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

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The Land of Light.

THAT clime is not like this dull clime of ours;
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air.
No calm below is like that calm above,
No region here is like that realm of love;
Earth's softest spring ne'er shed so soft a light,
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care:
No shadow dims it, and no rain-cloud lowers,—
No broken sunshine there!
One everlasting stretch of azure pours
Its stainless splendor o'er those sinless shores;
For there Jehovah shines with heavenly ray,
There Jesus reigns dispensing endless day.

Those dwellers there are not like these of earth,
No mortal stain they bear;
And yet they seem of kindred blood and birth,—
Whence, and how came they there?
Earth was their native soil, from sin and shame,
Through tribulation they to glory came;
Bond-slaves delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

Those robes of theirs are not for these below;
No angel's half so bright!
Whence came that beauty, whence that living glow?
Whence came that radiant white?
Washed in the blood of the atoning Lamb,
Fair as the light those robes of theirs became,
And now, all tears are wiped from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky!
[Bonar.]

"Does the Soul Live in Death?"

ONE of the arguments used to prove that the "soul lives in death," is taken from the Messiah's words in John xii, 23-26. Jesus said, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal."

The argument from the above passage is stated thus: "The life of the corn leaves the body in death, and the body is dead; but the life is more alive than before; that is, it is more active. If the life dies, the corn of wheat never produces fruit. The soul lives, then, when the body dies."

What relation has this argument to the words of Christ? Plainly, none. He speaks in reference to his own death and resurrection.

"Our Lord compares himself to a grain of wheat; his death to a grain sown, and decomposed in the ground; his resurrection to the blade which springs up from the dead grain; which grain thus dying brings forth abundance of fruit. I must die to be glorified;

and unless I am glorified I cannot establish a glorious church of Jews and Gentiles upon the earth." Clarke.

Paul, using this illustration in reference to man, 1 Cor. xv, 36-44, says, "That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it a body as it hath pleased him, and to every seed its own body. So, also, is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. And so it is written, The first man Adam was made a living soul [or person], the last Adam was made a quickening [or life-giving] spirit. The first man was of the earth, earthy: the second man is the Lord from Heaven. As is the earthy [or mortal], such are they, also, that are earthy; and as is the heavenly, such are they, also, that are heavenly [or immortal.] As we have borne the image of the earthy [or mortal], we shall, also, bear the image of the heavenly" [or immortal.]

In all this argument, thus far, man is not once spoken of as a compound being; but simply as man; as mortal man, whose only hope in death is the resurrection, by the *Lifegiver*, the Lord from Heaven. He does not speak of the *germ* of the grain as being in one place, and the *body* in another, as separated; but the illustration by the inspired apostle, when applied to man in death, is that whatever is raised was dead; "sleeping in Jesus;" the "life hid with Christ in God." He does not speak of the spirit of man coming at the moment of the resurrection to be united to the body from which it has been long separated: this idea is not even hinted at. Paul gives no place to this doctrine. Hear him: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep [die], but we shall all be changed in a moment, in the twinkling of an eye, 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 shall put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ."

Now, since neither Christ nor Paul speak of "the life of the corn leaving the body in death, and the body dead; and the life more alive than before; that is, it is more active" between death and the resurrection, than when living in the flesh, we conclude that it was no part of the doctrine of Christ, or of Paul. For, surely, if this were the true doctrine, the Master and Head of the church would have spoken plainly upon it; and Paul, the "wise master-builder" in the apostolic church, would have at least hinted at it, in his great argument with the Corinthian fool, who denied the resurrection. 1 Cor. xv, 36.

Another argument for the existence and life of the

soul in death, is founded on the fact that "man is called a soul because he has a soul, as a vessel is called a sail, because it has a sail. Hence the term, when expressive of the person, is used as a *synecdoche*, not *literally*. 'The soul that sinneth, it shall die.' Here it means the *person*, not the *life element*. Adopt this principle and all is plain."

Let us look at this. "The first man, Adam, was made a living soul." God said to him, in the day of his transgression, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." This convicted and doomed sinner is declared to be a *living soul*, having the "*life element*," and yet he is doomed to death, and to return to the dust from whence he was taken. Thus, "The soul that sinneth, it shall die." The "*person*," the "*life-element*," dies and goes to the dust.

But "the man is called a soul because he has a soul, as a vessel is called a sail, because it has a sail." The man. What is the man that has the soul? God says when he created man and breathed into him the breath of life, man became a living soul. Orthodox expositors usually define man as composed of three elements: body, soul, and spirit. Now if man has a soul, does it mean that the two elements which help make up the perfect man, possess the third, and call it *his soul*? and in a change of circumstances, do the body and soul say, *my spirit*? and still in another view, do the soul and spirit say, *my body*? Which of these is the man? Is there more than one man? When one speaks of his soul, or his spirit, of his mind, or heart, does he mean to speak of more than one being, under different forms of expression? When one says, my soul, me, I, does he not simply mean himself, as a simple living soul, or person?

It is said if we will adopt the principle that *soul*, when applied to persons, is figurative, and refers only to the body, and not to the life element, then all will be plain. But would this, if it were true, be honest? Does God make this distinction? When he said to Adam, *the living soul*, "Thou shalt surely die," he told him what he meant by death; it was to return unto the ground; "for out of it thou wast taken: dust thou art, and unto dust shalt thou return." Gen. iii, 19. Did not God give the whole truth on this matter?

Here, then, we have man's destiny in death from the mouth of Jehovah. He not only says man shall die, but tells us what that death is: it is going back to dust. And he does not tell us of any part of man that survives the death. He does not speak of a life element in dead men; or of a soul going to the New Jerusalem. But if these things had been true, would God have omitted them when speaking to his fallen creatures? Assuredly not.

In this connection it may be remarked that the Scriptures speak of God's having a soul, no less than fourteen times. We give one example: "Your new moons and appointed feasts *my soul* hateth." Isa. i, 14. Does any person believe that God has a *soul* in the popular sense of that word? Did he not mean to say, simply, that he hated the hypocritical worship of the Jews at that time?—*Voice of the West*.

ONLY those who walk in the ways of heavenly wisdom can find true enjoyment, even in this life.

The Power of Goodness.

THERE is an inherent power in goodness which sometimes affects callous souls in the most surprising manner. The article below, from the *New York Observer*, shows its melting effects upon some bold brigands in the forests of Poland:

John Kant (not the German philosopher of that name) was professor and Doctor of Divinity at Cracow. He was a pious, holy man, with a spirit peculiarly gentle and guileless, and he at all times would have preferred to suffer injustice rather than to exercise it. For many years he had conscientiously followed his duties as spiritual teacher of the place to which he had been appointed by God. His head was covered with the snows of age, when he was seized with an ardent desire to revisit the scenes of his youth in his native country, Silesia. The journey seemed fraught with peril to one at his advanced age; but he set his affairs in order, and started on the way, commending himself to the care of God. He rode slowly along, attired in his black robe, with long beard and hair, according to the fashion of the time. Thus he pursued his way through the gloomy woods of Poland, which scarcely a sunbeam could pierce; but there was a light in his soul, for God's Holy Spirit irradiated it.

One evening, as he thus journeyed along, holding communion with God, and taking no heed of objects beside him, on reaching an opening in the thick forest, a trampling noise was suddenly heard, and he was instantly surrounded by figures, some on horseback and some on foot. Knives and swords glittered in the moonlight, and the pious man saw that he was at the mercy of a band of robbers. Scarcely conscious of what passed, he alighted from his horse, and offered his property to the gang. He gave them a purse filled with silver coins, unclasped the gold chain from his neck, took the gold lace from his cap, drew a ring from his finger, and took from his pocket his book of prayer, which was clasped with silver. Not till he had yielded all he possessed, and seen his horse led away, did Kant intercede for his life.

"Have you given us all?" cried the robber chief, threateningly. "Have you no more money?"

In his alarm and terror, the trembling doctor answered that he had given them every coin in his possession; and on receiving this assurance, he was allowed to proceed on his journey.

Quickly he hastened onward, rejoicing at his escape, when suddenly his hand felt something hard in the hem of his robe. It was his gold, which having been stitched within the lining of his dress, had thus escaped discovery. The good man, in his alarm, had forgotten this secret store. His heart, therefore, again beat with joy, for the money would bear him home to his friends and kindred, and he saw rest and shelter in prospect, instead of a long and painful wandering, with the necessity of begging his way. But his conscience was a peculiarly tender one, and he suddenly stopped to listen to its voice. It cried, in disturbing tones, "Tell not a lie! Tell not a lie!" These words burned in his heart. Joy, kindred, home, all were forgotten. Some writers on moral philosophy have held that promises made under such circumstances are not binding, and few men certainly would have been troubled with scruples on the occasion. But Kant did not stop to reason. He hastily retraced his steps, and entering into the midst of the robbers, who were still in the same place, said meekly: "I have told you what is not true, but it was not intentionally; fear and anxiety confused me; therefore pardon me."

