovable base—the word and providence of the Almighty. The fulfillment of the time message of Rev. x, 6; xiv, 7, at the end of the 2300 days, in 1844, is a pledge of God's faithfulness, a token that he has not forgotten his word. He promised this message near eighteen hundred years ago; it has been fulfilled in our own times. This work bore the impress of Divinity, it was characterized by unity, harmony, and peace. This is the true bill, it is approved by the detector. All the time messages that have followed it are counterfeits, and bad imitations at the best. "Confusion" is the inscription which they bear; and "God is not the author of confusion, but of peace."

R. F. COTTRELL.

Conversation with a Spiritualist.

PHILOSOPHY AND MIRACLES.

THE following is a part of a conversation held with an intelligent Spiritualist on the subject of miracles. The other parts of the conversation were on other subjects.

Spr.—You believe in miracles?

W.—I do.

Spr.—Therein I hold that your faith is unphilosophical.

W.—Philosophy aims at the reason of things. What reason do you offer for your belief?

Spr.—The laws of nature are unchangeable; therefore a miracle is impossible.

W.—Do you discover any evidence of wisdom in the laws of nature?

Spr.—Certainly; they are harmonious which is evidence of their wisdom.

W.—You would be puzzled to prove that assertion, from your stand point. But granting that they are harmonious and wise; this further proves that they were framed by design; or, in other words, that there is intelligence manifested in their construction. Do you believe that nature is intelligent?

Spr.—Ourselves and all that we see, are parts of nature; therefore there is intelligence in nature.

W.—You do not reach the point. Neither ourselves nor anything we see made the laws which you call the laws of nature; they are above, and independent of us. We are subject to them as yourself admit by saying we cannot change them. Do you hold that nature is intelligent, and capable of designing or planning?

Spr.—I cannot say that I do.

W.—Then it is evident that nature did not make the laws by which she is governed, and of course, there must be some wise power above nature that ordained or framed these laws.

Spr.—Well, that appears reasonable, and must be admitted.

W.—That power I call God. Now if there be a God who made these laws, he must as maker, be above and superior to his own work. Do you admit that?

Spr.—Of course I must.

W.—Very well; and as he is above these laws, and made them, they are matters of choice with him; therefore he might have made them different from what they are had he chosen.

Spr.—It is but reasonable to suppose so.

W.—It is more than a supposition; it is unavoidable. But if he made them as they are from choice, and could have made them differently, it is equally unavoidable as a conclusion that he might now change them, and form other combinations equally harmonious as those which we now see. This you admit?

Spr.—I could not deny it.

W.—And, of course, if he is the author of these laws, above them, and could substitute others for them, or change or supersede them, he might also suspend them for a time, if he saw fit. And this is just what we understand by a miracle: a temporary suspension or counteracting of a law of nature by Him who made them and controls them. So you believe in miracles, or at least their possibility and reasonableness, as well as myself when you reason on the subject. And that philosophy which denies miracles is a blind philosophy, not founded on any just reasoning whatever; or rather no philosophy at all.

J. H. W.

Report from Bro. Loughborough.

SINCE my last report which was made at Middletown, R. I., I have held meetings as follows:

At Middletown Bro. Rodman and myself spent a week, and held six meetings. Some few felt desirous to hear and know these things, but the most were so busied with preparing for, and attending, a Sunday-school exhibition, they did not seem inclined to stop and listen to the doctrine of the Lord's coming, or to the proof of the claims of the Lord's Sabbath upon them.

From Jan. 27 to 30, we had seven meetings at South Kingston, R. I., where there are still some fifteen that embraced the truth there, besides five or six that have moved to other places. While there, we organized s. b. for 1865, amounting to about \$70.

At Ashaway, R. I., I gave a discourse in the hall of the Seventh-day Baptist Academy, which was listened to with good interest. While here, s. b. was organized for the few in Ashaway, amounting to about \$30 per year.

Ashaway is the residence of Bro. Rodman. Here our pleasant interview together closed. This Bro. is trying to devote himself wholly to the work, and to grow in the knowledge of the truth, so as to save others. May the Lord speed him on in his work.

