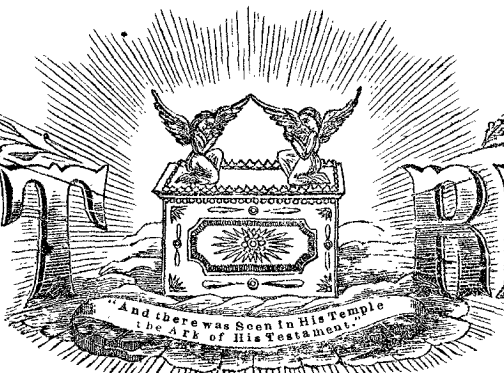


ADVENT REVIEW,



And Sabbath Herald.

VOL. XXVI. BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 24, 1865. No. 21.

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

The Advent Review & Sabbath Herald

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Address ELDER JAMES WHITE, Battle Creek, Michigan.

"How Goes the Battle?"

"How goes the battle?" O watchman tell!
Look from your heights where the pilgrims dwell!
Are they walking humbly where Jesus trod,
And faithfully keeping the truths of God?
Is the heavy cross on their shoulders borne,
And "the world's proud scorn" as a chaplet worn?
Do their lamps gleam bright o'er the darkened plain,
Are they trusting still in the Saviour's name?

"How goes the battle?" O watchman tell!
Look again where the pilgrims dwell!
From the thorny ways of woe and sin,
Do they lead the erring wanderers in?
Do they visit the sick and the fatherless
With a mystic power in their words to bless?
Do they clothe the needy and feed the poor,
Do they freely give from their earthly store?

"How goes the battle?" Do any fall,
Forgetting that Christ is their all in all?
Has the light grown dim to their weary eye,
And the pearly gates from their view gone by?
Has the artful world with its busy cares,
Its tempting sweets, and its blinding snares,
Turned them away from the narrow road,
That leads to Immanuel's blest abode?

"How goes the battle?" Has love grown cold,
Or faith been bartered for worthless gold?
Or hate crept in, or guilty pride
Borne some away on its rushing tide?
Does the song of praise and the heartfelt prayer
No longer rise in the grateful air?
Have they found on earth their rest and home,
That they seek no longer for joys to come?

"How goes the battle?" Oh! list the strains!
"We are almost over these dreary plains!
We have waited long for our Lord's return,
But brightly now do our trimmed lamps burn!
The weary battle is almost o'er,
We can catch the gleam of the new-earth shore!
The mists of time from our sight are gone,
The morning breaks, WE ARE ALMOST HOME!"

[S. R. CHAPLIN in Voice of the West.]

The Blunders of Geologists.

The following article, from the *Evangelical Repository*, is worthy of a careful perusal. It is a well-known fact that most of the geological theories extant impinge against the plain teachings of God's word. Geologists would have us to know that their theory is correct, no matter what prophets and apostles may say to the contrary; thus divine truth must be sacrificed on the altar of geological speculations. And it is a gratifying thought that while the masses of Christian professors are being led astray by this snare of Satan, there are some, in the churches, men of culture and thought, who take a bold stand against such soul-destroying sentiments. (See Jaco-

bus' Notes, and the writings of Mr. Lord.) There is a vein of sarcasm in the article below, which, considering the subject, is pardonable. Without forestalling the piece, we would say to all, read and be profited.

"How does a man become a freemason?" we asked, after gazing with amazement on the prodigious beard of the patriarch, listening to the conversation of men familiar with Hiram, King of Tyre, capable of discussing the details of Solomon's temple, and learned in the pyramids. If such mysteries might be hinted at in fireside discourse, what incomprehensibilities must be included within the mystic triangle! what untold ancient lore locked up in the chest of their sanctum! And again we asked with wonderment, "How does a man become a freemason?" Unhappily, the process was performed in the town. Several of our good, honest acquaintances were duly initiated; and after a brief probation, were advanced to the degree of Masters of that ancient craft. From which we learned that a man might lawfully display a white sheepskin apron covered with all manner of hieroglyphics, without any midnight perusal of the Rabbins, or any profound acquaintance with grammar, arithmetic, or history, sacred or profane. The Grand Master, of course knew all these, and all other sciences.

A similar state of incredulity is produced in the minds of readers of geological works, by the discovery of the incongruity between the lofty pretensions of the science and its slender performances; and still more, by the discrepancy between its very proper demands on its students for universal knowledge, and the very moderate amount of second-hand information possible for men engaged in the common business of life, (as most geologists are,) on any subject beyond the range of their own profession. The impression is still further deepened by an extending acquaintance with the works of professed geologists, in which the reader inevitably discovers their ignorance of matters of grave importance, their mutual contradictions, and the folly of accepting either the facts or theories of geology upon such unreliable testimony. We were once greatly impressed with admiration of the discourses of geologists concerning the subsidence of continents, the elevation of mountains, the plication of rocks, and the interior nucleus of our fire-bowelled globe. Desiring a knowledge of such mysteries, we procured the authorized text-books and began to study the demands of the science.

"Geology," said they, "is the science which treats of the materials of the earth's crust, their mode of arrangement, and the causes which seem to have produced that arrangement."† Rather an extensive investigation, we thought. But the next was worse: "The science which treats of the structure and universal constitution of the globe,"—that was going a good deal deeper than the crust,—"and of the causes of its physical features."‡ That demands positive knowledge of the laying of the foundations of the earth. Lyell is said to be modest; let us see what he proposes: "Geology is the science which investigates the successive changes that have taken place in the organic and inorganic kingdoms of nature; it inquires into the causes of these changes, and the influence they have exerted in modifying the external structure

of our planet." It is getting worse and worse, said we; the organic kingdoms are now to be got into the ark, and who knows but the stars may next be found to have some influence on the shape of our spheroid? Better stop here, lest the nebular theory down us before we set foot on our solid science rocks. But professional men are wont to magnify their office; perhaps the mountain may not be so utterly inaccessible; let us advance a few paces, and ascertain the demands of science: "To solve the numerous problems which geology thus embraces, a vast amount of research and knowledge is necessary. To account for the aggregation and positions of many rock masses, the geologist requires to be acquainted with the principles of mechanics; to treat of their composition and formation, the aid of chemistry must be called in; to describe and classify the remains of plants and animals, he must have recourse to botany and zoology; while generally speaking, there are many of his problems, for the successful solution of which the assistance of almost every branch of natural science is necessary."|| "It would be no less desirable that a geologist should be well versed in chemistry, natural philosophy, mineralogy, zoology, comparative anatomy, botany, in every science relating to organic or inorganic nature."¶ We began to make inquiries about the merits of cyclopædias, and calculations of the time necessary for the study of some four hundred and seventy volumes, containing an abridgment of the natural sciences by approved authors; constituting, we are assured, a very meagre scientific library. Meagre it must have been, for the Catalogue Committee of the British Association report that since A. D. 1800, memoirs on the mathematical and physical sciences, excluding natural history, chemistry, and geology, published in Europe, amount to one hundred and twenty-five thousand. The catalogue alone makes ten quarto volumes. The leisure hours of three months would be required to master a volume, we were informed by a hard-working student. There are some which would demand six months; and mathematical works, which would well repay the labor of a year. There were works in French and German, indispensable to the geologists; and four or five years would be well employed in obtaining a mastery of these languages. The names of the fossils would be unintelligible without a knowledge of Greek and Latin; and one must be able to sketch landscapes, and draw fossils accurately from nature, to make his acquisitions valuable. Thus, in about two hundred years, we might obtain a second-hand knowledge of what other people know about the science of geology. Or, by devoting one's whole time to the task, in eighty years we might master the literature of this gigantic science. A personal acquaintance with the rocks would demand an examination of the strata *in situ*; involving a visit to the Silurian system in Wales, the Old Red Sandstone in Scotland, the Laurentian system in Canada, the lavas of Etna and Vesuvius in the land of Antichrist, the extinct volcanoes of Auvergne, in the arsenal of his eldest son, the metalliferous deposits of the Ural range, the active volcanoes of the South American Republics, the coral tombstones of the submerged mountains and races of the Pacific. It would give great zest to such little excursions, could we bring home some trophies, and give reality and form to old existences, by inviting the British Associ-

ation to breakfast on an omelette of moa eggs from New Zealand, and lunching the Zoological Section on a frozen mammoth steak from the Siberian ice cliffs. Such excursions, though somewhat expensive, would be doubly invigorating to mind and body; but with all the advantages of steam navigation, we found they would demand not less than thirty years. In that period, we were advised, it was probable, judging from the past, other fields of equal interest would be opened, demanding ten or twenty years for their exploration, which would result in new theories, leaving our existing theories as high and dry as Burnet's Theory. Geology is now producing about a hundred thousand pages yearly of books, reports, magazines, reviews, and the like; of which the geologist must keep himself informed, or fall behind the age—a fate more deplorable than that of an unsuccessful candidate. By reading a dozen magazines monthly, however, we were told one could keep tolerably posted, and even be able to make speeches at the American Association for the Promotion of Science. But then this reading twelve hundred pages monthly of contemporary literature would use up half one's time, and double the period required for obtaining a competent knowledge of the great business of world-making. About five or six hundred years, then, would be indispensably necessary for the life of a geologist. We dismissed the subject till the millennium, when philosophers living ten centuries can compare the value of as many conflicting systems at their leisure. We pronounced a knowledge of geology, as a science deserving of the name, impossible for mortal man in this short-lived world; and resolved henceforth to place the "Principles of Geology" and "Paradise Lost" on the same shelf, as magnificent creations of the human mind, visions, epics of the highest order. We indulged in a day-dream of megatheria, ammonites, coal formations, and flying crocodiles, occasionally, as men take to fast horses, or women to dancing, as a moderate insanity to quicken the pulse of life.