With these words he held forth the glittering gold; but, to his surprise, not one of the robbers would take it. A strange feeling was at work in their hearts. They could not laugh at the holy man. "Thou shalt not steal," said a voice within them. All were deeply moved. Then, as if seized by a sudden impulse, one went and brought him back his purse; another restored the book of prayer, while still another led his horse toward him and helped him to remount it. They then unitedly entreated his blessing; and solemnly giving it, the holy man continued his way, lifting up his heart in gratitude to God, who brought him in safety to the end of his journey.

Dyspepsia Among Farmers.

FARMERS, cultivators of the soil, look out, be careful of your diet, what you eat, how you eat, *when* you eat. Be temperate in all things, else look out for breakers. A Western paper says:

It is a notorious fact that indigestion prevails more extensively among the farming population of the West than among any other class. Why is this? They certainly take any reasonable amount of exercise, and that too in the open air, and in the broad sunlight. Their houses are well ventilated, and by their insulated situation free from the many unhealthy influences of a pent-up city.

We think if our farmers will pause for a moment and look this matter gravely in the face, they will discern the cause of the prevalence of this mother of most maladies, among them to be:

1. The constant use of salt meat, particularly salt pork. It is well known that this abominable swine's flesh, fried in its own filthy grease, constitutes the "staff of life" in nearly every farmhouse in the Mississippi valley. Hog and hominy are household gods, and according to the Hoosier's creed, indispensable to man's existence.

2. The use of coffee. The faithful western housewife serves it up "strong and good," morning, noon, and night. Reader, just think of it, the vilest of flesh washed into the stomach three times a day by a decoction of narcotic poison.

3. Rapid eating. We should remember that swallowing one's food is not the first process necessary to healthy digestion. If we had gizzards we might then swallow our food whole as ducks do, but instead of gizzards, we have teeth, (some of us,) and are commanded to use them in grinding food for the stomach, but if we compel the stomach to do both its own work and that of the teeth, it will soon give signs of debility and disease in the shape of acidity, headaches, sense of weight over the whole man, irritable temper, despondency, etc.

Our farmers seldom spend more than ten or fifteen minutes at a meal, and then go immediately to the field and engage in the most laborious work. At least one hour should be spent after each meal in repose of both body and mind. This will allow the stomach to collect to itself, so to speak, a due quantity of blood, out of which to elaborate the gastric juice. Violent exercise calls the blood to other parts of the body, and thus robs the stomach.

These gentle hints are applicable, not only to farmers but to every-day life all around us. Better all of us, given to appetite, take Solomon's advice, "put a knife to our throats." "Be not among wine-bibbers; among riotous eaters of flesh."—*Home Thrusts*.

Shrewd Retorts.

A PREACHER of the gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything." "O yes," replied the skeptic, "I do believe many things." Will you, then," said the preacher, "be so good as to tell us what you believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod where there was no body living." "Never mind what you *don't* believe," said the preacher, "no doubt there is much of that; but tell us what you *do* believe." The skeptic rallied and said, "Well, I will tell you, I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you *don't* believe, but what you *do* believe. Tell us what you *do* believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all *disbelief*. It commences all the time with "*I don't believe*."

A Romanist once said to a Christian, "You Protestants could not prove your Bible, if it were not for the Holy Catholic Church, and her great men." "True," said the Christian, "for the Bible predicted that there would be just such an apostate church and

priesthood, and here you are, just as the Bible said."

After hearing a discourse, in which much was said by the preacher about God, a skeptic said to him, "What is this God about whom you have been saying so much?" The preacher replied, "God is a Spirit." The skeptic fiercely followed up, "What is a spirit?" The preacher quickly turned on him, and inquired, "What is a cornstalk?" "Why—why—why it is a cornstalk." "Yes, sir," replied the preacher "a spirit is a spirit, and if you can not tell what a cornstalk is, which you have seen thousands of times, and know has an existence, why do you ask me to tell you what the Infinite Spirit is, or doubt his existence?"

A skeptic once said to a preacher, "If the human body, after death, decomposes and returns to its original elements, how is it raised from the dead and identified?" The preacher replied, "And if the child seven years old has not one particle of the matter in it that was in it when it was born, and if there is not one particle of the matter in it when it is fourteen years old that was in it when it was seven, and if all the old matter is superseded by new once every seven years till the person is seventy years old, or if all the old matter has been superseded by new matter ten times, as scientific men maintain, and the identity is not lost, why may not the person go through one more change, in death and the resurrection, and not lose his identity, and why may not this last change take place, as it will require no more power or wisdom to accomplish it, than any of the former changes?"

Principles of Hygienic Medication.

ALL healing power is inherent in the living system. There is no curative "virtue" in medicines, nor in anything outside the vital organism.

Nature has not provided remedies for diseases.

There is no "law of cure" in the universe; and the only condition of cure is, obedience to physiological law.

Remedial agents do not act on the living system, as taught in medical books and schools, but are *acted on* by the vital powers.

Disease is not, as is commonly supposed, an enemy at war with the vital powers, but a remedial effort—a process of purification and reparation. It is not a *thing* to be destroyed, subdued, or suppressed, but an *action* to be *regulated* and *directed*.

Truly remedial agents are materials and influences which have *normal* relations to the vital organs, and not drugs, or poisons, whose relations are *abnormal* and *anti-vital*.

Nature's *materia medica* consists of *Air, Light, Temperature, Electricity, Magnetism, Exercise, Rest, Food, Drink, Bathing, Sleep, Clothing, Passional Influences, and Mechanical or Surgical Appliances*.

The True Healing Art consists in supplying the living system with whatever of the above it can *use* under the circumstances, and not in the administration of poisons which it must *resist* and *expel*.

Drug remedies are themselves *causes* of disease. If they cure one disease, it is only by producing a drug disease. Every dose diminishes the vitality of the patient.

Drugopathy endeavors to restore health by administering the poisons which produce disease.

Hygeio-Therapy (erroneously called "Hydrotherapy," or "Water-Cure"), on the contrary, restores the sick to health by the means which preserve health in well persons.

Diseases are caused by obstructions, the obstructing materials being poisons or impurities of some kind.

The Hygienic system removes these obstructions, and leaves the body sound.

Drug medicines add to the causes of obstructions, and change acute into chronic diseases.

To attempt to cure diseases by adding to the causes of disease, is irrational and absurd.

Hygienic medication (*Hygeio-Therapy*) is not a one-ideaism which professes to cure all diseases with "water alone." Nor is it a "Cold Water-Cure," as is erroneously believed by many. It adopts all the remedial appliances in existence, with the single exception of *poisons*.—*Dr. Trall*.

On Shouting.

SHOUT! Let them shout if they feel like it—live like it. There is no harm in shouting, when it comes from a full, overflowing heart, of faith, love and good works. Shouting is scriptural, a Bible doctrine. It was customary for good men, holy men, to shout in olden time. God commanded it. See Num. xxiii, 21; Josh. vi, 5; 2 Chron. xiii, 15. In the time of Ezra, "when the people sang together, by course, praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever. . . . And the people shouted with a great shout when they praised the Lord."—Ezra iii, 11. David was accustomed to shout—shout aloud. "Shout unto God with the voice of triumph." "Cry out, and shout, thou inhabitant of Zion, let them shout from the tops of the mountains." David brought up the Ark of God with shoutings of holy joy. "Shout, O Israel, be glad with all thy heart." "Shout, O daughter of Jerusalem; behold thy king cometh unto thee." We could fill a volume of quotations, proving conclusively that shouting is no new thing, and that it is well pleasing in the sight of Heaven. It does one's soul good to see a holy man, so full of love that he can't keep it in, it's thrilling, soul-kindling! Let it out, throw it out, shout it out, from pole to pole. Let the heavenly arches ring hal-lujahs to God in the highest, else the very stones cry out. Some fastidious, pharisaical minds oppose shouting; go so far as to repudiate it entirely—manifest great hostility. Not long since, one church split all to pieces on this ground. One man felt like shouting, and would shout. Another man, starched up, said, "No, no; this shouting in God's house, is out of the question, out of time and out of date; out of fashion. Shouting might be endured once, but the times have altered. Society is more polished—shouting now will never do; it's impolite to shout." Thus a root of bitterness sprang up on the question of shouting, by which many were defiled.

To be sure, for a man to shout, groan, respond, or say *Amen*, hypocritically or insincerely, meanwhile leading a crooked life, walking disorderly, proudly, selfishly—making a "god of his belly," living in lust, is awful! grating like the crackling of thorns under the pot! But a good, hearty response, or shout of praise to God, from a holy, sanctified soul, walking in all the commandments of God blameless—what harm in it? What reasonable objection can there be? We like it, God likes it, commands it. "Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye upright in heart." Psa. xxxii, 11.—D. F. NEWTON, in *Earnest Christian*.

Solemnity in Preaching.