Sabbath and first-day, Feb. 4 and 5, had six meetings at Kensington, Ct., in which I tried to impart words of comfort and warning to the little flock, and to correct wrongs in the church. Here, also, s. b. was re-organized, amounting to \$82.68 a year.

At Springfield, Mass., I held three meetings, evenings of Feb. 7 to 9. A few came in to hear. But little interest is manifested in large and popular cities where there is everything to divert the mind from the truth. A slight storm indisposed some to come and hear the truth; but we saw throngs of people going to a place of amusement that evening, who did not seem to notice the storm. Indeed, "Lovers of pleasure more than lovers of God," or of God's truth, are everywhere to be seen. While here, Bro. Johnson gave his figures for s. b. 1865, \$28.

Sabbath, Feb. 11, held meeting at the house of Bro. Clarke of East Otis, Mass. It was so bleak and stormy on the mountain that our public meeting was abandoned. Snow was three feet deep on a level, and drifting at a terrible rate. While here, Bro. Daniels and Clarke and family entered their names on s. b. for 1865, \$46.80; all to N. E. mission.

On Monday, Feb. 13, we went some ten miles through the cold to New Boston, where Bro. Daniels had pre-

pared a place by cutting the ice in the river, and there we baptized Bro. and sister Clarke, and sister Cowdrey of Colebrook, Ct.

Wednesday evening, preached again in Springfield to a few interested hearers.

Sabbath and first-day, Feb. 18 and 19, preached four times in Ashfield, Mass., and held a meeting to organize the church there. Tuesday evening, Feb. 21, completed the organization of the church in Clinton, Mass., and re-organized s. b. for 1865, increasing the figures, with the same members, from \$54.60 to \$106.60 a year. Our visit here was refreshing to me, and I trust of profit to the little flock. In Boston, visited with the few who keep the Sabbath, but had no opportunity for public meeting.

At Manchester, N. H., Feb. 24 and 25, found the few firm in the truth. Had two meetings with them, and felt encouraged to press on and endure hardness with the little flock. Some are still interested in Manchester, and we hope they may be induced to embrace the whole truth.

I have felt for some time that there must be some change, if this message was to effectually arrest the attention of the people. May the Lord hear the cries of his people, "hold the winds till the servants of God are sealed in their foreheads;" and may we all arise to fight valiantly for the truth.

J. N. LOUGHBOROUGH.

North Berwick, Maine, March 1, 1865.

The Desolation of War.

THE correspondent of the N. Y. Tribune thus speaks of the appearance of Charleston, S. C., as entered by the Union forces, after its evacuation by the rebels.

"The wharves looked as if they had been deserted for half a century—broken down, dilapidated, grass and moss peeping up between the pavements, where once the busy feet of commerce trode incessantly. The warehouse, near the river; the streets as we enter them; the houses and the stores and the public buildings,—we look at them and hold our breaths in utter amazement. Every step we take increases our astonishment. No pen, no pencil, no tongue can do justice to the scene. No imagination can conceive of the utter wreck the universal ruin, the stupendous desolation. Ruin—ruin—ruin—above and below; on the right hand and the left; ruin, ruin, ruin, everywhere and always—staring at us from every paneless window; looking out at us from every shell-torn wall; glaring at us from every battered door and pillar and verandah; crouching beneath our feet on every sidewalk. Not Pompeii nor Herculaneum, nor Thebes nor the Nile, have ruins so complete, so saddening, so plaintively eloquent, for they speak to us of an age, not ours, and long ago dead, with whose people and life and ideas we have no sympathy whatever. But here, on these shattered wrecks of houses—built in our own style, many of them doing credit to the architecture of our epoch—we read names familiar to us all; telling us of trades and professions and commercial institutions, which every modern city reckons up by the hundred: yet, dead, dead; as silent as the grave of the Pharaohs, as deserted as the bazaars of the merchant princes of Old Tyre. Whoever among us wished to know how his spirit would feel if he were to revisit by the pale glimpse of the moon, the ruins of his native city, after the present civilization shall have passed away, learned it to his complete satisfaction on the morning of last Monday here. It was early—few stragglers were abroad; just enough to make the desolation the more desolate by contrast; and the stillness, not of the Sabbath, but of the desert, hung heavily over all. Hardly a building in all this part of the city—and this the business part—has escaped the terrible crashing and smashing of the shells. And right in the center of it, are at least, (I should judge) ten acres of ruins, the monuments of the great fire which occurred three years ago. This is an open space—only blackened walls and solitary chimneys remain in it. And, all around this area of desolation, are the ruined houses that still stand—"Gillmore's town," as the negroes call it; a triumph of military skill—of the art destructive of all arts; a proof to the Christian that God's judgments are sure, and that the cries of the poor are

