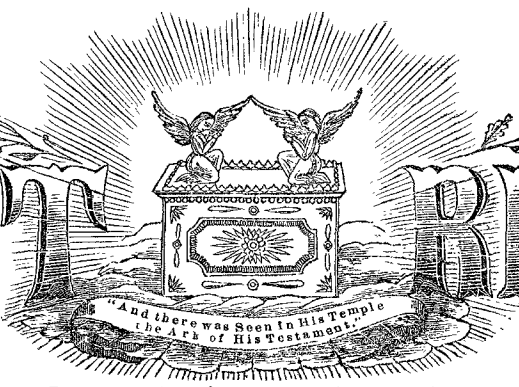


ADVENT REVIEW,



And Sabbath Herald.

VOL. XXVII. BATTLE CREEK, MICH., THIRD-DAY, JANUARY 16, 1866. No. 7.

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

The Advent Review & Sabbath Herald
IS PUBLISHED WEEKLY. BY
The Seventh-day Adventist Publishing Association.
ELD. JAMES WHITE, PRESIDENT.
TERMS.—Two Dollars a year in advance.
Address ELDER JAMES WHITE, Battle Creek, Michigan.

Along the Way.

WHEN on delectable mountains,
Sipping at earth's purest fountains,
Pleasant streams crossing, teeming with life,
Passing amid the gay hurrying throng,
Witnessing pleasures, and jargon and strife,
Watch thy frail bark, that it bear thee along,
Watch! that thy frail bark sink not with the tide,
Watch! that it steady the tempest doth ride.

When baubles lie at thy feet,
And joys and hilarity meet
Fair temptation at the door of thy heart,
And wanton pleasure with syren-like song,
Pledges her haunts pure joys to impart,
Ah! then guide thy bark prayerfully along,
So watch that thy bark sink not 'neath the tide,
But that bravely it may the tempest outride.

When Jesus our helper is near,
The tempter none need ever fear;
Then tempest-tost pilgrim on life's boisterous way,
Raise the voice of thanksgiving in rapturous song.
Our Lord will bring home to the city that day,
All those who have faithfully journeyed along,
O'er the treacherous waves to that haven of rest,
Which he has prepared for the good and the blest.

ETTA BOOTH.

From the Sabbath Recorder.

The Sunday in Scotland.

OUR readers are already informed, that quite an animated discussion has been going on in Scotland, over the determination of the North British Railway to run trains on Sunday. In connection with this discussion, two letters from the pen of James A. Begg have been printed, which we copy below.

From the North British Mail, Oct. 25th.

WHICH DAY IS THE SABBATH OF THE FOURTH COMMANDMENT?

To the Editor of the North British Daily Mail.

Sir,—Fifteen years ago I was permitted, in the columns of the *Mail*, to put to the Rev. Dr. James Gibson, and those then taking part with him, a question somewhat similar to that which stands above this letter. I am not aware of any answer having been attempted to be given, then or since; and as the Rev. Dr. Calderwood intimates that the late demonstration against Sunday trains, is but the commencement of a warfare intended to be continued, in the interests of truth I request your permission to call his attention to it. To me it appears that there is a very serious defect in the foundation of all the arguments maintained in the speeches made by him upon the subject, at the Presbytery and in the City Hall—a defect fatal, indeed, to the stability of the whole superstructure which he seeks to raise. And as, in his preface to the reprint of the former speech, he admits that "the true conclusion is to be reached by clear, candid, comprehensive discussion of the matter in dispute,"

perhaps I may be more successful in eliciting from him a response to a question which truly much concerns both his argument and his duty.

Dr. C. has assumed throughout, that Sunday has rightfully the place and authority of the Sabbath of the Lord—an assumption which, with full recognition of my responsibility, I confidently assert, the Scriptures nowhere sustain. And, surely, both the church and the world are entitled to ask satisfactory evidence, from those who imagine it can be adduced, that the sanctions divinely given to the Sabbath, apply now, not to it, but to a different day. Let, then, such evidence be produced; for it may fairly be questioned whether any zealous advocate, truly seeking the honor of its Lord in his advocacy, could, in the present day, find for himself a more important theme.