THE importance of our matter condemns coldness and sleepy dullness. Our spirit should be awakened, that we may be fit to awaken others. If our words be not sharp and piercing, they will hardly be felt by strong hearts. To speak lightly and coldly about heavenly things, is as bad as to say nothing of them. All our work must be managed reverently, as becomes them that believe in the presence of God; not treating holy things as common. The more God appears in our duties, the more authority will they have with men. Reverence is that affection of the soul which proceeds from deep apprehension of God, and denotes that the mind is much conversant with him. To manifest irreverence about the things of God, is so far to manifest hypocrisy, and that the heart agrees not with the tongue. I know not how it is with other persons, but the most reverent preacher, who speaks as if he saw the face of God, does more to affect my heart, though with common words, than an irreverent man, with the most accurate preparations, though he bawl it out with ever so much seeming correctness. If reverence be not equal to fervency, it has but little effect. Of all preaching in the world I hate that which tends to make the hearers laugh, or to affect their minds with such levity as stage-plays do, instead of the name of God. We should suppose, when we draw near him in holy things, that we saw the throne of God, and the millions of glorious angels attending him that we may be awed with his majesty, lest we profane his service and take his name in vain.—*Baxter*.

My Beloved is Mine.

"My beloved is mine, and I am his: he feedeth among the lilies. Until the day break, and the shadows flee away, turn my Beloved, and be thou like a roe or a young hart upon the mountains of Bether." Song ii, 16, 17.

Oh, how delightful 'tis to know
That Israel's God is truly mine;
From whom eternal riches flow
In boundless plenitude divine!

Thou art my own Beloved now,
The bond is made forever sure;
Thy blood hath sealed that solemn vow
Through endless ages to endure!

From this sublimest union springs
Eternal fruits of grace below:
Man now his grateful homage brings,
While love abounds and graces grow!

In these my Loved One takes delight,
Such fragrance from these lilies rise;
Souls cleansed from sin, made pure and white,
Are precious in my Saviour's eyes!

"I am thy God," his language is,
"Thy Husband, Saviour, and thy Friend;"
And I rejoice since "I am his,"
And know his love shall never end!

Until that glorious day appear,
When shadows all shall flee away;
Oh may I feel my Saviour near,
To keep me in "the narrow way!"

And O Beloved, haste the time,
When day shall break, and darkness flee;
When in thy kingdom thou shalt reign,
And I thee face to face shall see!

"How long, how long," thy martyrs cry,
Until the avenging sword descend;
We, too, upon thy Truth rely,
And pray and calmly wait the end!

Watchfulness.

"THERE is scarcely any duty more frequently or more urgently enjoined upon Christians than holy vigilance. How impressively did our Saviour enjoin this upon his disciples. What soldier who is in an enemy's country, where every tree, every hedge, every wall may conceal a foe who is at this moment taking aim, and about to send the fatal bullet to his heart, would not keep constant watch on every object? In one hour we may be brought into a trial of our faith and steadfastness, which may seem to imperil our whole salvation. An unwatchful security may be our ruin.

"This was the cause of all the scandals we read of in Scripture. Eve was unwatchful when she listened to the tempter's wiles; and Adam when he hearkened to the persuasions of his wife, and lost Paradise for themselves and their posterity. Noah was unwatchful when he drank the fruit of the vine and became intoxicated. David was unwatchful when he was walking on the housetop, saw Bathsheba, and fell into the crimes of adultery and murder. Peter was unwatchful when he denied his Master with oaths and curses. Yes, the failings of God's people in every age since, are to be traced to the same negligence. Satan knows when we are off our watch-tower or asleep upon it, and takes instant advantage of our want of vigilance."—*Am. Mes.*

"Though He Slay Me, Yet Will I Trust in Him."

THESE were not stereotyped words which fell from thoughtless lips; but they came from the heart of one who had been severely chastened by the hand of the Lord, "who doth not willingly afflict or grieve the children of men." Death had again and again entered his home, clothed in its most terrible forms; and afflictions, compared with which death seemed a message of mercy, had fallen to his lot. Repeatedly had he been almost crushed beneath the weight of his trials; but in the darkness, however, his faith had gained the victory, and he could say triumphantly, "Though he slay me yet will I trust in him."

How many of us can adopt his language? Are we not prone to complain of our condition, even when called upon to endure the comparatively trifling cares of every-day life? Do we not murmur against God

every hour, and continually charge him with injustice? While enjoying prosperity, we persuade ourselves but too easily that we possess true and living faith in God; but when he sends trials upon us, when those dear to us are called hence, and we see the instability of earthly things, our cry is oftener, "Oh that I knew where I might find him!" than "Yet will I trust in him."

Oh! do not let us be satisfied with our cold, weak, half-hearted faith; but let us, by earnest pleading at the throne of grace, through strength given us by the Lord Jesus Christ, gain the victory over unbelief, and so confide in our heavenly Father, that, whatever may befall, we may acknowledge his goodness, and accept seeming evil, as well as known good, from his loving hand with thankful hearts.

Conversions.

THE new convert should not expect "his experience" as it is called, will be like that of everybody else. No two faces are alike in any audience; no two trees are alike in the woods; no two blades of grass in the field. So no two human minds are so constituted as to be affected in the same way by the same truths. It matters not if you cannot tell just when you became a Christian. I do not suppose one Christian in twenty could do it. If we sow a handful of wheat in our garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated; but when we see the waving grain in the autumn, we know it did germinate, and that is all we care for.

The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is a sort of mountain-path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is therefore shorter than to the peasant who lives in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect, come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment; but a saint is not made in an hour. Character—Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree; and, like a tree, it requires patient care and unwearied cultivation.—*Monthly Religious Magazine*.

Moral Friction.

THE laws of moral friction are very similar to those of mechanical friction. Bodies that press heavily against the surface of other objects are necessarily retarded in their progress. It is on the same principle that many Christians move so heavily and sluggishly on the heavenly journey. They are so loaded down with worldly love and selfish care that great moral friction is produced, which frequently results in the racking and disjuncting of their profession. It is not our being within or upon the world, that produces this friction, but it is the world's being within or upon us. Philosophers tell us that it is not the greater extent of surface brought into contact that produces the greater friction, but the additional weight and pressure brought to bear upon a given surface. Even so may a Christian be brought into contact with worldly care on every side, and yet move smoothly and rapidly on the divine pathway. We may eat with publicans and sinners without acting as publicans and sinners. We may have to do with the world without being corrupted with the world. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

SCOFFING.—To a young infidel who scoffed at Christianity on account of the misconduct of some professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then you admit Christianity is a holy religion, by expecting its professors to be holy; and thus by your scoffing you pay it the highest compliment in your power!"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 12, 1865.

URIAH SMITH, EDITOR.

Notes by the Way. No. 5.

WHEN our last Notes were written from West Wilton, N. H., dated Oct. 22d, 1865, we designed in about two weeks, or at most three, to bring our vacation to a close, and return direct to the Office; but circumstances conspired both to interrupt our reports, and prolong our period of absence. Soon after the above date we received an urgent invitation from Bro. Andrews to attend the discussion of the Sabbath question between Bro. Cornell and T. M. Preble, to commence in Portland, Me., Monday evening, Nov. 6. We felt a deep interest in this discussion, not only on account of the truth involved in the question, but in consideration of the disputants to be engaged, and the circumstances that had given rise to this investigation. In view of these things, and with a desire to make the acquaintance of some whom we might otherwise never have the privilege of seeing, and actuated somewhat, we confess, by a motive once falsely attributed to David, namely, that we "might see the battle," we decided to accept the invitation and be present.

The discussion continued through its appointed eight sessions. It was a season of great interest, closed well, and can but result in good. We took quite full notes of the arguments presented, and shall write them out for the Review as soon as practicable. To the charge made by Eld. P. in the discussion, that we had been brought on from Battle Creek for the purpose of reporting our side of the question, with sundry implied insinuations that said report might not be the fairest thing in the world, a word might as well be said here, perhaps, as anywhere. A fact or two will be sufficient to set this matter right: 1. When we left Battle Creek, with a programme all arranged for a visit to our friends in New Hampshire, the time of the discussion had not been decided upon, and we did not know that it was to take place this year. 2. It was not till we had nearly finished our contemplated stay at Dansville, N. Y., that the appointment appeared in the Review, which was our first intimation of the time. 3. We had no intention of being present at the discussion, till we had reached West Wilton, N. H., and received the letter containing the invitation above referred to.