heard at The Great Throne, and avenged by the All-righteous Judge. They acted, the men who lived in these mansions and trafficked in these stores and marts, as if God were dead; as if their own will was the only standard of right—they mocked at any "higher law;" they sold the poor men in their avarice, and killed the good man in their hate; when, lo! the people whom they despised rose up against them and subdued them, and the race whom they enslaved, trode their streets under the banners and as the comrades of their conquerors!"

Again he says:

"At the beginning of the Rebellion or of the threats of Rebellion, Mr. Caleb Cushing predicted that the grass would grow in the streets of Boston and New York if a civil war resulted from Mr. Lincoln's election. The prophecy has failed—rather signally; and I inclose you a handful of proofs of it. I pulled this clover and grass at noon to-day in front of the Charleston Hotel and the Mills House—which before the Union was dissolved, (according to Mr. Cushing's Southern friends) were always the busiest parts of Meeting-st, the chief business street of the city. I wish you to send it to the Boston Athenæum for permanent preservation, to be bound up, if possible, with Mr. Cushing's speech. Could a better reply or fitter illustration be devised for it?"

Sabbath Meditations. No. 8.

"I DELIGHT to do thy will, O my God." Ps. xl, 8.

What people love, that they strive to obtain. It is hard work, all hard, up-hill work, to do what we dislike to do, and he who for fear of penalties or in hope of rewards, tries to serve God, is always taking up crosses, always doing something disagreeable to himself, in order to please a being whom he supposes to be God.

Without love to God, he renders an unwilling, cold, calculating, service to God, very much such a service as some men render to their employers, all for the pay, careless of the interests and feelings of their masters.

With such men the day is too long, and the meals too far apart, and the work is too hard, the master is unreasonable; and nothing is so agreeable to them, as the pay and the pay-day.

The Christian loves God and his service, loves his law and his testimony, loves the character of God, and loves all his attributes. He loves the people of God. He loves the work assigned him, whether he, like Daniel, is prime minister to the Emperor, or whether he delve with John the writer of the Revelation, in the mines of Patmos; he does all for love.

Love makes labor light. As the mother with light-some heart toils night and day for the comfort and credit of her family, as the faithful father patiently labors at the most fatiguing avocations for the support of his household, comforting his soul daily with the sweet prattle of the little ones, each of whom is a little light to him in the dark recesses of life, as the dutiful son braves the dangers of the stormy ocean, that he may minister to the wants of his widowed mother, and her little fatherless children; as all these work for love, as these all work cheerfully and perseveringly for the love they cherish toward their kindred, dearer to them than life, so the Christian works for love.

He first admires, then loves, virtue and holiness, for their own sake; and finding in God the origin and source of all good, the embodiment of all that is virtuous and holy, and finding that the truth and testimony of God is rejected by the world at large, finding the people of God outlawed in the past, and only tolerated at the present time, he would at first glow with indignation at the ingratitude and disloyalty of the creatures whom God has made in his own image.

But heavenly wisdom changes his mind, and his indignation becomes pity; and, like his Master, the good Shepherd, he goes forth to seek the lost; and all for love.

His besetments are overcome by love; for cherishing this sacred love, he soars above the carnality and grossness of his sinful nature, and thus living in the love of God, he has little taste for worldly pleasures.

He does not abate in the ardor of his love, but daily

adds fuel to this sacred fire, by the constant practices of the Christian virtues. He delights in the society of saints here, and in prayer and meditation, and in reading God's word he often gets a taste of heavenly joys.

Love to God prompts, and spurs him to action. Thus love sustains him on the wing, amid storm and tempest. It is a love which many waters cannot quench nor floods drown.

JOSEPH CLARKE.

Selected for the Review.

The Betrayal.