By his repeated allusions to the fact that there is in the Scriptures a divinely appointed law of the Sabbath, Dr. C. makes it all the more necessary that his hearers and his readers should be distinctly informed what and where that law really is. He acknowledges that "the only warrant for a Sabbath-day is the Bible;" and he speaks not only of "the Sabbath law," and of "the command which makes the day sacred to God," but also of the duty of "obedience to the divine law." Further, he inculcates "submission to a divine command expressed in the word of God," and states that "the authority which ordains a Sabbath, ordains a holy day of rest." All these expressions, however Dr. C. applies to what he calls "the Christian Sabbath;" not to the day which the Lord of Creation sanctified and blessed. What I ask of him, therefore, is, that he would cite for our consideration, "from the Bible," (which he acknowledges to be "the only warrant for a Sabbath-day,") the texts which contain "the divine command," "the divine law," the "authority which ordains" any change of the day, or a "command" by which the blessing originally pronounced upon the seventh-day has since been revoked, or transferred to the first.

But while such of your readers as are willing to give the subject consideration, "ponder the rule of Sabbath observance," as presented by Dr. C., I must avow my conviction, that the fourth commandment, which he truly says contains this one rule for its observance, "Remember the Sabbath-day to keep it holy," is a commandment which expressly condemns him. It is not a commandment which leaves us at liberty to choose for ourselves, or to allow others to choose for us, which day we will keep holy. It, on the contrary, distinctly enjoins the remembrance of a day which Dr. C. wholly repudiates as the Sabbath, affirming that "what God asks is, that we consecrate to him one day in seven." But, in so saying, he not only employs words which are not in the commandment, nor anywhere else in the Bible, but he uses those words to convey a sense directly opposed to the express injunction of the commandment. The "one day in seven," which he alleges God asks us to consecrate, is the first day of the week; but, so far is this from being the case, that he has put into the commandment itself, Exod xx, 10, the discriminating declaration, "the seventh day is the Sabbath of the Lord thy God." Not only so, indeed, but in the same commandment has the Lord of the Sabbath been pleased to assign the reason for his choice of that sev-

enth day rather than of any other, in these words, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Verse 11. This is the only reason that is assigned in the commandment for the institution of the Sabbath, whatever other uses that day at the same time serves; and clearly it is a reason which does not, and can not, apply to the first day, or to any other day of the week than the seventh.

If, then, the commandment still be obligatory, "the seventh day," still is the Sabbath. It is mere delusion to suppose otherwise. Palpable contradictions are not to be imputed to the Divine Author. There is no principle which will admit of its being affirmed that the Sabbath has been changed to the first day of the week, which will still leave inviolate the authority of the commandment which declares "the seventh day" exclusively to be the Sabbath of the Lord. Either that seventh day is still the Sabbath, or the commandment which so enjoined, must have been divinely abrogated. The day therein named is as much and as essential a part of the commandment, as that it promulgates a Sabbath at all; just as truly and as emphatically as it speaks of the one it declares also the other. Let those who teach the opposite, consider whether they be not responsible for laying a stumbling-block in the way of their fellow-men, and be chargeable with the guilt of impairing in their eyes the beauty and significance of divine revelation.

I am, &c.,

J. A. BEGG.

Glasgow, Oct. 24th, 1865.

From the North British Mail, Nov. 4th.

WHICH DAY IS THE SABBATH OF THE FOURTH COMMANDMENT?