This was our first visit to the State of Maine. We found Portland, called from its profusely shaded avenues, the "Forest City," a far more beautiful place than we had anticipated. Its pleasant streets and stately edifices, as works of human art and taste, are pleasing and impressive. But to us the most delightful feature of the place was the little company of commandment-keepers, who apart from the busy throngs engrossed in worldliness and pleasure, are reverencing the law of the great God, bearing the cross of their Saviour, and patiently looking and waiting for an inheritance incorruptible, undefiled, and that fadeth not away, even a city which hath foundations whose builder and maker is God. And as we saw those who were all engrossed in the world, revelling in their wealth, and whose every movement seemed to show that they shared the same feelings which dwelt in Nebuchadnezzar's breast, as in looking over his palaces, he exclaimed in the pride of his heart, "Is not this great Babylon, which I have builded?" we could but think of the time soon to come, when it will be said to them, "Son, remember that thou in thy lifetime receivedst thy good things, but now thou art tormented;" while the humble servants of God, upon whom they now perhaps look as Dives did upon Lazarus, will be "comforted." Yes, the time of the saints' inheritance, comfort, consolation, blessing and long life, is at hand. The time of the minority of these heirs of the kingdom of Heaven draws to a close; and though they now "differ nothing from a servant," the full blessings of their glorious title will soon be seen. We were here happy to meet Bro. Howard, Hanscom, Goodrich and Prescott, who have recently embraced the Sabbath under the third

angel's message, together with others who have long been friends of the present truth in Maine. Sabbath, Nov., 11, and Sunday forenoon following, three discourses were given by Bro. Andrews in the S. D. Advent hall, on the thrilling themes connected with the truth of these last days, particularly the third message and the position of those Adventists who profess to believe that the Lord is at hand, and yet have no room for this message which is the last warning to precede that great event. He also spoke on the development and work of the two-horned beast, and the cotemporary sanctuary work in Heaven, and how they who adopt the traditions of men in place of the commandments of God, are hewing out for themselves cisterns which can hold no water, and walking in the light of sparks of their own kindling. Sunday afternoon, Bro. Cornell spoke on the great truth that is to sanctify and prepare a people for the coming of the Lord, especially the prophetic command to bind up the testimony and seal the law among the disciples, and the effect that will be produced by this, as brought to view in Rev. xii, 17. Sunday evening Bro. Howard spoke on the subject of the atonement, presenting it in a manner, and with some new ideas, which give to that great subject, in its important bearings upon the law of God, and the work of the sanctuary in Heaven, a fresh and increased interest.

Monday, the 13th, we had the pleasure of visiting the residence of Bro. Howland, in Topsham, Me., which has so long been a strong hold of the present truth, that it has been appropriately christened "Fort Howland." A short stay with the "veterans" who hold possession there, was to us a season of good cheer. Returning to Portland the 14th, for the purpose of starting for New Hampshire again on the morning of the 15th, we learned that Bro. Parker had just fallen in death under the power of diphtheria, with which he was attacked a few days before. The friends being disappointed in not obtaining the services of Bro. Prescott, we tarried by request another day to attend the funeral, on which occasion we endeavored to set forth briefly the value of our hope in Christ, without which we are of all men most miserable, but with which, whether in health or sickness, life or death, the present or the future, time or eternity, we are of all men most happy.

Sabbath the 18th, met again at West Wilton, N. H., with the few Sabbath-keepers in that section. We were happy to greet at this meeting, friends from Worcester and Lancaster, Mass., besides a full representation from Bennington, Greenfield, Peterborough, Temple, New Ipswich, and Mason, N. H. Some of the neighbors manifesting a desire to attend the meeting, it was held Sabbath forenoon and afternoon at the school-house in the village. An explanation of the mistake of 1844, connecting our present work with the great Advent movement of the past, and the impressive signs of the present time, were the subjects especially before the meeting. At the same place, Friday evening, Nov. 24, we spoke by request on the subject of the state of man in death, and the destiny of the wicked. The house was well filled with the people of the place who listened with close and courteous attention. We presented as many of the more important points of both branches of the subject as we were able in the space of two hours, and urged the congregation to make up the deficiency by a perusal of our publications. We are not engaged in a work that we wish to have done in a corner, and we hold no views for which we do not court the most searching investigation. We find with some a strong prejudice existing against the views we entertain upon this subject. This, of course, is not to be wondered at, in a place where the popular view has from the very beginning held undisputed sway. But we want our friends to awake to the fact that the time has come when those things which profess to be Bible subjects, must stand upon Bible proof. A doctrine will not now be received as true, simply because it has been of long standing in the church.

Our view is charged with being a modern doctrine. So far from this, it is the very first penalty ever announced against man. And the popular view originated not far from the same time. Both doctrines are of very early date, yet ours has the priority. The or-

igin of both is given in Gen. ii and iii. In the one it is said by God to Adam, in the case of disobedience, "Thou shalt surely die." That is the view we advocate. In the other it was announced by a certain character to the same Adam, in reference to the same disobedience, "Thou shalt not surely die." This was the commencement of the popular view, and the first and only announcement of the unconditional immortality of man in all the Bible.

But no conversions, it is said, will follow our doctrine. This assertion is sufficiently refuted by the fact that wherever this has been preached in connection with other truths upon which special light has come forth in these last days, conversions have followed; and it has been demonstrated that there is a potency in these views to move sinners and vindicate the Bible, possessed by no other preaching. But what are the conversions which the doctrine of the immortality of the soul, with its consequent eternal misery, is making? It has already made converts to Spiritualism outnumbering any single evangelical denomination in the land; and it is daily making scores and hundreds of converts to that unhallowed delusion, to infidelity, and to every form of skepticism. More souls are to-day stumbling to ruin, over that one doctrine, five to one, than are brought to embrace the Saviour by all the combined agencies of the gospel in the land. Surely these things demand that we look well to the foundation upon which it rests.

Monday, Nov., 27, turned our course westward. Reached Kensington, Ct., the same evening, and enjoyed a pleasant visit of three days with Bro. S. T. Belden and family. Bro. B. took us to Middletown, where we had the opportunity of seeing the office from which the first periodical of S. D. Adventists was issued, which was to us an object of much interest. Reached Rochester, N. Y., Dec. 1, and spent the Sabbath with the friends there. Started for Battle Creek, Dec. 4, where we arrived on the morning of the 5th, thankful for the period of rest and relaxation we had enjoyed, and for the protection of a kind Providence which had now brought us back in safety to home and friends. Found our family well, and the brethren in the Office, laboring zealously on in the good cause. We return refreshed in body and mind, to engage with new vigor in a work which we love, and in which our whole interest is centered. We are resuming as fast as possible the currents of thought and business which fall to our department, where we left them twelve weeks since—and our "Notes by the Way" are indefinitely suspended. U. S.

Battle Creek, Mich., Dec. 7, 1865.

Who Laid the Track?

BELIEVERS in the mortality of man charge modern orthodoxy with having fully prepared the track for the car of Spiritualism to run upon. This charge always grates harshly on orthodox ears, nevertheless the imputation is a most just one. And however much a popular church may disavow any such intentions, it is continually placing itself in the ridiculous attitude of denouncing Spiritualism with one breath, and in the next of furnishing the only argument essential to its existence. Modern Spiritualism is the legitimate result of that gigantic fable, the immortality of the soul and consciousness in death; and were it not for this huge error, Spiritualism, that vile counterpart of Satan, could not live one hour. Thus, in a word, as the immortality of the soul is a patent doctrine with the various popular sects, these same religious bodies are responsible for all the hurtful consequences which result from teaching that doctrine.

I have in my possession a book entitled, "Man all Immortal," written by the Rev. D. W. Clark, formerly editor of the Ladies' Repository, which sustains the above position in language as plain as can be uttered. On page 206, while speaking on the head of "Intercourse between the Dead and the Living," Mr. Clark addresses his readers as follows:

"Among those myriads of angelic messengers, is it not possible that there should sometimes be found one who was once an inhabitant of earth? Is it not possible that our DEPARTED KINDRED—our parents, our com-

panions, our dear children that have passed from us in the bloom of life, a loved brother or sister—MAY RE-VISIT EARTH, and come to minister to us in that which is holy and good—to breathe around us influences that will draw us heavenward? If it be possible to revisit earth, this, no doubt, is the glorious mission on which they would desire to come.”

This paragraph as confirmatory of what we have just said speaks for itself, but on the next page this popular essayist again adds:

“Dr. Adam Clarke expresses it as his opinion that spirits from the invisible world, including also *human spirits which have gone there*, may have intercourse with this world, and even become visible to mortals. They are not brought back into mortal life, but only brought within the sphere of visibility. All along the Bible the thing, at least by implication, is again and again recognized. As when Peter, miraculously delivered from prison, appeared at the gate, the frightened disciples exclaimed, ‘It is his angel!’ or when the Saviour appeared walking upon the water, ‘they supposed it had been a spirit.’”

Surely we need not query whether this expounder of Methodism has prepared the way for Spiritualism, and even taught it. But on page 211, while describing the death scene of a little child, Mr. Clark again encourages this idea of spirit communication, and inquires:

“And what is there inconsistent in all this? Among the ‘ministering spirits,’ who would be more ready to run to our relief, to hover around our dying bed, and to welcome our disenthralled spirit, than the dear friends and kindred of earth, who have gone before us to God? Who would be more likely than the mother who watched over us, the sister of our love, or the prattling child that passed from our sight, to come down to greet us at the swelling of Jordan, and welcome us to the partnership of their joy?”

So teaches Modern Spiritualism. *This is just their claim.* What harm, say its zealous votaries, when they would urge their detestable philosophy upon us, what harm is there in having our dear departed friends return to us in the spirit-form and sympathize with us in our toils, and impress us for good? and what is there unpleasant about this? Ah, the thing at first does indeed look beautiful, and like all the great Deceiver’s illusions it is nicely prepared, and looks so innocent and good, but at last, as the wise man says, “it biteth like a serpent, and stingeth like an adder.” It looks guiltless, yea, useful at the outset, but it ends with consequences most disastrous.

But who is responsible for this new spiritual science which is sweeping the earth like a prairie fire, and now numbers its converts by the million? Verily the orthodox churches. How could modern necromancers conjure up the dead, and rap, and tip, and write, were it not for the church-taught doctrine that man is conscious in death? Again we inquire, Who laid the track? and reply those who believe and teach the doctrine of the natural immortality of the soul.