Just then, unhappily, we met with some geologists; and—must we confess it?—the lofty cliffs, seen gilt and glowing in the inaccessible distance, were ascertained to consist of common clay, which sundry little investigating streamlets dissolved into an all-enveloping mud. They were college boys, just graduated, who had learned everything at the university, including geology. But, alas for the prophet in his own country! We had known them well in their school days, when passing through the great tribulation of long division and the third declension, when the only geological phenomena with which they were familiar were the upheaval of the smaller boulders, in search of angling worms. In the brief period of four years they stood before us versed in Greek, Latin, logic, metaphysics, history, astronomy, mathematics, chemistry, physiology, ethnology, zoology, geology, and if there be any other *ology*, with a competent knowledge of the constitution of the United States, a full understanding of the errors of the Pentateuch, and a delicate taste in meerschaums and mint-juleps.

A little judicious inquiry unveiled the mystery. The source of their profound and accurate knowledge of geology was a single text-book. Thus they had no doubts, having no knowledge of conflicting systems. They had gone through the course without having handled a single specimen of the minerals, save those contained in the coal settle: some of them could not tell granite from limestone. This was not, however, their fault. We have inquired in vain, at four of the principal colleges of the United States, for a view of a complete set of minerals illustrative of the modern geological system, or even of the geology of our own country. But though ignorant of the facts described, and of the conflicting opinion of geologists regarding them, no Papist ever asserted the veracity of his mass-book, no Mohammedan the truth of his Koran, nor follower of Joe Smith the inspiration of the book of Mormon, more firmly than they did the accuracy of their Manual of Geology. Their Biblical knowledge and faith not being equally profound, they, like Bishop Colenso, "knew for certain, on geological grounds," the unhistorical character of Genesis.

Thousands in our land are now going through a similar process. Credulous youths swallow everything presented to them for science in college; having nei-

ther the desire nor the ability to separate facts from fictions. It is easier, and pleasanter, to accept the lecture, than to examine the theory. And no great harm comes of scientific speculation, provided it be not allowed to interfere with morals and religion; which the common sense of mankind, in most cases, sufficiently prevents. But when geological theories are advanced against the authority of the Ten Commandments, and the sanctity of the Sabbath and of marriage is denied upon the strength of notions about the fusion of granite, and the ancient existence of elephants and hyenas, it becomes necessary to show the utter uncertainty, not only of these, but of any other geological theories. The first step to this is a discovery of the errors and blunders of the accepted prophets of science. It is of no importance to our purpose to show how much truth may be in the system, while the facts and fictions are, for all practical purposes, lying in chaos; but the assurance with which notions are presented as facts, demands exposure.

†Chamber's Geology, p. 7.

‡Webster's Dictionary, *sub voce*.

§Chamber's Geology, p. 9.

||Lyell's Principles of Geology, p. 2.

Passing Events in the Light of Prophecy.

GAL. v, 20, 21, "Hatred, . . . strife, . . . murders, drunkenness, and such like." 2 Tim. 3, 1-4. "This know also, that in the last days men shall be lovers of their own selves, . . . proud, . . . without natural affection, . . . incontinent, . . . traitors, . . . lovers of pleasures more than lovers of God." 1 John v, 19. "The whole world lieth in wickedness." Never before has the world been called upon to witness a deluge of crime such as we are now passing. Instance the following cullings from the press of a few days ago. Says "The Morning Star" of Aug. 30th, 1865, in a leading article:—

"THE THEORY OF CRIME," etc., "PASSING EVENTS." "Few subjects at the present time call more loudly for the candid attention of the people at large, than the alarming prevalence of crime. It is scarcely possible to open a daily journal without having our feelings shocked by murder, etc., or something of the sort. We are told it is hardly safe to walk at mid-day. . . . In what this state of things will end, unless some means be devised to remedy the existing evils, no one can tell."

Street's and Smith's New York Weekly, of Aug. 31st, 1865, in a leading article, "An Epidemic of Crime," says:—"We are dreadfully reminded of 'Dahoman customs just now, in reading the record of criminality of our own country during a single month. It is hideous and revolting. As if unsatisfied with our Acedemas, our fields of blood so lavishly fed with sacrifices during four years of war; we were now inaugurating a 'Saturnalia' of crime, worse than that which degraded Rome under bloodiest tyrants." The fearfulness of wickedness appals us by its increase. It is sufficient, if we recognize it, to fill us with horror. It shows a state of morals that almost threatens to plunge us into anarchy, frightful to contemplate. . . . What a catalogue of atrocities horrifies the public during one month. It would seem as if stragglers from hostile armies were roaming through our villages, with vindictive purpose, marking their path by murders and outrages, simultaneously in a score of localities. Citizens are slain in their beds, robbed in the highways; females are assaulted in their walks, ruined and slaughtered within sight almost of their homes. * * * Both sexes, and young as well as old, are infused as it were with the contagion, infection, or whatever it may be.

"Two hundred years ago, such multiplicity of offences against life would have been attributed to Satanic influence, or witchcraft. That the malefactors of our day are instigated by the Devil, we have no doubt. * * * The last drops, black and bitter, of man's red vials seem now to be sprinkling the land."

The Boston Journal of Aug. 25th, 1865; in an article on "The Path of Crime," says:—"The statistics of unusual events, such as tornadoes and murders, have certainly been enlarged to an uncommon degree within six months. Nature, animate and inanimate, seems to be somewhat disturbed in her realm."

The Portland Advertiser, of the 11th of Aug., says: "Crimes of all kinds seem to be on the increase throughout the length and breadth of the land. Rarely do we pick up an exchange, but what some heinous crime is chronicled therein."

When speaking of the New York World of the 9th Aug., the Criminal Era says:—"The columns of the daily World for the past week have teemed with cases of crime, which, should we attempt to transfer them to the Weekly, would require more than our entire space, and surfeit our readers." Again, in its issue of Aug. 23d, in an article headed, "The Second Deluge," it says:—"The war which we have just closed seems to have been only the first act in a grand tragedy of horrors, which is still in course of representation. At this moment the Muse of tragedy presides over the columns of all the journals, and fills them with tales of rape, robberies, suicides, murders, and crimes of every sort and every degree."

The Boston Journal of Aug. 25th, quoting from Wilmer and Smith's European Times, says:—"Great crimes are the painful characteristic feature of our day. One man was taken up for killing his wife and daughter. He stated that the day before he had killed three children. A professed murderer, of the name of Windsor, murdered children at \$25 per head."

Says another paper, "If the present state of things continues without modification, we shall have to record murders as regular productions; as we do those of the generous summer and teeming autumn."

One paper contains twenty-nine murders, in its issue. In the "Nation," of Aug. 24th, 1865, when quoting from English statistics for 1864, it says, "Coroner's inquests were passed upon 1,337 suicides," and that drunkenness was fearfully on the increase.

Another paper states that the number of convictions for crime had increased in England in ten years from 48,908 to 70,597; in Ireland, in the same period, from 17,669 to 37,637; in Scotland, from 5,289 to 27,643.

In view of the terrific fulfillment of prophecy, who can longer doubt but that the last generation is fast closing, when the sinner will cry for rocks and mountains to fall upon him, to hide him from the Lamb. But the voice of the Christian will be, "Lo, this is our God, we have waited for him."—JOHN TAYLOR, *in World's Crisis*.

President Lincoln in Richmond.

I WAS standing upon the bank of the river, viewing the scene of desolation, when a boat, pulled by twelve sailors, came up stream. It contained President Lincoln and his son, Admiral Porter, Capt. Penrose of the army, Capt. A. H. Adams of the navy, Lieut. W. W. Clemens of the signal corps. Somehow the negroes on the bank of the river ascertained that the tall man wearing a black hat was President Lincoln. There was a sudden shout. An officer who had just picked up fifty negroes to do work on the dock found himself alone. They left work, and crowded around the President. As he approached, I said to a colored woman,—

"There is the man who made you free."

"What, massa?"

"That is President Lincoln."

"Dat President Linkum?"

"Yes."

She gazed at him a moment, clapped her hands, and jumped straight up and down, shouting, "Glory, glory, glory!" till her voice was lost in the universal cheer.

There was no carriage near; so the President, leading his son, walked three-quarters of a mile up to Gen. Weitzel's headquarters,—Jeff Davis's mansion. What a spectacle it was! Such a hurly-burly, such wild, indescribable, ecstatic joy, I never witnessed. A colored man acted as guide. Six sailors, wearing their round blue caps, and short jackets and bagging pants, with navy carbines, were the advance guard. Then came the President and Admiral Porter, flanked by the officers that accompany him, and the correspondent of the "Journal;" then six more sailors with carbines,—twenty of us all told,—amid a surging mass of men, women, and children, black, white, and yellow, running, shouting, dancing, swinging their caps, bonnets, and handkerchiefs. The soldiers saw him,

and swelled the crowd, cheering in wild enthusiasm. All could see him, he was so tall, so conspicuous. One colored woman, standing in a doorway, as the President passed along the sidewalk, shouted, "Thank you, dear Jesus for this, thank you, Jesus!" Another standing by her side was clapping her hands, and shouting, "Bless de Lord!"

A colored woman snatched her bonnet from her head, whirled it in the air, screaming with all her might, "God bless you, Massa Linkum!" A few white women looking out from the houses waved their handkerchiefs.

President Lincoln walked in silence, acknowledging the salutes of officers and soldiers, and of the citizens, black and white. It was the man of the people among the people. It was the great deliverer meeting the delivered. Yesterday morning the majority of the thousands who crowded the streets, and hindered our advance, were slaves. Now they were free, and beheld him who had given them their liberty.—*Boston Journal*.

The California Earthquake.

Heavy Damages—Public Buildings Injured—Great Loss at Santa Cruz—A General Smash Up—Eleven Shocks Felt.