To the Editor of the North British Daily Mail:

Sir,—In my letter in the *Mail* of the 25th inst., I requested that the Rev. Dr. Calderwood would furnish us with his evidence of a "divine command" for the sacred observance of the first day of the week. I intimated, as the reason for this my request, that I did not find any injunction in the fourth commandment to that effect, as it speaks only of the seventh day as the Sabbath. Referring to my letter, the *Mail* of the 27th inst. contains one from a correspondent, who, under evident mistake as to the real meaning of his words, subscribes himself "An Observer of the Seventh Day." Instead, however, of furnishing me with the evidence I had asked, that the fourth commandment contains the "divine command" to observe the first day, he says quite positively, "I assert that the commandment mentions no day of the week in particular." Even if he had given proof of this, instead of assertion, it would obviously have done nothing toward supplying the desiderated evidence of a divine command for the observance of the first day, but would, on the contrary, have of itself, swept away the foundation on which all Dr. Calderwood's arguments were designed to rest. For, according to the Doctor, the first day is in some particular way in the commandment, and there too with sufficient authority, upon those who accept it, to prevent their running upon it both passenger and traffic trains

I must, however, leave it to the Doctor to defend himself in his own way from this new opponent.

Still, it is requisite that I should test, by the Scripture, the truth of this interposed assertion; for, if true, it would set aside all divine authority in the fourth commandment for any particular day, and is therefore as much opposed to my view as it is to the other. Besides, while the writer says that which implies an assertion that the commandment makes no mention of the first day in particular, he yet seems to think that, although it is without such mention, it is yet right to observe that day. I am therefore led to examine this altered ground of the argument also.

So far do I agree with Dr. Calderwood, that I regard it to be the very design of the fourth commandment, to enjoin the observance of one and only one particular day of the week. But I further believe, that the one special day so designed, is the day on which the Creator rested from His creation work, not the first day, on which that work was begun. Now, the divine resting day, the commandment itself informs us, was not merely a seventh day, but was "the seventh day" following the preceding six creation working days, for of that week alone does the commandment speak. Its work and its completion, and the Sabbath appointment on its seventh day, we are distinctly informed in the account of creation before mentioned, is not made of any other week or any other day. And before the Sabbath rest is announced, not only the creation work, but the divine rest also, had taken place. It was altogether because of the order in which these stood to each other, that the Lord chose the seventh day as his Sabbath, in memorial of his creation work, and resting from it. "God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3. And accordingly, the proclamation to Israel in the fourth commandment is, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Looking at this connection, and at the assigned reason for blessing and hallowing the seventh day, we are not led to understand that God blessed and hallowed prospectively, in an indefinite way, any one day of the seven, which men at any time, and for any existing or arising reason, might prefer, so that in one age the seventh day, and in another age the first day, should both, and equally, be blessed and hallowed by the same commandment, while that commandment received no alterations, either in form or insubstance. If indeed that writer's view, that the commandment mentions no day of the week in particular, would thus admit of its sanctifying different days to be observed in successive ages, I can see no reason why it ought not also to invest with the same sanction and blessing different days appropriated respectively by different persons at the same time, so that (for the sake of illustration) that writer himself might observe with approbation the first day of the week as the Sabbath of the Lord, while Dr. Gibson observed the second day, and Dr. Calderwood the third day of the week, and this in all successive weeks, while each took the satisfaction of pleasing himself with the imagination that he faithfully observed the blessed seventh day.

If, again, the commandment mentions no day in particular as the day it blesses and hallows, but merely blesses and hallows in an indefinite way, we may extend our illustration, and suppose that besides the three individuals already specified to have a right of selection—a right which one of them seems to claim in virtue of the very terms of the commandment, and a right which all of them exercise—suppose every one else also to have the right of selection, and the will to exercise it likewise, might not the result be, that in the same city, or even in the same house, there might be persons beginning when they pleased

to "work six days and rest every seventh," with such varied will and purpose of preference in selecting, and with such varied result, that each day of the whole week would require to be regarded as sanctified, and that by the commandment, which yet says expressly, "the seventh day is the Sabbath of the Lord thy God."