Among the mountain trees,
The winds were whispering low;
And night's ten thousand harmonies,
Were harmonies of woe;
A voice of grief was on the gale,
It came from Kedron's gloomy vale.

It was the Saviour's prayer,
That on the silence broke,
Imploring strength from Heaven to bear,
The sin avenging stroke;
As in Gethsemane he knelt,
And pangs unknown his bosom felt.

The fitful starlight shone
In dim and misty gleams,
Deep was the agony he felt,
And large the vital streams
That trickled to the dewy sod,
As Jesus raised his voice to God.

The chosen three that stayed
Their nightly watch to keep,
Left him through sorrow's deep to wade,
And gave themselves to sleep.
Meekly and sad he prayed alone,
Strangely forgotten by his own.

Along the streamlet's bank,
The reckless traitor came,
And heavy on his bosom sank
The load of guilt and shame;
Yet unto those who waited nigh,
He gave the Son of God to die.

Among the mountain trees,
The winds were whispering low,
And night's ten thousand harmonies,
Were harmonies of woe;
For cruel voices filled the gale,
That came from Kedron's gloomy vale.

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. Matteson.

BRO. WHITE: February 4th, we commenced our Quarterly Meeting at Bloomfield, and afterward continued meetings till the 14th.

These brethren are young in the message, but the good Shepherd is not forgetful of his young lambs. He carries them in his bosom. Our Saviour is very good. How great his love! How unchanging his faithfulness! We have now but a short time to be prepared for his coming. Yet we must all have a personal experience. How much faster must we therefore improve our talents when we are called at the last hour.

We tried to become established in Spiritual Gifts, that we could move in unity with our brethren, and the Lord smiled upon our feeble efforts, refreshing our longing souls with his sweet Spirit.

Many felt truly thankful to the Lord that he gives us such kind warnings in the latter days, and is bringing his remnant people "into the unity of the faith," realizing that this could not be done by creeds, nor by the Bible alone; but some are still hanging back. Yet we want to give time for all to examine for themselves, "to prove all things and hold fast that which is good."

Two brethren and a sister united with the church, and two were dropped.

Sabbath and first-day, Feb. 18th and 19th, we had meetings in Mackford. A goodly number of the brethren from abroad were present, and we had, truly, a refreshing season. We felt deeply impressed with the importance of preaching the third angel's message, by a consistent Christian conduct and holy conversation.

I have now moved to Mackford with my family and

intend to make this my residence. My P. O. address is Markesan, Green Lake Co., Wis.

Last Sabbath we commenced to pray for the ceasing of the war, and the spreading of present truth. We feel that it is time for this petition to be offered up, and believe that God will hear the cry of his children. We long for more faith, love and humility, that we at last with Jesus can enter the heavenly city.

JOHN MATTESON.

Mackford, Wis., March 1, 1865

From Sister Whitney.

BRO. WHITE: I believe there are those who would be glad to know just where I am in my Christian experience. To such I desire to say, that for the last five years, especially, I have been fearing and trembling at God's word, believing that we are living in the judgment, when every work shall be brought into judgment, and every secret thing, (among God's people) whether it be good or evil. With a sincere desire to understand and do my duty in all things, I oftentimes feel impelled to do that which meets the disapprobation of those whom I desire to serve and please, and am often convinced that I do not see myself as God sees me. This experience, if I mistake not, has had a salutary effect upon me, leading me to self-examination and self-abasement, to a "crying after knowledge, and lifting up the voice for understanding," begetting a hungering and thirsting after righteousness producing in some sensible degree, that "meekness and quietness of spirit," described in the extracts from Matthew Henry, which to me were meat in due season.

Five years ago last August, I decided to suffer affliction with the people of God, rather than enjoy the pleasures of sin for a season. I have never regretted the choice, but feel daily to give thanks to God that I am what I am, and especially that he gave me so many of my children to walk in the law of the Lord with me. I can but feel that "thus far the Lord hath led us on."

We hail with joy the coming of the Review, and when perchance one fails to come, we feel that we have lost what we cannot well afford to lose.