SAN FRANCISCO, Oct. 9.—The damage by the earthquake yesterday amounts to considerable in the aggregate, many houses needing patches or new plastering, and broken windows repairs. The City Hall is damaged to such an extent that a portion must be rebuilt at the cost of several thousand dollars. The old Merchants' Exchange building, opposite the Custom House, will probably require rebuilding. No really substantial, well constructed building was seriously damaged.

Santa Cruz felt the shock more severely than any other town of the State. Several brick houses were so badly damaged that partial reconstruction is necessary. A despatch from there says there was a general tumble down of chimneys. Those left standing were turned partially around by the motion apparently from east to west. The ground along the river opened in fissures and spouted water like geysers. People are unable to use some of the wells, which are either dry or filled with sand. The chimney at the powder mill was thrown down and other injury done to the works. A portion of the wall of the new hotel was thrown down, but the foundation is all right. The smash in drug stores was great, and also in other stores. Some very narrow escapes from falling chimneys are mentioned. The tide rose very high at the time of the shock and fell very low immediately afterward. There have been eleven distinct shocks felt since the first shock up to five o'clock this morning; also, a number of smaller visitations. The losses are estimated at about ten thousand dollars, but may exceed that amount.—*Chicago Tribune*.

How Horrible!

JONATHAN EDWARDS, D. D., of the Presbyterian church, in his works represents hell as seven times hotter than a limekiln, or an oven, or furnace heated seven times hotter than usual. And he says after the soul has been there millions of years, and heated through and through, like a red hot iron wedge, the punishment will then only just have commenced; so says this eminent divine. He further says, that "parents will look down from the battlements of Heaven, and smile at the damnation of their own children."

In relation to the damnation of infants, he says: "God Almighty will take the little vipers up in the tongs of his wrath, and hold them over the fire of hell until they spit venom in the face of Jehovah." But let us pause! We sicken and turn from such theology with loathing! and yet it is orthodoxy in all its purity. We get the same now, only they do it up in a little heavenly sugar, or "good religion," to make it more palatable; or in other words, they are more dishonest now than they were then; for if they were honest, they would come out like men and tell what they believe to be the truth, and the whole truth. The entire Orthodox Protestant world believe in a *hell of endless duration*; and in torment most excruciating; that they dare not deny. But now it is not much talked of, for

fear that it will frighten away the flock from which these dishonest priests get their "golden fleece." The Bible teaches no such horrible doctrine as this. It says, "All the wicked shall be destroyed." Psalms cxlv, 20. "They shall be as though they had not been." Obad. xvi.

How long will the people run after these strange priests, and their dogmas, and disregard "the word of the Lord?" Alas! "Ephraim is joined to his idols, let him alone." The people "love darkness rather than light, because their deeds are evil."—*Ex.*

Our Mission.

If you can not on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet:
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain, steep and high;
You can stand within the valley
While the multitudes go by;
You can chant in happy measure,
As they slowly pass along,
Though they may forget the singer,
They will not forget the song.

If you have not gold and silver,
Ever ready to command;
If you cannot toward the needy
Reach an ever-open hand!
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

Do not then stand idly waiting
For some greater work to do!
Fortune is a lazy goddess,
She will never come to you.
Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor:
You can find it *anywhere*.

[Musical Leaves.]

Ruins of Babylon.

WE select the following facts: that whereas the soil of the country around Babylon was so fertile, and cultivation brought to so high a pitch, that two hundred fold was the ordinary produce,—now all is a barren waste, "and the sower and reaper are cut off from the land." Where the palm trees grew a hundred feet high, and the captive Israelites hung their harps on the willows, now not a tree is to be seen, but "a desert, a dry land and a wilderness." Ctesiphon, its rival city on the opposite bank of the Tigris, is in the same condition. Mr. Buckingham says of its site, that the smallest insect under heaven would not find a single blade of grass wherein to hide itself. Where vast treasures of gold and silver were heaped together, now there is nothing but heaps of rubbish, or according to the prediction, "Babylon has become heaps." Immense tumuli (says Sir R. K. Porter,) of temples, palaces, and human habitations of every description are everywhere seen, and form long and varied lines of ruins. And though it was foretold of Ammon and Philistia that they should be stables for camels, and a crouching place for flocks, which is fulfilled by the Arabs pasturing their sheep there, yet, though the same nation infests the country of Babylon, yet a contrary prediction is literally verified in them. "The Arabian shall not pitch tent there, neither shall the shepherds make their folds there." Instead of the shepherd and his flocks, "wild beasts of the deserts" were to lie there, and the houses were to be "full of doleful creatures." And thus Sir R. K. Porter describes, that two or three lions were seen by him on the ruinous mound which marks the site of the ancient temple of Belus. Their broad footmarks were everywhere seen; and Major Keppel describes it to be the unmolested retreat of jackals, hyenas, and other noxious animals. Finally, Keith notices that of Babylon generally it was said, "it shall be taken from thence," which he considers fulfilled in the circum-

stance of the Arabs coming and taking away its bricks, which form the chief building materials far and near. Yet of the temple of Belus, although it was a part of Babylon, it was foretold that it should become as a "burnt mountain,"—and, "They shall not take of thee a stone for a corner, nor a stone for a foundation." And thus it has actually come to pass, through the action of lightning or fire, that its ruins are so firmly cemented together, that Captain Mignan states it to be utterly impossible to detach any of them!"—*Investigator of Prophecy*.

God's Lightning-Rods.

Prof. Cooke shows how God had made lightning-rods ages before Franklin thought of them:

To guard his roof from the destructive action of electricity, man erects the lightning-rod, whose bristling points quietly drain the clouds, or, failing to do this, receive the charge and bear it harmlessly to the earth. But ages before Franklin pointed the first rod to the storms, the merciful Parent of mankind had surrounded the dwellings of his children with a protection far more effectual than this; for since the creation of organic life, every pointed leaf, every twig and every blade of grass have been silently disarming the clouds of their destructive weapon. It is difficult to improve upon nature, and man constantly finds that in his best inventions he has been anticipated from eternity by a greater inventor than he. So, not long after Franklin had discovered the efficacy of metallic points in dissipating a charge of electricity, and had applied the principle in constructing the lightning-rod, it was found that a common blade of grass, pointed with nature's exquisite workmanship, was three times as effective as the finest cambric needle, and a single twig far more efficient than the metallic points of the best constructed rod.

When, now, you reflect how many thousand of these vegetable points every large tree directs to the sky, and consider what must be the agency of a forest with its innumerable twigs, or of a single meadow with its countless blades of grass, and then when you remember that these are only subsidiary to those vast lightning conductors, the mountain-chains, whose craggy summits pierce the clouds themselves, and still further, when you learn that the rain-drops and snow-flakes have been made good conductors, so that during the storms a bridge for the lightning is thrown across from the clouds to the earth, you will see how abundant the protection is, and with what care Providence has guarded us from the destructive agent. It is only under unusual circumstances, when electricity is developed more rapidly than it can be dissipated through these numberless channels, that a violent discharge takes place, and if then it tears, burns or kills, it also reveals the Merciful Hand which constantly spares.

Deception.

Of all the besetting sins of which fallen man is guilty, perhaps deception is the most common and abominable. This is the tempter which leads to plain, outspoken falsehood. This leads to theft, robbery, treason, and all the high-handed villainy which is perpetrated throughout our land. First commences the game of deception.

"Oh, what a tangled web we weave,
When first we practice to deceive."

If I have one word of advice which I regard more than another, it is this: Beware of deception. Don't put a false construction on sentences; don't intimate what you do not mean; don't assert what you do not know to be true; don't make people believe you are honest when you are not; if you are led into an error, own it like a man. It is much better to confess our faults openly, than to create false impressions. We are liable to be deceived, but let us be careful not to deceive others. We cannot deceive the Almighty, nor create false impressions to confuse his understanding. Though we cannot be entirely free from the influence of sin, and though we may often be tempted, yet we can always strive to be free from the sin of deception.

[J. S. JENNINGS, in *Gospel Herald*.]

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 24, 1865.

URIAH SMITH, EDITOR.

Notes by the Way. No. 3.

TUESDAY, Oct. 17, closed our short sojourn at Dansville, N. Y. The regular and quiet life led at "Our Home," calling for no immediate resumption of Notes by the Way, we concluded to wait till the close of our experience in that direction before reporting. The amount we have furnished for the paper may seem meagre to those who would think our present relaxation from the Office and its cares, a favorable time for lengthy reports. But we have only to reply that we did not leave for the purpose of acting the correspondent especially; that is, not so much for the purpose of writing, as of resting.

Horace Greely once said, at a particular season of the year when the public was calling loudly for the completion of his "History of the Great Rebellion," that the weather was very good for corn and turnips, but very bad for history! So we can say of "Our Home" at Dansville: while it is an excellent place for health, promoted by good air, pleasant scenery, social company, and an abundance of food, which is plain and healthful, and withal most *relishable* to an unperverted taste; yet it is a very poor place for editorials—very. Indeed, one of the prime things which the hygienic faculty of that Institution profess to be able to accomplish, is to take a person worn and wearied with unremitting mental effort, and teach him to put a stop to that exhausting process; in other words, to live without thought; and this, the reader will at once perceive, is death to an editor—no, not that—*life* to an editor, but death to his editorship.

Our stay at Dansville has been most pleasant and agreeable. We know not how any person could find it otherwise; since from the "Physician-in-chief," down to the humblest employee, all are constantly laboring to that end. In all that is there practiced as amusements, though in itself, perhaps, innocent enough, our readers are doubtless well aware that we cannot join. Yet no person need come into contact with these things further than he chooses. They exist as recommendations simply, not as rules. The largest liberty is allowed, and to none of the regulations of "Our Home" which take the form of requirements, can any one, however fine may be his conscientious scruples, take any exception. We leave, feeling refreshed and invigorated by our stay, though short, and persuaded from what we have seen, heard, and experienced, that whoever is within the reach of hygienic influences can receive the full benefit of such influences at that place.