G. W. A.

Record of Crime and Disaster.

THE *N. Y. Tribune* of Nov. 4, has some remarkable statistics of recent crimes; those perpetrated within the last six months; accompanied with remarks which if they had emanated from some Advent believer might be viewed as colored too highly, at least by those who look with a prejudiced eye and mind upon Adventism.

But no one will attribute Advent doctrines to Mr. Greeley at present, but we may view his remarks as coming from a man of the world, whose aim, and motive, and standard, are all higher than the average of political writers; his paper, though sustained by more than one writer, is all of it of his spirit; and he may be considered responsible for, if not the sole author of all leading articles published in the *Tribune*.

This record is too lengthy for publication in the Review, and a condensation of what is contained in said article is all we shall attempt; using quotation marks when his language is copied verbatim.

“Regular murders have almost found oblivion in railway disasters. But every chord of human life

seems to have been stricken; and we have heard of a host of nondescript assaults upon the house of life, besides homicide, marriage, parricide and matricide, sororicide, infanticide, familicide, patricide, attempted (here a word is coined for the occasion) viaticide, or murder of the traveler, as in steamboat or railroad accident or disaster.”

Monstrous, and frightful crimes: of these, Europe furnishes the most unaccountable varieties. A Swedish priest poisons a dozen of his parishioners with the Sacrament, out of pity for their sufferings. A Dr. Pritchard, eminent as a medical writer, murders his wife by degrees with slow poisons. A “Mrs. Winsor kept a hospital for infanticide;” another “murdered the children of his mistress, for fear they would starve, omitting to kill himself.”

In this country, house-burning by a girl of fourteen; highway robbery by a boy of eleven years; the publication of obscene books &c.; the defacing and misfeaturing of natural scenery; perjury by men in high stations.

The assassination of President Lincoln seems to have opened a new era in crime, more atrocious than before: From April to Oct. 10, there were recorded 95 murders beside 12 homicides, 6 assassinations, 25 murderous attempts, 9 wife murders and 7 attempted ditto, 4 fratricides, 2 parricides and martricides, 2 double murders, 2 quadruple murders, 8 infant murders, 23 suicides and 8 instances of familicide.

Of railroad massacre, from May 15 to Sept. 15, there were 24 collisions, 9 explosions, 6 from bad bridges &c., 22 from rotten ties, broken rails &c., 12 “precipitations, and, during the year, about 100 accidents on railroads, with \$30,000,000 loss of property; in all 600 persons injured, and 300 killed.

Of disasters upon the water, there were 63; including burnings, explosions, collisions, sinkings, and wrecks; besides 8 additional disasters in October. Many of these were particularly frightful as to damage and loss.

With the explosion of the Sultana were lost 1200, in the burning of the ship Nelson 400, with the Brother Jonathan 250, in the collision of the steamers Pe-wabic and Meteor 100. At sea of human lives lost about 3000.

The *Tribune* foots up the damage to property by public disasters, placing it at about \$80,000,000, and robberies at about \$20,000,000 more; closing by the following remarks:

“Such statistics are painful, but are not without a certain high usefulness. . . . Society should understand its pulse, commerce should feel its pocket, and the world should know what proportion crime and disaster bear to the economy of the world.”

J. O.

Report from Bro. Van Horn.

I RETURNED home from our field of tent labor, Oct. 26, and after a stay of only twelve days, during which time I preached four times to the church in Battle Creek, I started to fill my appointment at Tompkins. Sabbath, Nov. 11, I met with the church in this place and enjoyed much freedom in giving a discourse on the Unity, Purity, and Hope of the Christian Church. In the afternoon we had a good social meeting at the house of Bro. Weed. The brethren and sisters, though living much scattered, seem to be awake to their duty. Stirring testimonies were borne in favor of the truth. The blessing of Heaven rested down upon us as we were assembled, after our social meeting, to commemorate the sufferings and death of our Lord.

On first-day, after a discourse on the subject of Baptism, we went about three miles to the water, where Bro. and sister True, who have lately commenced to keep all of the commandments of God, followed their Lord in the solemn rite of baptism. This place is sacred in my memory, being the place where I was baptized by our dear Bro. Bates, a little more than six years ago.

During my stay in this place, I gave five discourses and had one social meeting. The blessing of God was with us during the whole time, and the brethren were all cheered and strengthened to go on in their journey to the kingdom.

Tuesday and Wednesday evenings, Nov. 14, 15, I spoke to many of my old friends and associates in my father’s neighborhood. Some of these friends are becoming quite favorable to the truth. Thursday, I started for North Leslie where I spoke in the evening with much freedom on the Sabbath in the New Testament. There are a few here that believe the truth but lack courage to make a start.

Sabbath, Nov. 18, was spent very pleasantly with the church at Bunkerhill. I found the brethren and sisters firm in the truth. They are growing in numbers and in the Christian graces. May the Lord continue to bless them, and may they all remain united in his service. Sunday morning Bro. Hodges took his team and carried me to the north part of the town of Delhi, where I preached the funeral sermon of sister Lamoreaux, who had been buried in that place two weeks previous.

Monday I returned to my father’s and rested two days. Thursday I made preparations to go in the stage to Charlotte, but when it came along it was so heavily loaded that the driver would not take me on. There was no other way left me but to go on foot. Having a heavy sachel to carry, I slung it on my back and walked that afternoon, twelve miles to friend Wolcott’s, near Onondaga, where I stayed over night. In the morning he took his team and carried me four miles on my way, then I walked eleven miles further to Bro. Hill’s. Here I rested four hours, then went with him four miles and spoke to quite a large congregation in the evening, on the Signs of the Times.

On the Sabbath we enjoyed a measure of the Spirit of God in our meetings, and when we met in social worship, judging by the testimonies given, the brethren and sisters seemed to take courage, and manifested a decided interest for the truth. Our meetings on Sunday were well attended, and we enjoyed much freedom in dealing out to them the word of truth. There are some in this church that have been in deep trial, but we hope they will come out free in the Lord and stand among the remnant at the last day.

Monday evening, Nov. 27, I spoke in the school-house, in the neighborhood where Bro. David Lamson lives. A good interest was manifested to hear the truth. The next morning I intended to return to Battle Creek, but, receiving news of the death of sister Anna M. Clark, and a request to attend the funeral services, I remained, and on Wednesday I preached her funeral discourse to an attentive congregation.

During this tour, I have enjoyed freedom in preaching the word, and find the brethren and sisters generally alive to the cause of present truth.

May they all prove faithful.

I. D. VAN HORN.

Battle Creek, Mich.

Report from Bro. Whitney.

BRO. WHITE: After so many urgent requests for reports, and the assurance that a just report is no evidence of egotism, I conclude to confess my delinquency in this direction, and to give evidence of reform by my works.

From the Conference I went to Brookfield to fill my appointment there Oct. 21 and 22. Found rest both to body and mind in Bro. Ira Abbey’s pilgrim’s home, and enjoyed sweet seasons with many of the dear saints. I remained there two weeks; and although some things were not as we might desire, yet the Lord gave freedom in presenting the strait testimony, which was gratefully received; and at our last season of social worship we were especially comforted and encouraged by the heartfelt acknowledgments and testimonies that were given.

We had a pleasant interview with the brethren in Winfield belonging to this church, on our way to Middle Grove, Saratoga Co., where my appointment was for Nov. 4 and 5. Spent two Sabbaths here also. This church is still laboring under discouragements, arising partly from the influence of wrongs in the past; but freedom was given in presenting truth, and as we parted with them, the warm hand and tearful eye told that the Spirit of the Lord was at work upon some of their hearts. Spoke twice in the Baptist meeting-house to attentive congregations.

Nov. 18 and 19 attended the Quarterly Meeting at Perry's Mills, Clinton Co. The meeting was rather small on account of bad weather and roads; but a good interest was manifested in the word spoken, especially at the school-house on first-day.

The Quarterly Meeting at this place, Nov. 25 and 26, was interesting and profitable. A goodly number came from Norfolk and one from Malone, Franklin Co., notwithstanding the bad roads. Bro. and sister Taylor were with us and spoke words of comfort and instruction.

The cause of truth is onward, and may the Lord help us all to keep pace with it.

S. B. WHITNEY.

Grass River, St. Law. Co., N. Y., Nov. 29, 1865.

Who Shall be Able to Stand.

WHEN I cast my thoughts about me, it makes me sick at heart to see the fearful inroads Satan is making upon the human race. And, oh sad truth! he is weaving his net so thick and so fast, thread by thread, that it soon will be impossible to break away. O my soul, shall I be able to withstand all his snares, and stand with the redeemed at last? Shall I be able to overcome when wave after wave of trouble sweeps over me; threatening to engulf me at every returning surge? Or when storm after storm looms up darkly before me, shall I then have strength given me to bear me up? Or shall I be borne down, on and on, with the relentless tide, till certain destruction is my doom? Oh for sustaining grace for such an hour, that I may bear with patience the trials of life.