The Testimonies to the church appear to me to be just what will bring God's people into the unity of the faith, and make them one. Every advance in reform, increases my confidence that this people are the people whose God is the "Lord who made heaven and earth, the sea and all that in them is," that their way is "the path of the just, that shineth more and more unto the perfect day." I feel that if I would be found faultless before the throne, I must give earnest heed to the sure word of prophecy, proving all things holding fast that which is good, going on from grace to grace, and from strength to strength; enduring every test, remembering that "he that endureth unto the end, the same shall be saved."

But I find in myself a disposition to rest in my weariness, and would be glad to know that it is my "strength to sit still," yet I would have an ear to hear the voice of the good Shepherd, learn submission from day to day, seek meekness and righteousness, and by and by share in the rest that remains to the people of God.

It has not been my privilege to meet with the brethren for a few months past, nor with my sister who "walks alone," by whom I have been much strengthened and encouraged, nor have I had the privilege of receiving them into our house; but though unworthy that they should come under my roof, I should prize the privilege, and would try to show my gratitude to God.

Malone, N. Y.

S. WHITNEY.

Extracts from Letters.

Bro. Geo. Wright writes from Lapeer, Mich.: Never, no never was my heart more fixed, come what will, to live out the truth and keep pace with God's dear people than now. I have learned wisdom by the things I have suffered.

Bro. J. Fuson writes from North Liberty, Ind.: I am striving to walk the narrow road that leads to life. The pathway that lies before the remnant, is truly a narrow and rugged one, and were it not that Israel's God is able to save and to deliver even to the uttermost, our hearts would indeed fail us as we view the great storm that will take place upon the earth. Although we may be brought into trial, and the world cast our names out as evil, and scoff because we believe that Jesus is soon coming to gather his faithful waiting people home, yet let us remember that Jesus says, "Fear not little flock for it is your Father's good pleasure to give you the kingdom."

Brethren and sisters let us strive to be of that little company that shall be permitted to meet in the kingdom. I long to be there, where we will not hear of wars and rumors of wars, but where there will be peace, joy, and life eternal. It is now ten months

that I have been trying to keep the commandments of God, and the faith of Jesus, and I feel more determined than ever to go on. Brethren and sisters I want your prayers; for I feel that I am the weakest of you, and I will strive by the help of God to be an overcomer and at last with the redeemed strike glad hands on Mt. Zion.

P. Z. Kinne writes from Kirkville, N. Y.: As we are now located at Kirkville, Onon. Co., N. Y., we would say through the Review to the brethren and sisters who may be passing through here on the N. Y. Central R. R., that we should be glad to have them call on us when they can make it convenient to do so.

Inquire for P. Z. Kinne, as there are other Kinnes in the place, and other Adventists here that are not in sympathy with the body.

Our Saviour.

"UNTO you who believe His name is precious,"
Yes, dearer than all else on earth
The knowledge of the Saviour's love,
The study of his truth and worth
The coldest might to kindness move.

Precious his name who died to save
His people from each sin,
Dispelled the terrors of the grave
For those who trust in him.

Precious the precepts given to us,
To guide our way through life;
If heeded, they our hearts will bless—
Will silence passion's strife.

Precious the promises to those
Who walk the heavenly way;
On such how peacefully shall close
Life's darkest, dreariest day.

Precious His name, His works, His love,
Unto you who believe;
You shall from Him, in Heaven above,
Eternal life receive.

Hints to Mothers.

It is a pernicious practice, which prevails in some nurseries, of correcting every little error of the child by a hasty, angry blow. You can tell such children, by the way they have of continually dodging the head at every motion around them. Poor little ones, it is enough to make one's heart ache, to witness such marks of domestic tyranny. Nothing can tend more to undermine a mother's influence, and turn the sweet waters of her children's souls to bitterness. If an offense is serious enough for a blow, it is of enough importance to be deliberately and prayerfully punished. If you cannot command your own temper, you have no right to punish your child. Wait till you are cool yourself, or you are in no condition "to deal justly" with your child. God will bring you into judgment as surely for injustice to him, as to any one else you have dealings with. No parent can say, "It is my own child, and I can do what I please with him." It is God's child, and his command to you is, "Take this child and nurse it for me, and I will give thee wages."