Sabbath, the 14th inst., the day of fasting and prayer, was recognized and observed by the few Sabbath-keepers there as best our facilities would permit. Very different from former occasions of this kind, which we have enjoyed with all the privileges of the house of prayer, and a large congregation of those of like faith, yet it was not without its blessings and its benefits. At the commencement of the Sabbath, a season of prayer was held by a few of us in our room, and another Sabbath forenoon in a beautiful grove. These were good seasons. The blessing of the Lord seemed abundantly present, and both seasons were especial times of enjoyment to Bro. White. For a week previous to this time, he had not seemed to be gaining. His nervous condition was growing quite unfavorable, resulting in a loss of sleep. He is now improving in that respect. We believe he will come up rapidly. He is of good hope, courage and faith, and still wishes to be remembered by the brethren and sisters in their prayers.

Of Brn. Loughborough and Bourdeau, we can report favorably. They are gaining, with every prospect of continuing to do so more and more. Let us hope that all these worn servants of the cause of truth, will regain their health and strength sooner than can now be anticipated, and, above all, that whenever in the good providence of God, it shall please him to prepare them to enter the field again, they may be raised to a degree

of strength and vigor that will enable them to accomplish the great work yet to be done. Could we look upon it that they are now resting and recruiting preparatory to some important movement in this work, would it not be as comforting a view as could be taken of this matter? And may not this be correct?

U. S.

Rochester, N. Y., Oct. 17, 1865.

"Which Have Wrought His Judgment."

In Zephaniah, the second chapter and third verse, we have from the prophet this exhortation in view of the approaching day of the Lord: "Seek ye the Lord, all ye meek of the earth, WHICH HAVE WROUGHT HIS JUDGMENT; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." However clear this verse may have been to others, to the writer there was always connected with it a seeming ambiguity which rendered it hard to be understood. "Which have wrought his judgment;" how often has this phrase passed through our mind, for it is plainly some duty which shall be discharged by the remnant, in the end of time. The context says, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Verses 1, 2. This plainly locates the whole connection near the coming of Christ. What then is implied in the expression, "wrought his judgment?" for this is something which the people of God, "the meek of the earth," are said to do.

The word rendered "judgment," in Hebrew, is *mish-pat*, and is defined in the Hebrew Lexicon of Gesenius, in full, as follows:

"1. Judgment; i. e., a) The act of judging; Lev. xix, 15; b) The place of judgment; Eccl. iii, 16; c) A cause, suit; Job xiii, 18; d) The sentence of a judge, 1 Kings, iii, 28; Plural, the judgments of Jehovah; Ps. xix, 10; cxix, 75, 137; e) Charge, guilt, crime, Jer. li, 9.

"2. Right, rectitude, justice, what is just, lawful, conformable to law. Isa. v, 7; Ps. cxi, 7. a) A law, statute, as a rule of judging; Ex. xxi, 1; b) That which belongs to any one by law, Ps. xvii, 2. c) Since laws proceed not only from the will of the law-giver, but also from the manners and customs of the people, hence manners, custom, prescription, 2 Kings xi, 14; d) Manners, fashion, sort, kind, Judg. xiii, 13."

The careful reader will, of course, readily see that all the definitions here given, are not applicable to the passage under consideration, and it remains for the judicious Bible student to apply the definition according to the demands of the text. The passage in Zephaniah says, "which have wrought His judgment." This we understand is the same as saying, "which have done His commandments," "obeyed His law," "walked in His precepts;" or fully obeyed the divine will in all things; but God's will concerning his creatures is revealed to them in his law, the ten commandments. In order to make the point quite clear to the reader, I will note down a few instances where the word "*mish-pat*" occurs, that it may be seen how it is used in various places in the Old Testament. This will give an advantage which could not be derived from the use of the common English Concordance, for there are some fifteen Hebrew words rendered, "judgment." The words in italic, will, in each instance, be the translation of the original.

Lev. xviii, 4. Ye shall do *my judgments*,
5. keep my statutes, and *my judgments*.
xx, 22. keep all my statutes and all *my judgments*,
xxiv, 22. ye shall have one manner of *law*,
xxv, 18. statutes, and keep *my judgments*,
xxvi, 15. if your soul abhor *my judgments*,
43. because they despised *my judgments*,
46. the statutes and *judgments*.
Num. xxxv, 24. according to these *judgments*;
29. for a statute of *judgment*.
xxxvi, 13. commandments and the *judgments*,
Deut. iv, 1. statutes and unto the *judgments*,
5. taught you statutes and *judgments*,
8. that hath statutes and *judgments*,
14. teach you statutes and *judgments*,
45. the statutes and the *judgments*,
v, 1. the statutes and *judgments*,

31. statutes and the *judgments*,
vi, 1. statutes and the *judgments*,
20. the statutes and the *judgments*.
vii, 11. the statutes, and the *judgments*,
12. if ye hearken to these *judgments*.
viii, 11. and His *judgments* and His statutes,
xi, 1. His statutes, and His *judgments*,
32. do all the statutes and *judgments*.
xii, 1. These (are) the statutes and *judgments*
xxvi, 16. to do these statutes and *judgments*:
17. commandments, and His *judgments*,
xxx, 16. His statutes and His *judgments*,
xxxiii, 10. they shall teach Jacob Thy *judgments*,
2 Sam. xxii, 23. all His *judgments* (were) before me:
1 Kings ii, 3. commandments, and His *judgments*,
vi, 12. and execute my *judgments*,
viii, 58. His statutes and His *judgments*.
ix, 4. keep my statutes and my *judgments*;
xi, 33. my statutes and my *judgments*,
2 K'gs xvii, 37. the statutes, and the *ordinances*,
1 Chr. xvi, 12. and the *judgments* of His mouth;
xxii, 13. to fulfill the statutes and *judgments*
xxviii, 7. my commandments and my *judgments*,
2 Chr. vii, 17. observe my statutes and my *judgments*;
xix, 10. commandments, statutes and *judgments*,
xxxiii, 8. the statutes and the *ordinances*,
Ezra vii, 10. teach in Israel statutes and *judgments*.
Neh. i, 7. the *judgments* which thou commandest.
ix, 13. gavest them right *judgments*.
29. but sinned against thy *judgments*
x, 29. and His *judgments* and His statutes;
Psa. xix, 9. the *judgments* of the Lord are true
lxxxii, 4. a law of the God of Jacob.
lxxxix, 30. and walk not in my *judgments*
cxix, 7. have learned thy righteous *judgments*.
(And so verses 13, 20, 30, 39, 43, 52, 62, 75, 102, 106, 108, 120, 160, 164, where the word "judgments" occur in the sixteenth psalm.)
cxlvii, 19. and his *judgments* unto Israel.
20. and (as for his) *judgments*, they were not
Isa. lviii, 2. forsook not the *ordinance* of their God:
they ask of me the *ordinances* of
Eze. v, 6. she hath changed my *judgments*
— they have refused my *judgments*
xi, 12. neither executed my *judgments*,
20. keep mine *ordinances*,
xviii, 9. hath kept my *judgments*
17. hath executed my *judgments*,
xx, 11. showed them my *judgments*,
13. and they despised my *judgments*,
16. Because they despised my *judgments*,
18. neither observed their *judgments*,
19. keep my *judgments*,
21. neither kept my *judgments*
24. they had not executed my *judgments*,
xxxvi, 27. and ye shall keep my *judgments*.
xxxvii, 24. they shall also walk in my *judgments*.
Zeph. ii, 3. which have wrought his *judgments*,
Mal. iv, 4. the statutes and *judgments*

The foregoing scheme is taken from the "Englishman's Hebrew Concordance," and gives, as it were, a bird's-eye view of the use of the word *mish-pat*. By consulting the above, the reader may readily judge for himself whether the word rendered "judgment," in Zeph. ii, 3, is COMMONLY APPLIED to God's law, or not. Let it also be remarked that it usually occurs in the plural form. That we may each be numbered with those, who, having "wrought God's judgments," finally go up higher, is the prayer of the writer.

G.

Slightly Fabulous!

In the columns of one of our good orthodox exchanges, we remark the following paragraph, which, in the light of the Scripture, will not bear very close inspection. It says:

"Death to a good man is but the dawning of an eternal day. Not till then does he enter upon real life—a life unlogged by corruption. Then is he 'clothed upon,' and ascends to be with Christ, which is far better. Then, farewell earth, farewell toil, and pain, and tears, and death. He goes to join the immortal company, who sing and shine in the presence of God forever."

We will criticise a little. "Death," says the above, "is but the dawn of an eternal day!" It seems that good men have not *always* thought just so. For instance the righteous man of Uz, Job x, 21, 22, thought quite differently. Says he, "Let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness!" Job didn't think there was much "day-light" where he was going; and he had the "lively hope" in him. See Chap. xix, 25, 26.

"Not till then does he enter upon real life—a life unlogged by corruption," says our extract. If by "real life," is meant going to Heaven at death, it must be that the above was penned in the interest of some one more highly favored than good old David, for he according to the apostle Peter, "is not [yet] ascended into the Heavens." Acts ii, 34. "A life unlogged by corruption," is what a "good man" may expect when he dies, says our orthodox friend. That ancient worthy, Hezekiah, didn't seem to "indulge" this style of hope. Says he, in thanking the Lord for delivering him from the gates of death, "Thou hast in love to my soul, delivered it from the pit of corruption!" Isa. xxxviii, 17. What a difference there sometimes is between authors inspired and uninspired, as in the present case.