In point of fact, according to the theory put before us, we must suppose that in order to the high purpose being accomplished for which "the Sabbath was made for man," the God of creation, the Author of the commandment, has blessed and hallowed not only the day on which he himself rested, but must have blessed and hallowed, at the time of the creation of the world, whatever day it was possible for man to prefer as a day of rest—that is, all the days of God's working days, as well as that of his rest. We, however, learn from his word, that he neither blessed and hallowed every day, nor the first day, but only the seventh day, and that because that on it alone he rested from his work.

But if indeed the commandment mentions, and therefore means, "No day of the week in particular as the Sabbath of the Lord," but leaves us to choose according to our several preferences, then must that commandment at all times have given that discretionary power. The commandment, as we have it, is still the same as when it was proclaimed from Sinai in the hearing of the Israelites, and when it was written on a tablet of stone for future reference. It was made known as the divine law on the subject, by which they were to guide themselves, and as such, they were enjoined to "remember" it. If, then, the terms in which it is expressed give to us in present times a right of choice as to which day of the week we will observe and on what others we will work, those same terms must have left to the Israelites the same right of choice, so that any one of them might, without rebuke or penalty, have observed the first day or any other, rather than the seventh, as under such a view of the law as that supposed, they would be violating none of its injunctions, no day of the week being named in the commandment.

Let us then compare this with the actual facts in a recorded case. After Israel had heard the voice of the Divine Lawgiver saying, "Remember the Sabbath day to keep it holy," in circumstances, in short, when a rebellious spirit alone seems sufficient to account for such a violation of the law among them, a man was found daringly setting the commandment at nought, by presumptuously gathering sticks upon the Sabbath day. His case was referred for decision to the Lawgiver himself, by whom he was commanded to be stoned to death. Numb. xv, 32. No exemption of punishment was made for his working on the Sabbath on the ground that "the commandment mentions no day of the week in particular" as the Sabbath. It would not have availed him that he chose to sanctify another day as the Sabbath, even if he had offered to take the first day of the ensuing week. We thus find, that in the eye of the Lawgiver, the Sabbath of the commandment is a definite day. It was so in the age in which it was proclaimed to Israel. The commandment remains the same; none of its provisions or terms have been altered. Are we then at liberty to read and interpret those terms in such a manner as would have rendered the decision to which I have referred absolutely impossible? Do not we rather require to interpret the commandment as still determining definitely which day is the Sabbath, when it says, "The seventh day is the Sabbath of the Lord thy God?" The commandment itself, in its reason for the blessing and hallowing of the Sabbath, refers us back to the creation week. That week was no arbitrary or artificial assortment of days. It consisted of the first seven days; and those days followed each other in a natural and proper sequence. Consequently, the seventh day was necessarily the last day of the week; and the commandment declares that "the seventh day is the Sabbath of the Lord." The second week also necessarily began with the first day, and as necessarily ended with the seventh, which seventh day was again "the Sabbath of the Lord." And so the week and its Sabbath must ever stand in the same relation till the Lawgiver otherwise appoint. God's creation week formed to that extent a true and not a fictitious cal-

endar of time, as respects man, and the world in its condition of relation to him. To him, the first seven days formed his first week, and every subsequent week corresponds with it, having, like its predecessor, its own first and its own seventh day, which days are to it the first and the seventh days respectively. But the man who, in disregard of the divine arrangement and appointment, arbitrarily devises a weekly calendar for himself, and by his collocation of days of work and rest excludes the real seventh day from its proper place, instead of sanctifying "every seventh" day in the sense of God's commandment, would, on the contrary, never observe its sanctified and blessed Sabbath day at all. The seventh day is the Sabbath of the Lord our God, only when that seventh day is reckoned in God's own way.

I am, &c.,

Glasgow, Oct. 31st, 1865.

J. A. BEGG.

One Spirit in Them.