Any punishment which is administered in a way that simply "provokes your children to wrath," will do nothing toward correcting evil habits and tempers. A single act of injustice to a child will do much to alienate the affections, and weaken the parent's authority. They will see only oppression afterward, in every act of discipline, even though it be just and reasonable.

Perhaps the majority of parents err on the side of too frequent punishment. It seems the easiest way of mending matters, it takes so much less time and trouble. But, O! mother, remember you are sowing for all time, and eternity too, and can you not afford to take trouble?

It is degrading to the mind to be kept constantly under the influence of penalties. Rewards are a far more wholesome and powerful stimulant.

Let love be the guiding star in your nursery, and you will find it a safe one to steer by. Over the desert wastes of life, your children's eyes will turn back gratefully to its pure, steady light, and gather strength and cheering for all the onward journey.—*N. Y. Chronicle.*

The Maintenance of Piety.

THE individual who would be saved, must not only enter upon the Christian pilgrimage—the king's highway, but must continue therein to the end of his journey. It will not answer to enter the strait gate, go a short distance in the path to Heaven, and then stop. He must continue on the way he first set out through light, and shade, joy, and despondency, never turning aside, or halting until he reaches the Celestial City, and passes through its portals. "He that endureth unto the end the same shall be saved."—*Scd.*

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 14, 1865.

In reporting the season of prayer in Battle Creek, in last Review, we made the remark that the work was but just commenced. The meetings have continued evenings another week, and yet we do not consider the work accomplished. For in endeavoring to come to the point, and get into working order in the cause of the Lord, we find no small work to be done. Special meetings will still continue.

Labor within the bounds of the Mich. Conference the coming quarter, will be performed as follows: Bro. Van Horn and Canright will visit the Eastern district, and Bro. Bates the central. See appointments in this number. Bro. Lawrence has signified his readiness to take the Western district, though we have received no appointments as yet.

How to Live.—Many of our friends wish to obtain this work, bound in one volume. Our object in issuing it in numbers was to get the subject of diet before our people at once, in the first number, that whatever changes they might see fit to make in diet they could make them best and safest in the more leisure season of winter.

Great changes should be made gradually and carefully, lest the constitution be injured. Persons of feeble constitutions, who have been great meat-eaters, may be seriously injured by abstaining entirely at first, especially if they continue their same habits of labor.

We now design to publish six Pamphlets, each containing 64 pages. It may require several months to complete this work properly. Then we can furnish the entire work of 384 pages, well bound, post-paid for \$1.50. Those who order the six Pamphlets can have them, post-paid, for \$1.00. Number three will be ready in a few days. J. W.

Humiliation and Prayer.

The church in Olcott, cheerfully complied with the request of the General Conference Committee, to meet together on the first four days of the month for humiliation and prayer. The weather was stormy a part of the time, yet the brethren at Somerset met with us two days of the four. We fully coincide with the Committee in the views set forth in the call. And while we prayed in faith that God would still the raging elements of political strife, and thus open the way for the spread of the truth, even to the oppressed and down-trodden, white and black, who have been so long under the despotic rule of the slave power, we also felt the need of "a preparation of heart, to engage in this great work, when God should thus open the way. There is no doubt that God will open the way, and that the work will be done; but the question is, Who will have a share in the work? It is a prayer for the progress of the work of the Lord. And while we pray for the winds to be held, it is important that we pray first of all, for a personal consecration and preparation of heart, and second, for the refreshing or out-pouring of the Spirit to qualify us for the work.

Our meetings were solemn; and the interest increased to the last. And we trust it will not stop here, but that we shall continue to wrestle in prayer, till we receive the refreshing.

I believe the united prayers of the church will be heard, that the obstacles will soon be removed out of the way, and all who earnestly engage in the work of preparation now, will soon be qualified, by the Spirit, for the closing work. R. F. COTTBELL.

Report from Bro. Fuller.

BRO. WHITE: I commenced meetings in this place the 10th of this month, and have given twenty lectures. The interest is good. Twenty have promised to serve and obey God. Eight have subscribed for the Review, three for the Instructor. Books have gone off well. Bro. L. Lyman, living in this place, has done all in his power

to advance the cause of truth. He has bought and distributed many of our publications, which I think will do a good work.

Some of the most influential inhabitants of this place have decided to keep the Sabbath as well as the other nine commandments.