The next sentence says: "Then (at death,) is he (the 'good man,') 'clothed upon,' and ascends to be with Christ, which is far better." We think, with all respect to the writer of the above, that he has got things here "a little mixed!" But Simon Peter will set him all right. Says he, in his second epistle, to those of "LIKE precious faith," (then there were others who believed just as Peter did!) "I think it meet as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle." Quite a difference between "putting off," and being "clothed upon," in the Bible sense! But what about this clothing upon? Paul's first letter to the Corinthians will explain that. Says he: "Behold, I show you a mystery; we shall not all sleep; but we shall all BE CHANGED (or 'clothed upon,') in a moment, in the twinkling of an eye, [when? Ans.] AT the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must PUT ON incorruption, and this mortal must PUT ON immortality. So when this corruptible shall have PUT ON incorruption, and this mortal shall have PUT ON immortality, THEN [not when a 'good man' dies! but when Jesus comes,] shall be brought to pass the saying that is written, "Death is swallowed up in victory!" Chap. xv, 51-55. This is being "clothed upon," according to the Scriptures. Compare also, 2 Cor. v, 1-4, with Rom. viii, 19-23, which shows that the groaning desire of the church to be "clothed upon with our house from Heaven," is merely a longing for the great Lifegiver to come, who will "fashion" our vile bodies like unto his glorious body. Then will be the genuine manifestation of the sons of God. Rom. viii, 19; 1 John iii, 2. In view of it we too can say with the beloved disciple, "Even so come, Lord Jesus!" "Come quickly!"

The last sentence in the above paragraph is just as erroneous as the others; in fact there is hardly a syllable of truth in the whole extract! That is the only remarkable thing about it. It says: "Then (i. e., when the Christian dies,) farewell earth, farewell toil, and pain, and tears, and death. He goes to join the immortal company, who sing and shine in the presence of God forever." If this was only so, it would indeed be a blessed hope; but alas for its correctness. When our divine Lord and Master would comfort his desponding disciples in view of his departure, he did not say, "Let not your hearts be troubled; for life is but a vapor, and your short span of existence will soon eke out, and Death will be the gate of endless joys to your waiting souls; then will you ascend to join the immortal company of kindred spirits, where there is fullness of joy and pleasures forevermore"—no! no!! but—"Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also!"

This is the genuine gospel hope, right from the lips of the Saviour! It has the true heavenly ring in it. It is, then, when "the trumpet sounds," and the dead AWAKE, who are now sleeping beneath the cloths of the valley, that the "good man" goes to join the "immortal company." Then, when Michael's heavenly chariot appears, will the ransomed of the Lord return and come to Zion, with songs and everlasting joy upon their heads." THEN will they, as the prophet beautifully

says, "obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv, 10. It is when the Archangel's trump shall peal out its resurrection notes, that we shall "ascend to be with Christ," and go to dwell forever with the Lord. See 1 Thess. iv, 17. But what shall we say of any theory which so wretchedly distorts the plainest teachings of the Bible. And what a strange turning of things "upside down" has orthodoxy accomplished with the Scriptures; and nowhere is this perversion more apparent than with the doctrine of the state of the dead. But why should we say more. g.

Reformation vs. Fanaticism.

"THERE is a wide gulf between a reformation based on the word of God, and a fanatical excitement.

"Whenever a great religious ferment takes place in the church, some impure elements always appear with the manifestations of truth. We see the rise of one or more false reforms proceeding from man, and which serve as a testimony or countersign to the real reform. Thus many false Messiahs in the time of Christ testified that the real Messiah had appeared. The Reformation of the sixteenth century could not be accomplished without presenting a similar phenomenon." *D'Aubigne.*

Yes, to cast reproach upon the Reformation advocated by Luther and his fellow-laborers, wild spirits arose who were for rushing forward the reform, "so feebly sketched out by Luther," to speedy consummation, and this upon altogether different grounds. The Spirit of God was moving Luther in the direction of his Holy Word; but these saw no use of clinging so closely to the Bible, and cried out, "*The Spirit, the Spirit.*" The Lord was doing a great work, and it was Satan's work to breathe a spirit of fanaticism into unsanctified souls, in order to bring the cause of truth into disrepute.

So it is now. The Lord has begun a work, foretold in his word, to prepare his people for the second advent of the Messiah; and time and space would fail to tell of the thousand and one theories and vagaries that have been attempted to be imposed upon the people as the only true and genuine advent doctrine.

The cry has been, "Lo, here, and lo, there." Still the truth commends itself to all honest persons who will take time and pains to look at it long enough to come to a true decision. And it is very manifest to the candid inquirer that the truth lies with those who adhere to the word—who make a harmony of the different messages of this work, as given in prophecy, and, besides this, have a real reform in respect to religious duty—a turning to God and his moral requirements—to preach to the people, and not merely some theory to be embraced that will not practically affect the moral character of the receiver.

Whatever may be said of the Spirit—there are many spirits in the world—the true work, though guided by the Spirit of God, will be anchored firmly on the revealed word of God, the Bible. This is the true test—the detector by which to try the spirits.

If there was nothing divine in the great advent movement of 1840-4, then there is nothing but delusion in any of the theories that have come up, claiming to be the true position, and the present truth—the true advent doctrine. Different and opposing theories cannot all be true; for truth is a unit, and always consistent with itself. The truth will be found, then, with those, and only those, who make a harmony of the prophetic advent messages of Rev. xiv, 6-12, with the history of the advent movement of our own times. If there is no harmony between the prophecy and that which claims to be its fulfillment, this claim is false. Hence all Adventists of our time who make the time movement of 1844 false, that is, take the position that it was not the fulfillment of the message, "Fear God, and give glory to him, for the hour of his judgment is come," are out of harmony with the inspired description of the Advent movement as foretold in prophecy, and consequently not building upon the true foundation. All those, I say, claiming that the advent is at hand, and that the time message has not been given, deny their parentage, or the very means which gave them birth, as Adventists, and prove conclusively that

they are not on the track of truth, and that their whole scheme is spurious. And yet there are men, professing to be true Adventists, who make the first, i. e., the time message, a mistake, and ignore the third and most important message altogether. They would have the Lord come without the proclamation of this most solemn and fearful warning, which God has evidently designed to prepare a people for that event of events. It would be better for them to give up the whole matter at once. Their bark is in the rapids, and they are trusting for safety to a cable, which, with their own hands, they have cut loose from the only anchor that can hold them. The rapids of fanaticism are furiously sweeping them downward to the abyss of infidelity. They reject the anchor of the first message, and refuse to get on board the life-boat of the third, the frame-work of which is the commandments of God, and its finishing, the faith and the testimony of Jesus Christ. This they would not do. They would not despise this life-boat, but for its Sabbath keel, into which all its other timbers fasten. But remove the keel, and the vessel would go to the bottom.

Their work is fanatical; it is not based on the word of God. It is only calculated to cast reproach on the truth, and turn men, in disgust, away from it. But God permits it so that "they which are approved may be made manifest."

On the other hand, the true reform for these days, the present work of the Lord, is based upon the perfect word of the Lord. Prophecy has clearly predicted, and accurately described it. The terms of the warning message were laid down some eighteen hundred years ago, and the distinguishing characteristics of the people who should receive it, described in terms unmistakable. "Here are they that keep the commandments of God and the faith of Jesus." The commandments include the Sabbath, and the faith of Jesus, the doctrine of his soon coming, according to his promise; both of which are in especial disrepute at the present time. Hence it is no other than Sabbath-keeping, or Seventh-day Adventists, who are so clearly pointed out in the prophecy. No other people fit the description. "How egotistical," do I hear you say? I must tell you the truth; for the truth alone can do you good. Our work is based upon the word of God. It is a real reformation. It teaches us what we must do to be prepared for the advent. It is developing moral character, and teaching the true faith. It is not fanaticism, but a real reform.

R. F. COTTELL.

Settling Church Difficulties.

CHRIST has said that offenses must needs come, and the experience of the church from that day to this, proves this emphatically true. Difficulties arise in churches, and bring division and unhappiness; and coldness, deadness and leanness are the consequences.

But we inquire, Is it necessary, when offenses are committed, for the whole church to be stirred, and injured, and almost, perhaps quite, scattered? We think not. We believe there is a very great mistake made here, especially by young and inexperienced churches.

There is a tendency in many at such times to despond and give up, and cease praying; cease attending meetings until this member is cut off from the church, or that false brother is in some way silenced.

Another class, soon as a difficulty occurs, think that they have some important part to act, and they immediately take one side or the other, and there being a numerous class of this kind, the church is in danger of division.

Another class, very conscientious, but somewhat bigoted, conclude that great responsibility lies upon the church now to severely punish offences; and they are for immediate and decided action.

Now permit us to say that if when a member of the church gets out of the way, all the other members of the church would remain imperturbably calm, until they could all understand the nature of the offence, and act unitedly, much of the evil would be nipped in the bud. Why? Often it would be found that such a course of conduct on the part of the church would set the erring one on the path of consideration. Why? Because he sees he will get no sympathy.

Another thing; if churches would cease to dwell upon the evils which exist among them, and go earnestly to prayer for divine aid, they would in nine cases out of ten, be soaring above their trials before they were aware, and they would come down and settle their difficulties so easily, that they would feel surprised that they had been so tried at such little things.

We need not hurry to cut off an erring brother. Try him again; and if he is false, he will do something so bad by and by, that he will cut himself off, as Judas did. Sometimes it will happen, if you bear with the weak and erring, that they afterwards become strong.

Wait in patience; wait in love. Do not look daggers at your erring brother. Speak tenderly to him; it may be the very medicine to break the charm by which Satan has bound him.