There are times when I think I am strong, and can bear much, when in reality I am weakest. It is thus when the affairs of life glide smoothly along, and all seems fair and promising; but alas! in how short a time may every hope be crushed! The hand of the fell Destroyer is felt in our midst, cutting asunder the ties of nature. Or the withering influence of false-hearted friends may crush our once hopeful hearts. Then is when I feel my weakness—my dependence upon a just God. Then, too, when I go to Him, do I feel that in Him is my strength. Then is when I am strong.

Thank God, there is a time coming, and not far distant either, when we shall be freed from these troubles, if faithful to him who died for us. Yes, where no such thing as sin or sorrow will be known. I want to be an overcomer, and to stand when he appeareth.

Dear reader, let us ask ourselves the solemn question, Am I ready to stand before the awful Judge? Oh, may we search our hearts, and our motives, trying with all our powers to be what God would that we should be. For we know that this world is full of care and toil, and that all earthly bliss is transient.

"Then let the hope of joys to come
Dispel our cares, and chase our fears:
If God be ours, we're traveling home,
Though passing through a vale of tears."

R. F. PHIPPENY.

Ithaca, Mich.

The Closing Hours of Time.

ARE we really in the winding up of our world's history? If so, what a solemn thought. All to be over soon! Our work all to be closed up! A day of settlement to dawn! Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness or unfaithfulness, will then re-appear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still." Are we indeed nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck

men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts, and earnest minds.—*Voice of the West.*

Crowned With Thorns.

Go ye, in this last noble work,
Though you win scorn as flames draw air,
To every place where lions lurk
The warning message bravely bear.
Though tempted, tried, and torture-torn,
Our Saviour once was crowned with thorns.

Should we expect an easier road
While journeying in this vale of woe,
Than marked out by the Son of God
While on his mission here below?
Though he a mighty King was born,
His holy head was crowned with thorns.

They crowned with thorns that sacred brow,
A reed was put in his right hand,
And mockingly the knee they bow,
That cruel Roman soldier band.
For us his form was pierced and torn,
His holy brow was crowned with thorns.

But soon he'll come, a conquering King,
Then seated on the great white cloud,
Deliverance to his saints he'll bring,
And recompense oppressors proud;
A golden crown will then adorn
That sacred head once crowned with thorns.

J. A. GREGORY.

Durand, Wis.

A Lawyer on Preaching.

I HAVE been a listener to sermons for fifty years, and either I have changed or there has been a change for the worse in the delivery of the gospel message. There is less earnestness, less directness, less logical power, and less study than there was thirty years ago; and as a necessary consequence, the general style has become diffuse, if not superficial, and the result less efficient. If I am right in this, we have an important fact to be dealt with, and it ought to be removed, greatly modified, and that immediately.

What is the remedy? Let the ministers of the gospel review their past history, and return, as soon as it is possible, to the good old paths of their fathers, and preach the Bible in all its simplicity and grandeur.

No pulpit orator can hope to orator much into his audience unless he follows his text closely, and he must advance nothing that does not tend directly to illustrate his main proposition; and, when his argument is finished, he should not spend half an hour, more or less, in restating his propositions.

Many ministers deliver finely written, and even classical sermons, on very solemn subjects, but they are essays merely; and their effect is to lower the standard of Christian character and the dignity and glory of the ministry.

Sabbath-keeping.

THERE is danger of servility in keeping the Sabbath which is inconsistent with the "liberty wherewith Christ hath made us free." It is possible to make the day one of constraint and penance by dwelling too much on what we should not do, instead of attending to what we should do. Especially in the case of children can the day be spoiled as to its immediate influence, and shaded with unhappy memories for a lifetime, by dogging their steps from morn till bed-time with unceasing prohibitions.

The other extreme—that which is vastly in the ascendant, for it is the worldly way of Sabbath-keeping, is to abandon the mind to unrestrained worldliness of thought and conversation. This no Christian can approve, whatever may be his practice. But what shall be our guide to a true observance of that day? How shall we obey the command, particularly in private at our homes, to keep it holy? How avoid both a sanctimonious restraint and an unholy license? Not by trying to have a little of both, but by making it a sincere aim to make the most of the Sabbath as a religious

day. Let the question be, "How much can I do for a growth in grace?" not "How little will barely gain the acceptance of God?"

A great many of our difficulties in this and in other duties arise from keeping too near the boundary between right and wrong. We must ask, not what will pass as allowable, but what is clearly according to a high standard. We must ask not so often, "Is this wrong?" as "How can I do that which will most fulfill the design of the precious day?" This course will carry us clear of doubtful cases by our letting doubtful things alone, and taking those which are unmistakably good and suitable.

Instead of saying, "What's the harm in worldly conversation?" we shall feel that there is harm in every thing that lowers the sanctity and disturbs the religious usefulness of the Sabbath. Men may talk of making every day a Sabbath; but it means to have no Sabbath. Christian liberty in keeping the Sabbath is the same as in other duties, a rising above petty restraints, because one is so full of the proper Sabbath spirit, that its duties are done freely and joyfully. Christians need more of this kind of freedom,—such a devotion to high ends, that the minutiae of means are spontaneous; such an interest in the journey, and the home at the end of it, that particular steps are hardly thought of. Such a Christian can keep the Sabbath, and can train his children to keep it, not so much by drilling them in "Do this" and "Do that," as by leading them to feel that the Sabbath is "a delight, the holy of the Lord, honorable."

Violence of the Age.

FROM all parts of the country the papers are loaded down with reports of murders, highway robberies and garrottings. In many of our cities almost a panic prevails on the subject. What does it mean? Why such wide-spread violence? We answer, because the last days are here, concerning which the Spirit of God long ago instructed the apostles to write. What can be expected of the world when given up to the mediumship of invisible demons, to be influenced by those foul spirits which are beyond the jurisdiction of earthly tribunals? In proportion as spiritualism prevails and the influence of the Bible is discarded, these crimes will multiply. If things progress long as they are now going on, we shall soon know the meaning of our Lord's saying, "As it was in the days of Noah and Lot, so shall it be in the day when the Son of Man is revealed." Human life, in the esteem of the roughs of this age is no more than that of the brutes. "The earth was filled with violence," and thus it is now becoming.

A Strong-hold of Infidelity Undermined.

SKEPTICAL theorists, in their assaults upon the inspiration of the Bible, have boldly declared that its record of the creation could not be correct, drawing strong arguments from the dates of Egyptian chronology, deciphered from the ancient monuments of that land, which seemed to put back the time of creation far beyond that given by Moses. M. Mariette, a distinguished French explorer, who has been an advocate of the long chronology, has lately discovered a tablet in a disintombed temple at Memphis, on which is a long record of royal names, which places in direct succession the kings of what had been considered the 6th and the 10th dynasties, and of the 12th and 18th, omitting all the intermediate ones. He confesses that this record seems to prove that the intermediate ones must have been contemporaneous monarchs, or kings over other parts of Egypt, and that this deducts 1,536 years from the duration of the Egyptian kingdom.

Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many desirers of his consolation, but few of his tribulation. He findeth many companions of his table, but few of his abstinence. All desire to rejoice with him; few are willing to suffer any thing with or for him. Many follow Jesus into the breaking of bread, but few to the drinking of the cup of his passion. Many reverence his miracles; few follow the ignominy of his cross.

Republished by request.

The Law and the Gospel.

"It is granted that no one can be saved by the law while he obeys not the gospel. And it is equally impossible that any one should be saved by the gospel, while he obeys not the law; the law condemns those who disobey the gospel, and the gospel condemns those who obey not the law. They are in perfect harmony, they unite and center in the same object; the ten commandments contained in the law of Moses are incorporated into the very system of the gospel. A system excluding the ten commandments would be a mere shadow. It could not be called a gospel system. The word gospel signifies good news, but what good news would there be in a system which should exclude the ten commandments? The law will not kill a man in opposition to the gospel, neither will the gospel save in opposition to the law."—*S. Weston, A. M.*

"The Gates of Hell shall not Prevail Against the Church."

You cannot outflank Christianity by any movement, however alert and unsuspected. Its lines extend backward too far into the past, and they run out too wide into all the earth, even to the end of the world. The result of all investigation, all discoveries, all sciences, is to confirm the faith of men in the reality and accuracy of historic revelation. The Deism of the last century, frantic with passion, threw itself in one combined assault upon revealed Christianity; but like the waves dashing against the rocks, it was thrown back in harmless spray; and the Book of God abides firmer in the convictions of the world to-day than it did before it was assaulted and pelted by infidelity. Judaism blossoms into Christianity. Sinai points to Calvary. The law was given by Moses, but grace and truth came by Jesus Christ. At his feet we sit as disciples, reverently, gratefully, and truthfully. Whatever theme we select, it leads to the cross of the Son of God, which is the focus of all facts, the center of all history, the substance of all truth, the light and life of every man that cometh into the world.