Some ten or twelve have come out from the world; but I fear that opposition will be too strong for some of them. Oh may God's grace be sufficient for them.

I have closed meetings here for a time. I shall try to visit them soon again.

Yours for the truth. N. FULLER.
Roulette, Pa., Feb. 27, 1865.

Moving West.

BRO. WHITE: I wish to say to the brethren and sisters who may be contemplating moving West to seek homes where land can be bought cheap, that Daviess Co., Missouri is as good as the West affords. You see by our Governor's proclamation, that slavery no longer exists in our State, which has been such a drawback to enterprise, and hindrance to emigration from the East to this State.

There is a little band of Sabbath-keepers here, who would gladly welcome into our midst those of "like precious faith." We need your society, and influence. And to the preaching Bro. who have not a field of labor, let me say, "Come over and help us." It does seem to me that now is the time to make proclamation of the third angel's message in this part of the country. J. H. ROGERS.

Victoria, Daviess Co., Missouri.

The Frightful Roll.

It is recorded of Luther, that during a serious illness, the Evil One seemed to enter his sick room, and looking at him with a triumphant smile, unrolled a vast roll which he carried in his arm. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther's eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes "the sins and offenses of his youth," and all "his transgressions in all his sins."

There they were in letters as black as he felt his sins to be, and as plain as he knew they would be if God should "set them before him in the light of his countenance." "His heart failed him" as he looked. That stout heart which never quailed before man—that firm, honest eye, which could look cardinals and bishops, princes and palatines, in the face, *did* quail before that ghastly roll. "His sins took such a hold upon him that he was not able to look up."

Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten; the rest is all true, but one thing you have forgotten, 'The blood of Jesus Christ, his Son, cleanseth us from all sin;'" and as he said this, the "Accuser of the brethren," and his heavy roll of "lamentation and mourning and woe," disappeared together.

Appointments.

PROVIDENCE permitting I will hold meetings on my way homeward as follows:

Falmouth and Portland, Maine, Sabbath and first-day, April, 1st and 2nd.
Manchester, N. H., and attend baptism Tuesday afternoon, April 4th. Preach evening of the 5th.
North Berwick, Maine, Sabbath and first-day, April 8th and 9th.
Clinton, Mass., Thursday evening April, 13th.
Vernon, Vt., Sabbath and first-day April, 15th, 16th.
East Otis, Mass., April 22d and 23d.
Victor, N. Y., April 29th. J. N. LOUGHBOROUGH.

PROVIDENCE permitting, I will meet with the Brn. as follows:

At Orange, Mich. Sabbath,	Mar. 25.
" North Plains, "	April 1
" Woodhull, "	" 8.
" Locke, Monday and Tuesday	" 10, 11.
" Lapeer, Sabbath,	" 15.

The Brn. at the several places will please arrange for meetings as they shall think best.

I will be at Owasso, Thursday morning April 6. Will some of the Brn. from Woodhull, please meet me there with a team? I shall have a heavy trunk with me. D. M. CANRIGHT.

PROVIDENCE permitting I will meet with the churches as follows: Convis, Cal. Co., evenings of March 14th and 15th. Charlotte, Sabbath and first-day 18th and 19th. Oneida, 25th and 26th. Windsor, 27th. Bunk-

erhill, April 1st and 2nd. Jackson, 5th. Tompkins, 8th and 9th. Newton, evenings of 11th and 12th. Burlington, 15th and 16th. Hanover, 18th and 19th. Hillsdale, 22d, and 23d. Salem Center, Ind. 29th and 30th. North Liberty, May 6th and 7th.
Monterey, March 6th, 1865. JOSEPH BATES.

PROVIDENCE permitting I will meet with the church at Owasso, Sabbath and first-day March 25, and 26.
Church at Tyrone, " 23, " 29.

" " Milford, Sabbath and first-day Apr. 1, 2.	
" " Oakland, " " " " 8, 9.	
" " Shelby, " " " " 10, 12.	
" " Memphis, Sabbath and first-day " 15, 16.	

We make no appointment at St. Charles and Chesaning, on account of the Small Pox. Will the brethren at these places, all that can, meet us at Owasso?