X. and Z. are brethren; have been so for years; both sharp, caustic men naturally; but not a bit alike. X. detested Z's failings, and Z. could not possibly bear X's besetments. But they were gentlemen, and always said, "How do you do," and greeted each other when they met, no matter how sharp things might have been said. They would have blushed to have called in a helper to quiet their little disagreements, and they have mostly outgrown such things, as a child his childish things. No church trial would they cause, and to call in a minister to help in such an affair, how disgraceful it would be.

The church in (——) had been violently rent and torn by dissension, and foreign aid was called in, and often had this been done; but finally the church saw the evil of its case, and set about righting itself. Soon a different state of things became manifest, and now that church is an active agent in helping other churches, and is prosperous.

Stop your meetings because your brother has sinned! Would you stop eating because the man who dines with you has choked himself with cayenne pepper? Stop praying because your brother has sinned! Would a sea captain forsake the helm of his ship in a stormy night because his mate had a drunken fit?

I do not believe there is one difficulty in a hundred existing in any church, which might not be better settled without aid from abroad than with it, if the church goes humbly and lovingly to work.

It is not always duty for the church to split hairs, and say who is most to blame. If two or three or more members quarrel, and manifest a bad spirit, all are to blame; neither is a church bound to inquire into every trifling matter, which certain weak ones strive about to no purpose.

Christ has said that when any two of his people agree together, to ask anything of him, it shall be granted to them. Now here is a good opportunity for peace-makers in the churches. Two or three, or more, who are true, let them in secret and in concert, and as often as is convenient and proper, beseech the Lord to open the way for a speedy settlement of difficulties, on a good and solid basis; and then if they work wisely, they may hope to see their church peaceful and united. And then when a messenger comes, it will not be to weary and grieve him with their trials, but to be built up themselves, and for the encouragement of the minister.

It is not always necessary to be over-and-above anxious for a church trial. Sometimes a pond is bridged temporarily before draining it; and when it is drained the light bridge is soon removed.

But one thing as a principle holds here, as elsewhere: he who walks in the light himself, is the person who can safely guide others into the same; while he who walks in darkness, is as one talking in his sleep; or as a blind man who would explain the laws of light.

J. CLARKE.

Portage, Ohio.

The warmth of the spring draws out the sap of trees into a sprouting greenness, and the peace of God refresheth the soul into a flourishing obedience. Some who profess they enjoy an ocean of peace, express not a drop of obedience. Suppose their profession true, they defraud God; but it being false, they delude themselves.

Lessons.

THERE are lessons in the noon-tide,
Beauteous lessons all around;
We may find them by the wayside,
In the brooklet's murmuring sound;
Read them in the book of nature,
Hear them in the surging flood,
Tell they of the great Creator,
Of the handiworks of God.

When the spring with smiles rejoices,
Beauteous thoughts her pages fill,
Speaking with ten thousand voices,
You may hear them if you will.
Heed their teachings, don't despise them,
Purer thoughts their presence bring;
You in time will learn to prize them,
If you heed their whispering.

We may find them in affliction,
Teaching, as we kiss the rod,
To submit to his restriction,
Meekly bear the will of God.
In the church-bell's solemn tolling,
Telling one has passed away,
That old time is onward rolling,
And we too must turn to clay.

Lessons in the lightning's flashes,
Grand ones in the thunder's roll,
Where the raging cataract dashes,
Listen to them, O my soul!
Solemn thoughts their presence wakens,
Of that great terrific day,
When the powers of earth are shaken,
And the heavens shall pass away.

When we feel war's desolation,
And its cruel ravage fear,
Learn we then this consolation,
Our redemption draweth near!
Though the fig tree shall not blossom,
And with power the heathen rage,
God will hide us in his bosom,
He will save his heritage.

When we bow beneath oppression,
And the earth is draped in gloom,
Then we learn a joyful lesson,
Learn we're swiftly nearing home!
Home! our joyful place in Heaven,
Where the blest a crown receive,—
In the time then to us given,
Let us try to learn to live.

C. M. WILLIS.

Charlotte, Mich.

Ministers and Tobacco.

BRO. WHITE: Finding the following in an Eastern paper, I thought it would be a suitable piece to publish in the Review, as it shows the injurious effects of tobacco.

WM. E. CAVINESS.

"The Rev. Bishop Ames, of the M. E. Church, while holding a Conference recently, expressed the opinion that a very large proportion of the funds which are collected for superannuated preachers, are paid to men, who by the excessive use of tobacco have mentally and physically disqualified themselves for the itinerant work."

A religious journal commenting on this, remarks: "Is the body, mind, and usefulness of God's ministers to be sacrificed to this indulgence, and then are the church to be called upon to sustain them when laid aside? But the usefulness of young ministers [yes, and of older ones too,] is retarded beyond what they have any conception of. One whom we have well known, and loved, and admired for his former piety, his bright and ready conversational powers, is now so engrossed with his pipe, that a single question has to be put to him the second time before his attention can be gained; and he is so irritable, so short, and indifferent in his reply, and so intent on his smoke, as to put an end to social intercourse; and, may it not be added, to study and to active duties.

"The use of tobacco, in or out of the pulpit, stupefies the brain, injures the vision, the hearing, and the voice; blunts the memory, begets dyspepsia, engenders bronchitis and other throat diseases, paralyzes the energies, and brings on premature old age and decay. We question the purity and healthiness of any man's blood or belief who is an habitual smoker, snuffer, or chewer of tobacco, or drinker of beer or alco-

holic liquors. He certainly is not so perfect a Christian, nor so perfect a medium between men and their Maker. We read of the 'blind leading the blind,' and if the use of liquors and tobacco by clergymen is not an evil, a perversion, yea, a downright sin, then we are mistaken. Be it ours to correct, though we may not convert, these wicked sinners, who with grog and pipe become pensioners, and live on charity."

To all of which we say, AMEN.

a.

Answer to Prayer.

BRO. WHITE: The Lord has manifested his loving-kindness in this church by raising up, in answer to prayer, one of his children who was sick and afflicted.

Sister Susan McIntosh, a member of the Hundred Mile Grove church, was taken sick about the 15th of Sept., 1865, with fever and chronic stomach complaint. She was influenced by the advice of her friends to send for a physician. He came and at once commenced administering calomel. The result was, she grew worse, and at the end of nine or ten days her stomach was so deranged that she could not take anything into it, it distressed her so. She had become so reduced in strength that she could not sit up. Her physician told her he did not know when she would be any better. She thought of her condition a few hours, and then decided to carry her case to the Lord, according to the fifth chapter of James. She then sent word to her physician that he need not come any more, and then sent for a few of her brethren and sisters in Christ to come together and pray for her.

We came together on the afternoon of the 28th of September, at her place of residence, and after the sisters had anointed her with oil in the name of the Lord, we all knelt down around her bed asking the Lord in prayer to heal our sick and afflicted sister. Satan tried to tempt us at first to doubt and fear, but we humbly persevered in calling upon the Lord to heal and strengthen her. The good Lord heard us; the fever left her, and the Lord gave her strength so that she arose and dressed herself with a little help, and praised the Lord for what he had done for her. The Lord blessed us all, my heart was overflowing with love and praise to God for what he had done for us. We all wept and confessed our sins, resolving to live more faithfully in the future. It was truly a good time, and one that I shall not soon forget; such love to God and to one another I never witnessed before.

Our sister was healed according to the promise of God, in answer to prayer. She is now able to be about the house and to walk out of doors, and is fast recovering her usual health. "And these signs shall follow them that believe, in my name they shall lay hands on the sick and they shall recover," &c. Mark xvi, 17, 18.

Yours in hope.

N. M. JORDON.

Lodi, Wis., Oct. 2, 1865.

Thy Dead Men Shall Live.

"Leaves have their time to fall,
And flowers to wither at the north wind's breath,
And stars to set; but all,
Thou hast all seasons for thine own, O Death!"

THE gentle wind which fans my cheek is making low sweet music on the leafy harp-strings of the tree beneath which I am sitting. Obedient to the touch of the breeze, the branches sway to and fro, and their shadows glide silently over the graves where loved ones are sleeping. I was but a little child when the first mound was made; yet never shall I forget the venerable man with white flowing locks, who used to take me upon his knee and sing of Heaven, or tell me of the saints and prophets, who then, as he supposed, dwelt in that good home. My heart was filled with wonder and delight as he portrayed the great reward of the righteous.

Death is never satisfied. A few years passed away, and another precious one was torn from our grasp. With bitter mourning and tears we accompanied her to the dark valley, but love was powerless in that trying hour. Time, unmindful of our sorrows or the changes wrought, swept onward, until another, wea-

ried with life's conflicts, fell asleep. As the by-gone days come trooping back, all torn and blighted, through the chambers of my soul, I exclaim, Will the sleepers ever wake again? In soft, low cadence comes the answer from Holy Writ, "Thy dead men shall live!" I look at these quiet graves, overgrown with grass and flowers. I see no evidence of a resurrection. No germ of life is visible. But my faith fastens upon the sure word of the Lord. I believe the Life-Giver will wring apart the strong fetters that bind, and set Death's captives free. Looking a little way into the future, I behold the realization of the promise. I see the King of glory descending, the heavens clothed with majesty, glory and beauty inexpressible. Attended by the armies of Heaven, he comes to earth again; the same earth which long years ago witnessed his sufferings, humiliation, and death. But what a change! No longer a man of sorrows and acquainted with grief. No more despised and spit upon; but, arrayed in heavenly glory, a terror to his enemies, and the admiration of his saints. Hark! the trumpet sounds. The earth is mightily shaken—the saints come forth from the gloomy grave.

"Thine for a space were they;
Now dost thou yield thy treasures up at last."

I hear the shouts of victory as they are caught up to meet their Lord. So vivid is the scene, that, half starting from my grassy seat, I seek to join the host redeemed.