THE following interesting remarks on the "spirit in man," are from the notes in Geo. R. Noyes' translation of Eccl. iii, 19. They contain truth that all Bible students should know. These remarks are more valuable, because coming from an able Hebrew scholar who believes in the immortality of the soul. He very sagely remarks in his notes, "it ought not to appear strange to any one, that the writer (Solomon) did not believe in doctrines which had never been revealed to him, or to his countrymen." But we may well say it would be very strange that the Lord should withhold all evidence of the immortality of the soul or spirit, from his people, and from Solomon so noted for his wisdom, and leave them to learn the doctrine from the heathen.

When speaking of the meaning of the word rendered *spirit* in Eccl. iii, 19, Dr. Noyes says:

"One spirit in them: i. e. the spirit of life. Compare chap. viii, 8; xii, 7; Judges xv, 19; 1 Sam. xxx, 12; Ezek. xxxvii, 8; Hab. ii, 19. Sometimes this *vital spirit* is called the *spirit or breath of God*, as having been imparted by him, breathed by him into the nostrils of men, and as returning to him again. See Job xxvii, 3. In Job xxxiv, 14, he is said to *take back his spirit* when men die. Compare Psa. civ, 29, 39. From a comparison of the preceding references, it will appear that, according to Hebrew usage, the return of the spirit to God denotes simply *death*, and not a return to a happy existence with God.

Whether it goes upward, etc. This is the rendering of the Septuagint and all the ancient versions, as also of Luther, and appears to agree better with the ancient idiom, and with the connection, than that of the common version. The term *spirit* in this verse, is the same in the original as in verse 19, where it is said that *one spirit* is in men and brutes. In both cases I understand it as denoting the animal or vital spirit. It seems to me improbable, that, in a sentence so closely connected with verse 19, there should be any change in the meaning of the term *spirit*, especially as it is here applied to brutes as well as to men, and as the spirit of all mankind, the bad as well as the good, seems to be spoken of in comparison with that of brutes. The preacher seems to me to express a doubt whether man, whom he represents to be like the brutes in many respects, differs from them in this, that the spirit of man ascends upward, or returns to God, and that of brutes goes downward, or mingles with the dust. I do not understand him to refer to the personal, conscious immortality of either; for in verse 19, he says, 'One lot befalls both. As the one dies, so dies the other. Yea, there is one spirit in them, and a man has no pre-eminence above a beast.' The doubt is whether the vital spirit of man is more honorably disposed of after death than that of a brute. In chap. xii, 7, it is true, he positively affirms that the spirit of man 'returns to God.' But it is not very probable that he doubts here what he affirms there. The doubt is, whether any different disposition is made of the soul of a man and that of a brute; whether the latter may not go upward as well as the former. The foregoing exposition of the passage seems to be confirmed by the inference which is drawn from it in verse 22. If the writer had believed that man was distinguished from beasts by a destiny

to an immortal conscious existence, and to a state of righteous retribution, and had, as many suppose, intended to express his surprise that so few regarded, as the writer did, the different destiny of the spirits of men and brutes, would his inference from the passage have been exactly what it is in verse 22? Is not this inference rather drawn from what the writer considers as the resemblance of men and brutes in all the points in which he compares them? It ought not to appear strange to any one, that the writer did not believe in doctrines which had never been revealed to him, or to his countrymen."

Giving, Losing.

"I SHOULD have been a thousand dollars better off to-day, if I had pledged last winter or spring to give five hundred dollars for your free church in St. Louis." So said a brother not long since. "How so?" we replied. "Because we should have been obliged to sell our farm products to pay it, but having no immediate use for money, we neglected to market our grain, wool, etc., and now they will not bring as much into fifteen hundred dollars as they would then."