At the places appointed the brethren will please arrange meetings to suit their own convenience. I. D. VAN HORN.

THE next Quarterly Meeting of the Seventh-day Adventist churches of Waukon and West Union, Iowa, will be the second Sabbath and first-day of April which will be the 8th and 9th of the month. We hope to see a general gathering of the friends of the cause. Bro. Brinkerhoff is expected to attend.
W. Union, March 5, 1865. NASON HOYT.

Business Department.

Business Notes.

D. V. WINNE. The address for which you inquire is Bath, Clinton Co., Mich.

J. N. L. The Instructor has been sent regularly to A. A. Farnsworth, Fitchburg, Mass. We send back numbers of this volume again.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Ethan Allen 27-14, L Paquin 26-14, Mrs A Green 25-1, E E Fuller 27-1, S Simonds 26-14, Mrs Place 26-10, A H Otis 26-14, A B Hart 27-14, O McKean 27-5, Mary Austin 27-14, Charity Prentice 26-1, K Armstrong 27-1, H E Wood 27-14, each \$1.00.

Mrs E Temple for S P Chase and Sarah A Balcom each 27-14, D Myers 27-1, I C Willmarth 27-14, A Tubbs 27-1, M McGillioray 27-19, J N Wilkinson 26-1, B Farnham 27-1, J Philo 27-14, H Mills 27-14, S Richer 27-14, Harvy Pratt 27-14, D Upson 26-1, each \$2.00.

A Moore 26-14, G W Bartlett 26-14, M L Hunkins 26-14, D C Topping 26-14, W Shaw 26-14, B M Wandel 26-14, W Snyder 26-14, C Wallace 26-14, R S Herrington 26-14, C Seger 26-14, D Sutton 26-14, L Preston 26-14, A Nash 26-14, each 50c.

Diana Pruden \$1.50 27-14, T Francis \$1.50 27-14, P C Truman \$5.00 28-14, Catharine Kent \$1.25 26-1, L H Bond \$5.00 in full of acct.

Subscriptions at the Rate of \$3.00 per year.

W Hafer \$5.50 28-18, L A Green \$3.00 27-1, J L Edgar \$3.00 28-14, Geo. Cobb \$4.00 27-18, Josiah Wilbur \$3.00 27-18, J L Baker \$1.50 26-1, J Russ \$3.00 27-1, J Bartholf \$3.00 28-1.

Books Sent By Mail.

H H Bramhall \$1.25, L M Abbott 24c, J Newman 12c, Mrs E Herrendeen 83c, G W Newman \$2.08, Mrs E Bliss \$1.10, R R Moon 25c, H N Ward \$2, H C Miller \$2.08, Mrs H W Stowell 92c, F F Lamoreaux \$3.84, A E Dart \$2.08, A L Day \$1, A A Hammond 53c, E A Spencer \$2, M Ralston 27c, L A Marsh 10c, Wm Johnson \$1, M B Obrist \$2.75, M Edson, 12c, C F Hall 83c, A McAllaster 19c, Mrs M H Chalkse \$1.62, J A McAboy 32c, S O Winslow 60c, H N Moore \$2, E Bliss 55c, J A Bakewell 35c, S A McDonald \$8.05, W J Cook 10c, H C Miller \$1.50, E G Rust 76c, F L Sawyer \$2.78, Mrs G W Pierce 25c, M A Brown \$3, S D Smith 39c, Mrs O Smith \$1.37, M Boyles \$1, S O Winslow \$1, N Walsworth 25c.

Books sent by Express.

John Heath, Marengo, Iowa, \$4.20. A J Stover, Sandyville Iowa, \$16.90.

Donations to Purchase a Stock of Paper.

F T Wales \$11.

Cash Received on Account.

I D Van Horn \$3.50, H P Wakefield \$10.00, L G Bostwick for Isaac Sanborn \$50.00, A C Bourdeau \$1.50, John Bostwick, 50c, R F Andrews \$20.00.

For Shares in the Publishing Association.

S E Sutherland \$5.00.

General Conference Missionary Fund.

G L Davis (s. b.) \$1. S D Smith 24c. J Claxton \$4.25.

Donation to S. D. A. Publishing Association.

A Campbell \$80.00.