RULES OF LIVING.—Hugh Peters, an English preacher of the seventeenth century, left as a legacy to his daughter, in the year 1660, some rules of living, of which other persons would reap the benefit if they would conform to his excellent standard: "Let thy thoughts be divine, awful, godly; thy talk little, honest, true; thy works profitable, holy, charitable; thy manners grave, courteous, cheerful; thy diet temperate, convenient, frugal; thy apparel sober, neat, comely; thy will confident, obedient, ready; thy sleep moderate, quiet, seasonable; thy prayers short, devout, often, fervent; thy recreation lawful, brief, seldom; thy memory, of death, punishment, glory.

Letters.

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

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

From Bro. Miller.

BRO. WHITE: I have for a long time wanted to write a few words to the brethren of good cheer from the few struggling ones here, but there has been so much to disturb our peace that I have deferred it from time to time. We have had our numbers somewhat reduced since I last wrote; some do not meet with us, and several have gone to other parts. The few who still cling together are striving in harmony and love to do the first works. Remembering from whence we have fallen, we are trying by repentance to be in a humble posture waiting our Lord's commands. We are not tired of the way, although we are troubled some by the enemy, who tries in many ways to trouble us, and to disgust those that are without, with the truth and with the people of God.

I feel that "a great door and effectual" is opened before us here, and though "there are many adversaries," yet still the truth has been laid before some whom it has aroused. I have been talking and reading to some who are patients in one of the hospitals

of the city. Much interest is manifested, and we have good liberty in presenting the present truth. And although some, puffed up with the wisdom of this world, have opposed, yet all has been overcome and silenced by the power of truth. I feel to trust in the Lord more and more. I see the good result of the restraining of the winds by the angels. While the strife was raging it was hard to get the men to listen to Bible truths, and did we succeed in gaining the attention of a few, the arrival of a daily paper was enough to draw them away immediately. Now all is interest and attention, undiverted and undivided. I feel that the great work is begun. I see the enemies and opposers moving toward a combined and last resistance to the truth; but praise the Lord, we are to look up and lift up the head for our redemption is near. It rejoices my heart that I know these things, and that others have honest hearts that will investigate. Pray for us here that we fail not.

Yours in love.

HENRY C. MILLER.

Chicago, Ill., Nov. 29, 1865.

From Sister Bean.

BRO. WHITE: I wish to say to the brethren and sisters, that I never saw and felt the necessity of our living for God, more than at the present time. We see the perils of the last days thickening around us, the enemy in pursuit, following hard after us, and watching for our halting. It is now time that we should be found standing on our guard and watching unto prayer. The day of the Lord hasteth greatly, and what manner of persons ought we to be in all holy conversation and godliness? We as a people may make our boast of having the truth, but I see and deeply feel that we have a great lesson to learn, and that is, to keep our hearts with all diligence. We may attend to all the outward forms of religion, and after all, if we neglect to watch unto prayer, all is lost. It seems like going the same road or round of duty over and over and not growing in grace as we should. I have felt sometimes of late that I could say,

"I long to see my Saviour
With shining ranks of angels come,
And execute his vengeance,
And take his ransomed people home."

Yours hoping to go through.

M. BEAN.

Barton Landing, Vt., Nov. 24, 1865.

From Bro. Stevenson.

BRO. WHITE: I would be happy to say to the readers of the Review, that I love the present truth. I also love to dwell upon the glorious teachings of "James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptation." Chap. 1, 2. How comforting those words are to the little few scattered abroad! I feel fully satisfied in my own mind that those words reach down to the present time; for we see a few here, and a few there, trying to live up to all the requirements of God. I feel to thank God for the evidence I have that we are his people, and to know that our lives are hid with Christ in God; and that when Christ, who is our life, shall appear, then shall we also appear with him in glory. How encouraging to the Christian heart! Let us come up to the standard of truth, taking a firm hold on all the promises of God, forgetting those things which are behind, and looking forward to the soon coming of our Lord to redeem his saints.

Yours in hope of eternal life.

E. G. STEVENSON.

Chicago, Ill., Nov. 20, 1865.

From Bro. Caviness.

BRO. WHITE: I feel desirous to speak a few words through the Review once more. I still love the truth, and I want to strive harder to live it out before this perverse generation, that I may not be a stumbling-block in the way of any. I feel that we are living in solemn and perilous times, when the enemy of souls is doing his last work of deception, knowing that his time is short. And how careful we should live if we escape the temptations of the evil one. I want to gird on the Christian's armor tighter, and fight manfully the battles of the Lord, that when our warfare is ended, and the last victory won, I may hear the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours, hoping to meet all the people of God on Mount Zion.

WM. CAVINESS, JR.

Richmond, Iowa.

From Bro. Cottrell.

ELDER JAMES WHITE—Dear Sir: I take this method of informing you, and the readers of the Review, that a friend of mine has favored me with some of your publications, and also the Review, which has served to call my mind to the investigation of the ancient Sabbath of the Lord; and as a result of the same, I have become fully satisfied that the law of God has not been

abolished. I therefore determine to teach it both by precept and example. There is one other family in this neighborhood that is well nigh convinced that the law of God stands good, Sabbath and all.

I have been endeavoring for the last five years or more to proclaim the advent of the Lord Jesus as being near at hand. My prayer is that the Lord may give me strength to stand firm, and not falter amid the great trials and persecutions that I now have to endure for the truth's sake, and wait patiently the coming of the Lord with the angelic throng. Then shall I, if faithful, together with all the redeemed, inherit the city of God.

Yours in hope of immortality.

WM. COTTRELL.

Bowersville, Green Co., Ohio.

From Bro. Haines.

BRO. WHITE: I feel thankful to God that he gave me a heart and mind to receive and obey the truths of the third angel's message. I am striving by faith on the Son of God, to live out the truth and do the will of God, looking for the Son of God from Heaven that I may have eternal life and share the glories of the heavenly kingdom at his appearing. The church here prize the weekly visits of the Review with its instructions and the encouraging testimonies of the brethren and sisters.

In hope of life only through Christ.

DANIEL D. HAINES.

Haverhill, Mass.

Obituary Notices.

DIED, Sept. 29, 1865, at Alton, N. H., Addie Elberton, daughter of T. D. and H. Varney, aged 4 years and 1 month.

"Death entered our bower
And plucked a bright flower,
The sweetest and fairest we had:
Our dear little Addie,
Our sweet blue-eyed Addie,
And left us heart-stricken and sad."

An appropriate sermon on the occasion by Eld. M. E. Cornell.

Nov. 19, these parents were again called to mourn. Another little daughter is gone. Death laid his icy hand on Cora Annett, aged 6 years. She was an interesting and lovely child, noticeable by all who knew her for her sweet and amiable disposition. How sad these bereavements but for the hope of the glorious morn just in the future, when these children with all the loved and lost of earth will be restored again.

Sermon on this occasion by Eld. J. G. Smith.

O. P. VARNEY.

DIED in Ann Arbor, Nov. 30, Arthur Edmunds, aged 19 years, youngest son of Bro. and sister Edmunds of the same place.

He returned from Texas five days before his death, where he had been for a few months past.

His mind was much stirred up on the subject of religion, and from some expressions that he made his friends have hope of his acceptance with his Maker.

Funeral services at the Methodist church in Ann Arbor, Sabbath, Dec. 2, by the writer.

J. B. FRISBIE.

DIED, in Portland, Me., Nov. 13 1865, of diphtheria, after an illness of six days, Bro. Reuben Parker, aged 37 years. Bro. Parker had scarcely returned from the grave of his eldest son who died Nov. 7, ere he was stricken down by the same disease, and in the short space of time above mentioned was laid by his side. A companion and a younger son remain to bear their incomparable loss, while he will be greatly missed by the little company of Sabbath-keepers in that city, of which he was a member.

U. S.

DIED, in South Haven, Mich., Sep. 7, suddenly, though after a very severe illness, Eld. Austin Harmon, aged 37 years, 7 months, and 4 days. He was of the number of those who keep the commandments of God and the faith of Jesus. He was a member of the Seventh-day Adventist church under the care of Eld. N. Fuller, Niles, N. Y.

MRS. A. HARMON.

DIED, at Mannsville, Jeff. Co., N. Y., Sep. 29, 1865, of typhoid fever, my only brother, Silas O., son of Lorenzo and Jane M. Lowrey, in the 24th year of his age. He left a wife and one child to mourn his loss.

Funeral sermon by C. O. Taylor, from Rev. xxi, 9, "And there shall be no more death."

H. A. LOWREY.

DIED, in Cass, Ohio, Nov. 18, 1865, Bro. Joseph Stacy, of typhoid fever, aged fifty-eight years. At his request we had a precious season of prayer with him on the morning of the 17th. Though very weak he praised the Lord and expressed himself encouraged. His companion and believing children mourn not without hope.

MARTIN KITTLE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 12, 1865.

WE call the attention of those interested in the "Health Question" to a short article in another column, entitled "Principles of Hygienic Medication." If they do not find in those short and comprehensive declarations, some good medical common sense, then they and we must "agree to differ."

MISNOMER.—The editor of the Peninsular Courier, Ann Arbor, Mich., with whom we have the pleasure of an exchange, in giving his readers an account of his recent visit to this Office, says he "went into the Office of the *Herald and Review*, a paper published by an association of the Seven Day Baptists," &c. He should have said, *Advent Review and Sabbath Herald*, a paper published by the SEVENTH DAY ADVENTIST PUBLISHING ASSOCIATION.