This brother who made this statement, is in the habit of giving. But he is not the only one who has failed to give as large an amount as would have been pleasing to the Lord, and who has suffered in consequence. We know of a man who was convicted to give us two hundred dollars for the Free Church in Buffalo. He had the money on hand and could pay it. But he endeavored to hold on to it. But he could not keep the Devil out of his pocket as easily as he could the Lord. Going to a neighboring city, his pocket was picked, and this money that he ought to have paid for the church was irrecoverably stolen. He grieved the Holy Spirit by refusing to give, and so was left without his wonted strength to struggle against temptation. He had formerly been in the habit of drinking, and grief for the loss of his money, and the loss of grace already sustained, led him to taste again the intoxicating cup, and he never, that we heard of, recovered out of the snare of the Devil. Men may rob God with apparent impunity, but the curse is certain to follow. Mal. iii, 8-11. If there is hope of saving their souls by taking their property to which they cling, then will God, by some of the numberless agencies at his command, sweep away the false supports upon which they lean, and call upon them in thunder tones to "set their affections on things above, and not on things on the earth." If a person prospers temporally while continuing to keep back from God the offerings for which he calls, it is at a still greater deprivation of the grace that saves, and should be regarded as a warning that he is about to lapse into that fearful state in which God will say, *He is joined to his idols, let him alone.* He may hold on to the form of religion, but he will be worldly or fretful at home; and at religious meetings when the dews of grace are falling all around, his soul will be dry, like Gideon's fleece, and from his unblest lips there will never escape any expression of holy triumph. Let men of means employ their money where it will be really doing good, and neither lay up for themselves treasures on earth, nor use their money in building fine churches which have a tendency to make the proud prouder, and to shut out the poor from the means of grace, and they will see that they have as great a capacity for spiritual blessings as those of a lowly condition of life. You need not pray and cry for a blessing until you are hoarse, and then go away with only its semblance; try the method that God ordains; *bring your tithes and your offerings into his storehouse, and prove him herewith; if He will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it.*

Thousands in this land have lost their grace, and are now on their way to hell, because they did not use their means as God commands; and many who have kept their grace, are in comparatively destitute circumstances, because they failed to honor God with their substance, and with the first fruits of all their increase. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty."

Tired of Life.

Oh! there are moments when I long to go,
When this life's burdens seem too great to bear;
My feet are weary of this hard, rough way,
And disappointment meets me everywhere.

Oh! for that land where tears may never fall,
Where earthly sorrows seem as dreams all past;
Where grief and disappointment may not come,
And weary hands and feet may rest at last!

But stop! What right have I to this sweet rest?
May laborers ask their hire ere they have earned,
Or cry for rest when for themselves they've wrought,
And earnest labor for the Master shunned?

What is it makes my feet so tired and sore?
Is it from running swift to do his will?
Or from a long, hard chase for glittering drops,
That I my cherished treasure-cup might fill?

Hands weary! Is it from the tears they've wiped,
Or pointing many to the living way?
Or are they weary gathering flowers that fade,
Or grasping joys and hopes which will not stay?

Whence doth this grief and disappointment come?
Is it that men will put my Lord to shame,
Or has proud self been overthrown and balked
In some dear plan for ease, or love, or fame?

Oh! self has been my end, my aim, my god!
No wonder that I cry for rest and peace!
But dare I hope the heavenly rest to gain,
When wearied out in such a cause as this?

Oh! let me turn, and learn to prize my life,
Because for Jesus I may spend it all;
And count the longest, hardest life but short,
And all my grief and sorrow light and small!

That when I've labored through the heat and cold,
And brought my sheaves in patience to his feet,
Then may I lay my head upon his breast,
And know the laborer's rest so full and sweet.

Conscience.