Awakened from my day-dream, I find myself alone with the whispering wind and the dead. But my heart is filled with chastened joy. Sure am I that He who sits upon the throne will not tarry long. Soon shall I behold these dear ones, upon whom the shadow of death now rests. Is it a wonder that I watch and wait for that glad day?

Owasso, Mich.

JULIA A. GRIGGS.

In Memory of Isabella Terwilliger.

Our little Isabella sleeps at last. Long weeks we watched the little restless form as she lay moaning and wrestling with death. But she sleeps now—sleeps the dreamless, painless slumber. Sadly we closed the violet eyes, folded the pale little hands across the pulseless heart, and pressed our last kisses upon those mute tender lips—those lips whose lightest syllable was ever the sweetest music to our ears. O Isabella! our precious little Isabella! We weep for our dead. Aye, bitter, burning tears, that fail to wash away the pain, the longing regret. But, thank God! there is for our darling no more weeping, nor pain; and though she sleeps now, there is for her a blissful awakening to the joy and gladness of immortality. We know that when we see her again, there will be no mark of pain on her brow, but a crown of glory; no moan will be heard from her lips, but the song of triumph, such as the redeemed shall sing. No thorns for the tender feet, but they shall tread the gold-paved streets of the New Jerusalem. Thank God! there is no sin, no sorrow, no death, no parting there. Aye, thank God! again and yet again thank him for this blissful hope.

But for us, alas! the victory is not yet won. Our Father has work for us, and we must do it faithfully, if we, too, would have a home in Heaven. Oh let us strive to overcome, let us live prayerfully; let our aspirations be more holy and more approaching the divine life. Then when "life's fitful dream is over," we may hope to meet thee again, our little Isabella.

Pleasantville, Ind., Oct. 3, 1865.

N. P. E.

THE United States Government has just concluded a treaty with Hayti similar in its features to those entered into with the most favored nations—thus again recognizing the black Republic as a power in the earth. It is principally a commercial treaty, and stipulates that Haytiens can come to the United States and engage in business, and that our citizens may go to Hayti and do the same. Mutual rights to resort to legal tribunals are provided for. Engagements are made for the extradition of criminals. All the American doctrines that free ships make free goods, etc., in time of war, are fully entered into.—*Gospel Herald*.

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. Johnson.

BRO. WHITE: Perhaps it would be of some interest to the readers of the Review to learn how the truth is prevailing here. I left Poy Sippi, Wis., last summer. I received the present truth mostly by the effort of Bro. Matteson, whom the Lord in his goodness chose to awaken and lead the stray sheep, in that place. I had some acquaintances here, and hoped that when they were persuaded of the truth, they would then believe, and give up error. In this I was at first disappointed; but the truth which had taken root in their hearts bore fruit at God's appointed time. A few souls came out to keep the commands of God and the faith of Jesus.

My desire and prayer to God was, that Bro. Matteson might come here. I wrote to him concerning this and he promised that he would come, Providence permitting, in August. This filled our hearts with joy, as we hoped that others would come out from Babylon, although their leaders (or elders) did all in their power to prevent them. They said, "bid him not welcome," "let him not come into your houses," "go not to hear him;" but I knew God and his truth were stronger than Satan, and if they went to hear him, Michael would prevail. But just as we were expecting tidings of the appointment for meetings, there came the sad news from Bro. Matteson that he could not come before December. Oh, how heavy it fell upon our hearts. His expenses had been so much of late, that he chose to go to work with his hands. May God bless and prosper our dear brother.

OLEY JOHNSON.

Moscow, Minn., Oct. 8, 1865.

From Bro. Whitcome.

BRO. WHITE: I acknowledge I have a great deal for which to be thankful, and to praise God for. I would not always be uttering desire, and never expressing gratitude. Yes, I do praise the Lord for the privilege of casting in my mite in favor of the Review. I love to read the cheering testimonies from the brethren and sisters, with whom I hope soon to meet in the kingdom of Heaven. I can say in behalf of Bro. and sister White, in their affliction, I remember them at the throne of grace, and pray to God daily that he may be speedily restored to health. I feel the need of constant watchfulness, for the enemy is ever nigh. I need on a double armor, living where I do, where the last warning message has not been proclaimed. There is appearance of a famine here, not of bread or water, but of hearing the word of Life. "O my God, incline thine ear and hear." I can thank God to-day that I have been brought to a knowledge of his truth, and well may we rejoice, and well may we take courage, for a voice from Heaven has spoken good concerning Israel.

E. R. WHITCOME.

Olivet, Mich., Oct. 8, 1865.

From Sister Price.

BRO. WHITE: I wish to inform the brethren and sisters, through the Review, (that we have moved to Indianapolis, Ind. If any of the Sabbath-keepers are passing through here, we would be very happy to have them call on us; and spend the Sabbath with us. Our residence is on West Market street, first street north of Washington, No. 329. I am all the Sabbath-keeper I know of in this part of the country, and it would be a great pleasure to see one of like precious faith once in a while, to encourage us while in this wicked world. Pray for me, that I may be able to stand the trials and temptations of this life, and at last be accounted worthy to stand with you on Mount Zion.

S. E. PRICE.

Indianapolis, Ind., Sept. 17, 1865.

From Sister Overton.

BRO. WHITE: I would say to the dear brethren and sisters that I am trying to overcome all evil. By the help of God we can overcome all sin. I see nothing in the way of overcoming, even though we are tempted, tried, or wading through poverty's vale. Whatever may be our lot in this world of sin, we have a Saviour to go to. Yes, bless his holy name! he can feel for us; he who knew no sin became subject to death that we might have life, yes, eternal life! This encourages me to turn my back upon the world, and strive for that immortal inheritance that is promised the Christian.

I know it is a great thing to be a Christian, to be cleansed from all sin and be prepared to stand before

that God who says he "cannot look upon sin with the least degree of allowance." When I think of this, I feel my weakness. Then I think of my Saviour's worthiness, and the fullness there is in him, and that he is in the sanctuary now, pleading for just such unworthy creatures as I am. My prayer is, Father, forgive, for the sake of thine own well-beloved Son, all my sins, and help me to walk in the footsteps of my blessed Saviour, obeying thee in all things, keeping all of thy commandments and the faith of Jesus. Yes, this delights my soul, that we can keep all the commandments of God,—Sabbath and all, and then God will give us eternal life, though the world, the flesh, and the Devil may oppose. I choose the approbation of God rather than man. Blessed be God, who can and will bring us off victorious over all sin if we put our trust in him. Oh! the blessed hope of the Christian! Oh! the blessings that are in store for God's children! I want to be one of them. I want to stand on Mount Zion, and with my brethren and sisters walk the streets of the New Jerusalem.

Yours in hope.
Linton, Mich.

ELEANOR OVERTON.

From Bro. Bisbee.

BRO. WHITE: I wish to give in my testimony on the Lord's side. Myself and companion have been trying to live out the present truth for nearly eighteen months. But we are surrounded by temptations of all kinds; still, by the grace of God, I hope we shall be able to overcome them.

I feel to thank God that we have been shown the truth of the last message of mercy. My prayer to God is that we may be bright and shining lights, and that we may be the agents to bring some other one to a knowledge of the truth. I have been one of "the chiefest of sinners" all my life, and I cannot be too thankful to God for his goodness in showing me the truth.

I ask the prayers of all the brethren and sisters in our behalf, that we may be faithful in the cause, and meet the redeemed in the kingdom of God.

Yours in Christ.

ALMON BISBEE.

From Sister Harris.

BRO. WHITE: Praised be the Lord for so good a paper as the Review. I want the light and the truth it contains to spread and shine, broad and clear, until the remnant are all gathered and prepared for the coming of the dear Redeemer. I want my neighbors to have the light. I want them to go with me. I want them to have the soul-cheering hope. I want some to go with me. May the Lord open their eyes, is my prayer. Yours in hope.

LUCY HARRIS.

Lunenburg, Vt., Oct. 7, 1865.

Extracts from Letters.

Bro. Jno. Kemp of Jackson, Steuben Co., Ind., writes:

Notwithstanding our afflictions in '43 and '44, and all along up since that time, we have great reason to praise the Lord for his preserving care and forbearance; and long suffering towards us. I feel encouraged to run the whole length of the race, by the help of the Lord Jesus Christ. We are now in the time to afflict our souls, must deny self every day. People here express great anxiety for Bro. Canright to come and deliver a course of lectures. He delivered two here last winter. I would be very glad to have him, or some good heavenly messenger come. I feel for my family, my children and grandchildren. Some of the community offer very liberally if he will come. We are willing to do our duty in reference to expenses.

O. S. Wright, of Buena Vista, Iowa, says: I feel thankful for the privilege of having the Reviews to read. I have been comforted in reading the truths they contain. May God bless those who have the care of conducting in any manner the Review. I am the only one in our family that wants it. I have not seen a Sabbath-keeper since I moved here. To find a kindred spirit would be agreeable. May the Lord's will be done in me, and by me.

Bro. David Chase writes from Fair Haven, Mass.: I am expecting the message will soon increase in power, and speed its way to the freedmen of the South, and to every honest seeker after truth, and I expect we, in the regions of darkness and superstition will be visited with more of the gathering spirit; and also that there will be messengers to sound the last call to get ready for the marriage supper of the Lamb. Brethren, pray for us, for we are few, sickly, poor, and scattered; but mean to go through, come what may.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 24, 1865.

WHAT FOLLY! A recent number of one of our exchanges, a religious paper, has the following:

"The 'American Baptist' suggests, as a hypothesis to account for the remains of utensils discovered by geologists, that this earth may have been inhabited by rational beings before man, those who are now angels having been possibly those inhabitants."