Will friend Chase set us right before his readers?

J. M. A.

Note.

BRO. WHITE: The proposition of Bro. J. M. Aldrich that "the subscription list of the Review, between this and New Year's day, may be, and ought to be doubled," is a reasonable and important one. I sincerely hope that our dear brethren and sisters scattered abroad, will take hold and make a short and successful work of it. The church in Monterey are moving in the matter.

JOSEPH BATES.

Monterey, Mich., Nov. 26, 1865.

Worth Remembering.

SAYS Mr. L. B. Coles, in the Introduction to the "Philosophy of Health:"

"The laws which govern our constitutions are divine: and to their violation there is affixed a penalty, which must sooner or later be met. And it is as truly a sin to violate one of these laws, as it is to violate one of the Ten Commandments. Many seem to think that they have a right to treat their own bodies as they please; forgetting that God will hold them under obligation to physical as well as moral law, and that every infringement will meet with its legitimate and appropriate reward."

"SABBATH.—What day of the week does God command us to keep holy? *Ans.* Read the commandments as given through Moses—that refers to Saturday which was and is still the Jewish Sabbath. Among Christian nations, Sunday, or the first-day of the week, is kept as the Sabbath, in commemoration of Christ's resurrection. We know of no command in the New Testament making obligatory the keeping of the first-day of the week as the Sabbath. But by general consent among Christians, Sunday is set apart for rest, recreation, and devotional exercises."

The above extract is from the "Notes and Answers" in a secular journal. And it would be a happy thing if theological writers generally would take as truthful a view of the sacredness, or rather the lack of sacredness, of Sunday-keeping.

Spiritualism.

SAYS the *Advent Herald*, in a late issue:

"Spiritualism is rampant, and hurls defiance at the Bible and the God of the Bible. Their great conventions, following each other thickly, are developing their strength and purposes. The bitterness with which they regard the Christianity of the Bible is becoming more apparent every month. There can be no room for doubting that this system will form one of the great engines of evil in the conflicts of the last days."

I thank those brethren who have donated recently for me, though I have not appealed to them for help; but I wish to say, I am not needy. Should I need help, I will ask for it. What has been donated can be returned, or given to the Publishing Association, as the donors may direct.

JAMES WHITE.

The Present.

HEART gazing mournfully
Back through past years—
Bringing sad memories,
Laden with tears—
Life's hours wasted,
Talents abused,
Bright opportunities,
Blindly refused—
Close up the record
Fraught with such pain;
Years that have vanished
Return not again.
Grasp thou the *Present*,
Be earnest and bold—
Fleeting its moments,
More precious than gold.

ORIGIN OF THE CHOLERA.—The President of the General Sanitary Department for Egypt has submitted a report to the Egyptian Minister of Foreign Affairs, in which he attributes the periodical return of the cholera and of other destructive epidemics that have sacrificed many million victims in thickly peopled Europe, to the wretched custom of pilgrimage to the holy cities of the Mohammedans. He states that from 700,000 to 800,000 pilgrims annually assemble in the holy city, large numbers of whom fall victims to the deadly climate and their unreasonable and filthy manner of life. The dead are not regularly interred, but are hastily shuffled under the desert sand, and their bodies being soon uncovered, of course infect the air, while the decomposition of the skin, blood, bones, and offal of perhaps 2,000,000 sheep offered in sacrifice, adds to the deadly miasma. It is not strange that the cholera broke out so violently the past season from such a center of decomposing matter, and that within a fortnight 100,000 pilgrims died. He asks in his memorial, "Can Europe ever be regarded as secure from the cholera or any other disease which may follow, just as cholera has followed plague, so long as this barbarous practice of pilgrimage to Mecca is not abolished, or at least kept within reasonable bounds?"

The cholera is making progress westward, being on the increase in France, and having appeared in England. While it was prevailing in Constantinople, the American missionaries devoted themselves with great success to the sick among the poor. The mortality of those under their treatment did not exceed five per cent., while the average mortality in the city was about sixty-five per cent.

A Straw.

STRAWS show the way the wind is blowing. I copy the following from a religious paper, dated Saturday, Nov. 25, 1865, published at New York. It is a resolution passed lately by the Pennsylvania Association;

"Resolved, That the Sabbath was an institution belonging to the Jewish dispensation, the word *Sabbath* is not the proper name of the first-day of the week; but that day should be called the Lord's day, or Sunday."

H. C. M.

A man writing from Memphis, Tenn., gives the following testimony:—

Will you believe it? In a few months, a thousand negroes have learned to read. Scores of them take and read a loyal paper,—they will have no other.

A child has learned to read in ten days, who did not know a letter before. In one hour, another has learned the Lord's prayer perfectly. Memory is remarkable in them. Teach them, then. Teach them letters, and the principles of our Government. Last month, 1,949 colored children were in school in Memphis and vicinity. In six months, the negroes here have paid \$3,720 for school purposes, and all this cheerfully.

Appointments.

THE next Quarterly Meeting of the church of Seventh-day Adventists at Avon, Rock Co., Wis., will be held at the church in Avon. Meeting to commence Sabbath morning at half past ten o'clock. It is the request of the church that Bro. Ingraham attend this meeting, if he can make it convenient, or any other of the preaching brethren.

ORVIL JONES, Clerk.

Quarterly Meeting.

West Bangor, N. Y. Dec. 30 and 31.
I change the time to be present.

C. O. TAYLOR.

Business Department.

RECEIPTS.

For Review and Herald.

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

J Lane 28-1, H Carpenter 28-1, A Nichols 29-5, E Cole 28-1, M Thompson 26-1, C G Saterlee 28-1, Mrs A Fifield 29-1, D J Burroughs 28-1, L Hooker 26-18, P H Murphy 26-18, P Briggs 29-3, M Borden 29-1, O Wilcox 29-8, W N Parker 28-1, G R Barber 28-1, Miss E Miller 28-1, Dr J H Ginley 28-1, M A Reed 28-1, J J Owen 28-1, each \$1.00.

N Grant 30-19, I C Snow 29-1, E V Wiard 29-1, Convis Church for B Carver 29-1, W Smith for Mrs S Smith 29-1, and J E Smith 29-1, M M Osgood 29-1, Mrs E Keniston 29-1, I W Barker 28-2, H Abbott 29-1, M V Fariss 29-1, H Saterlee 31-1, D D Haines 29-1, C Cartwright 29-1, D Ferren 29-1, S B Craig 29-1, G S Davis 28-3, T T Wheeler 28-1, B Hostler 29-1, D W Eldridge 28-1, J H Grandy 29-18, H Brown 29-1, H W Holmes 29-1, Mrs M Hayner 29-1, C F A Woodworth 29-1, J P Munsell 29-1, C S Palmer 29-1, A B Williams 29-1, each \$2.00.

J Riggs 28-1, Dr C R Gilbert 28-1, L J Kimbol 27-14, D Burroughs 28-1, each 50c.

Mrs J Bennett \$1.50 30-1, E Brackett \$1.50 28-14, O Robinson 75c 28-1, J Platt 50c in full, J Barker \$1.00 in full, S Coy \$5.00 31-1, D M Stites \$1.50 28-14.

Subscriptions at the Rate of \$3.00 per year.

W Smith \$3.00 29-1, F Greenman \$3.00 29-9, H Main \$3.00 29-1, F Carlin \$3.00 29-1.

Cash Received on Account.

J Matteson \$10.00, J S Day \$10.00.

Books Sent By Mail.

N Grant \$2.20, J Matteson \$1.00, J S Ralston 25c, A Shepard \$1.25, E J Clark 10c, C L Davis 26c, J G Lamson 25c, J Ferree \$1.50, F Greenman \$1.25, R F Andrews 25c, B L Barnes \$1.00, J S Day \$3.98.

Michigan Conference Fund.

Convis Church \$10.00, Monterey Church \$40.00, J A Demill \$5.00, H E A Demill \$2.00.

Gen. Conf. Missionary Fund.

N Grant \$5.80, A W Maynard \$4.50.

To Pay Expenses on Draft Publications.

J G Lamson \$1.00, T T Wheeler \$1.00.

For Bro. White.

W Smith \$5.00, D R Palmer \$6.67, J G Lamson \$8.75, A W Maynard \$10.00, F Greenman \$5.75, A H & L Robinson \$1.25, L R Orcott \$5.00, N Vincent \$5.00, N M Jordan \$5.00, J S & S Baker \$4.00, H Gardner & wife \$10.00, C \$10.00, A D Love \$20.00, H B Haywood \$5.00, R F Cottrell \$1.00, R Godsmark \$10.00.

For Bro. Loughborough.

D R Palmer \$3.33, A W Maynard \$5.00, A H & L Robinson \$1.25, M & E Carpenter \$10.00, N M Jordan \$5.00, J L & S Baker \$2.00, M Love \$5.00, F Thurlow 50c.

Books sent by Express.

H S Gurney Memphis Mich \$28.54, W S Higley jr Lapeer Mich \$5.00, J Bennett Belvidere Ill \$8.25.

Books Sent as Common Freight.

S B Gowell, Portland, Me \$116.44.