The above is only one instance of the various extravagances into which any theory may lead, whose chief corner-stone has not a Scriptural foundation. It is one kind of wisdom not to be "wise above what is written." g.

Popular Spiritualism.

SPIRITUALISTS claim that their car is running upon the orthodox track. The track has been laid by popular funeral sermons. Their claim is continually being justified in high places. The following extract is from a sermon by W. E. Copeland, on the occasion of the funeral of the Joyce children, murdered in West Roxbury, Mass., June 12, 1865.

"The little ones are not dead; they have entered upon that life which has no end, where there is no storm and no sorrow. They are nearer their friends to-day than ever before; they have laid aside the garment of the flesh and are clothed upon with the body of the resurrection. They have not gone as upon an earthly journey, but they have gone to a better, brighter, and more beautiful home. * * * Mourn not, turn away from the sorrow of your hearts, and rejoice that your children have gone to their Father," &c.

Rev. Mr. Hepworth remarked that "he went behind the crime, and in the name of the two dead children who are alive with God Almighty, and in the presence of the hereaved relatives, he impeached the whole community for their lack of religious principle and religious faith."

In the above we have an echo to the first lie, "Thou shalt not surely die." Also a statement that "the body of the resurrection" is obtained at death, thus virtually saying that, "The resurrection is past already." It is also affirmed that the dead "are nearer their friends" than before, which is rank Spiritualism. This is the wine of Babylon, from the golden cup in the hand of the Mother of harlots, and it is making the nations drunk. The churches love popular fables, and reject unpopular truth. But those who receive the love of the TRUTH, and they only, will be saved. 2 Thess ii, 10-12.

M. E. CORNELL.

A Word from Bro. Rodman.

DEAR BRETHREN OF THE REVIEW: I am still doing what I can by the help of the Lord. Doors are opening faster than I can improve them, where they wish to hear the truth; and I sometimes wish I could have some one with me in the field. I really believe a good brother would be instrumental of much good just now in Rhode Island and Connecticut. But the Lord knows the wants of his cause, and will not be forgetful to raise up men to do all his pleasure.

There is quite an interest among the people in Abington, Ct. One more decided to keep all the commandments the last evening I was there in September. On my way home, I stop two evenings at Central Village, R. I. There are a few that want to hear on present truth. I think I will visit them, and give them a few lectures on the message soon. If the Lord gives me strength, I intend to go forward, for I feel there is no retreat in this war. I firmly believe the Lord is with this message, and the battle between truth and error is being more and more apparent. Such attacks as Eld. D., of Westerly, R. I., shows what may be expected. (See Sabbath Recorder, last two numbers.) I believe nothing short of a love of the truth will hold men to it, or cause them to embrace it. As ever for truth. P. C. RODMAN.

God Hears Prayer.

BRETHREN AND SISTERS: I feel it a privilege to acknowledge through the Review the goodness of the Lord to me. It is well known by many that I have been suffering for years with disease of the heart. Last July it seemed to come upon me with double force, and increased until one week ago, when it seemed as if I must be laid in the grave. The church was therefore called upon to plead my cause before the Lord, and after following the rule laid down in his word, he answered the prayer of his children, and I arose from a bed of apparent death to bless and praise the Lord. One week has passed, and although overtaxed with cares in consequence of sickness in our family, yet have felt no return of this distressing affliction.

Well may I say, "What shall I render unto the Lord for all his benefits?" I desire to be wholly sanctified through the truth, and be a thorough worker in the vineyard of the Lord.

E. D. CARNICHAEL.

Mt. Pleasant, Iowa, Oct. 1st., 1865.

Call for Labor.

BRO. WHITE: I wrote you the 22d ult., and not hearing from you, I will write again. As there appears to be an ear to hear the present truth in the town joining this, (Paris,) at a Special Meeting of the Caledonia Church, held on the 20th day of August, it was voted that we earnestly request the Conference Committee that Eld. J. B. Frisbie, or some one that the Committee may designate, may deliver a course of lectures in said town of Paris.

W. J. HARDY.

Gaines, Mich.

Another Call.

BRO. WHITE: The little church here are mostly trying to be faithful to the Lord and his truth, and seem to feel an increasing desire to get into a better place. They earnestly desire to come under the watchcare of the Michigan State Conference. They are in a very isolated place, the preaching brethren seldom making their way up here. But how they do long to hear the word spoken once more. They want encouragement. They are striving to live out the whole truth. Cannot some of the servants of the Lord come this way, and "set things in order."

At the next appointment for the Northern District, (Fairplains and Orleans,) cannot the little band of commandment-keepers here be cheered and comforted by the visit of a messenger. They have long had a Systematic Benevolence Fund established. Cannot an appointment be made for this place soon, as we long once more to hear the word spoken.

ELBRIDGE G. RUST.

Winfield, Montcalm Co., Mich.

Note from Bro. Bates.

WE were cheered and strengthened by the coming together of our brethren in Allegan Co., the first Sabbath in this month. Our next Monthly Meeting will be held in Watson.

JOSEPH BATES.

A Request.

WE should be happy to have the message preached here this winter, by some of the messengers of the present truth. There are quite a number of persons here anxious to hear the truth.

Yours respectfully. C. E. P. HOWE.

Fullon, Gratiot Co., Mich., Oct. 16, 1865.

A monstrous iron-clad ship, called the "Dunderberg," was recently launched at New York, in the presence of twenty-five thousand persons, who filled the ship-yard, crowded the housetops, were perched on the rigging of the shipping, and lined the shores on both sides of the East River. Nearly a thousand persons were on board when the stays were knocked away from under the vessel, and she plunged into the

water. The ship is three hundred and eighty feet long, and carries eighteen of the heaviest guns. It is probably the most powerful ship in the world.

Appointments.

THE General Conference Committee arrange for Eld. Wm. S. Ingraham to preach in Iowa, as follows:

Mt. Pleasant, Sabbath and first-day,	"	28	and	29.
Washington, evenings,	Nov.	1	"	2.
Pilot Grove, Sabbath and first-day,	"	4	"	5.
Palestine,	"	11	"	12.
Lisbon,	"	18	"	19.
Marion,	"	25	"	26.
Fairview,	"	Dec.	2	" 3.

THE next Quarterly Meeting of Seventh-day Adventists, at McConnell's Grove, will be held November 11 & 12, at a school-house two miles north of McConnell's Grove. We hope one of the messengers will be present; and all others that want to work for the Lord, come. THOMAS BROWN.

Elders J. N. Andrews, and M. E. Cornell will meet with the friends at Topsham, on Sabbath and First-day, October 28th and 29th., and at Portland, Nov. 11th and 12th.

Providence permitting I will commence a course of lectures, near Strickland's Ferry, on the Androscoggin Railroad, Tuesday evening, Nov. 21, and continue as the interest may demand.

M. E. CORNELL.

Business Department.

Business Notes.

G. H. Heacox: Let us know where your paper is sent, and we will make the change as you request.

C. E. P. Howe: Please give us the name and P. O. of your neighbor who wishes the Review.

Eld. M. E. Cornell: Anna H. Hale's paper has been regularly sent to 15 Newbury-st. Worcester, Mass.

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 ready for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

Mrs E Bullis 27-13 S Dana 27-1 H Kecker 27-20 A Hearshey 27-21 B Leech 27-16 G Thew 27-1 V M Gray 27-18 Mrs R B Hart 28-1 S S Jones 27-1 J Lindsey 28-1 W Coats 26-12 J Witter 27-1 each \$1.00.

L A Sargent 27-14 L B Lockwood 28-1 A Burgess 28-9 J F Troxel 28-8 R A Jeffries 28-21 G Perciot 28-1 M E Moulton 27-21 B Armitage 28-19 C E P Howe 28-1 K Babcock 28-20 H F Baker 28-1 R Niles 29-8 S Steele 29-1 A Fife 29-1 R Vorhees 29-1 each \$2.00.

C W King 27-21 J Foster 27-21 D C Day for A Conkey 27-21 E A Newton 26-8 J P Barnes 27-21 Eld I Wight 27-21 each 50c.

P Shell \$4.00 29-1 J H Cook \$2.50 28-22 G Wate \$1.50 27-8 P Strong \$2.25 29-1 J E Hool \$3.30 29-9 D H Simons \$6.00 29-1.

Subscriptions at the Rate of \$3.00 per year.

Mrs H Beecher \$3.00 28-21 J Pierce \$3.00 28-1 J Stillman \$3.75 30-1.

For Shares in the Publishing Association

S E Sutherland \$5.00.

Books Sent By Mail.

R A Jeffries \$1.70 L A Sargent 20c B Leech 30c I J Andrews 71c D C Day for W W Day 07c, for L J Bryant 17c W J Mills 30c E Edson \$1.42 H Abbott 12c J S Day \$1.00 Mrs R B Hart \$1.00 S M Abbott 50c M A Newman \$1.12 T Brown 65c D E Elmer \$2.10 J Stillman \$1.25 G W Burnham 30c P Strong \$2.75 B Wixson \$1.25 F Freeman \$2.00 D C Day 34c.

Books sent by Express.

Eld R F Andrews, Sterling, Whiteside Co. Ill. \$32.74 E S Griggs, Owosso, Shiawassee Co. Mich. \$5.00.

Cash Received on Account.

D C Day 36c S Crandall \$1.00 H F Baker \$8.00 Eld N Fuller \$20.00 Eld A S Hutchins \$6.45.

Michigan Conference Fund,

Church at North Plains \$9.00 Church at Hanover \$12.00.

Gen. Conf. Missionary Fund.

Church in South Kingston, R. I. \$10.32 Church in Abington, Ct. \$7.30 D H Simons \$4.00.

For Bro. Bourdeau.

H C Miller \$10.00 F T Wales \$5.00.

For Bro. Loughborough.

H C Miller \$10.00.