"My conscience does not condemn me." This has, in almost every case, been the excuse of those whom the Lord has led me to reprove for indulging in things that his word forbids. They say "my conscience does not condemn; so I am all right." But are you sure that your consciences are enlightened by the Holy Ghost? If they are not, they cannot be a sure guide. Saul said, "verily I believed I must do things contrary to Jesus," so he followed the leadings of his conscience to deeds of persecution, yet he felt free in all this, till the Spirit of God shone on his heart. Then, and not till then, was it safe for him to follow his conscience. The conscience that will allow us to indulge in anything God's word does not permit, must be wrong. Who professes religion and does not profess to take the Bible for his rule of action? Yet many do things it forbids. Sister in Christ, thou that fosterest pride by putting on things that God's word forbids, how readest thou? 1 Pet. iii, 3; 1 Tim. ii, 9; Isa. iii, 16-25. In putting on these things, you are advertising the world in characters as visible as if they were written in large capitals, "*I am living in disobedience to the claims of God.*"

Brother, thou that makest hard bargains with thy neighbors, you know you have property in your possession that honestly belongs to your neighbor, but you say, "my conscience does not condemn me." The command from the lips of your Redeemer is, "as you would that men should do unto you, do ye even so unto them." Then do not allow your conscience to remain quiet when God condemns you. Like a true man, be honest with yourself. Would you be willing to stand at the judgment bar this day, with one dollar in your pocket that you know does not belong to you? Rest assured that it would shut you out of Heaven! Is not that saying of the prophet true, "as with the buyer so with the seller," are they not both guilty before God? Then repent, and restore, if it be in your power to do so, if not four-fold, make that good wherein you have wronged by mistakes or otherwise. Does not indulgence in superfluous ornaments in dress, or on your carriages, or harness, cost money for which you will have to give an account when the master settles with you? Then be not deceived either by conscience or otherwise, for God is not mocked.

God's holy word must be the chart by which we steer to Heaven. Then bring your life to this rule. Do not let your conscience lead you where the holy word will not go with you. "*For he that is not with me is against me, and he that gathereth not with me scattereth abroad.*"—Wm. Mc Kearnin.

How to be Happy.

"Some time since," says Dr. Payson, in a letter to a young clergyman, "I took up a little work purporting to be the lives of sundry characters as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when Heaven pleases. It occurred to me at once that the most of my sufferings and sorrows were occasioned by an unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I would but cease struggling, and consent to be anything or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it was not new; I had known it for years. But I now saw it in a new light. My heart saw it, and consented to it; I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too."

Reprove not with Anger.

Be ever gentle with the children God has given you; watch them constantly; reprove them earnestly, but not in anger. In the forcible language of scripture, "Be not bitter against them." "Yes, they are good boys," I once heard a kind father say; "I talk to them pretty much, but I do not like to beat my children; the world will beat them." It was a beautiful thought, though not elegantly expressed. Yes, there is not one child in the circle round the table, healthy and happy as they look now, on whose head, if long spared, the storm will not beat. Adversity may wither them, sickness fade, a cold world frown on them; but, amid all, let memory call them back to a home where a law of kindness reigned, where the mother's reproofing eye was moistened with a tear, and the father frowned "more in sorrow than in anger."

The Fenians in Ireland.

FENIANISM is showing itself pretty strong in Ireland, which fact is creating considerable astonishment and alarm among the nobility. The following figures show the number of Fenians in the several counties mentioned: Limerick, 6,000; Kerry, 1,500; Cork, 11,000; Waterford, 1,000; Tipperary, 7,000; Kilkenny, 800; Wexford, 12,000; Wicklow, 1,000; Clare, 500; Kildare, 500; Dublin, 8,000. This makes a total of nearly forty thousand men, and if we estimate it for the northern counties, where Fenianism is yet weak, and the government has more partisans, half as many, we shall conclude that there is at present a force of conspirators in Ireland nearly as great as the army with which Lee invaded the North in 1863.

The Sublime Porte has lately issued an order to widen and pave the streets of Jerusalem; and this is accepted by the Jews as a sign of the coming of the Messiah, fulfilling the prophetic command to "make broad the ways, and gather out the stones." Modern improvements are making material changes in the face of Palestine. There is a telegraph at Jaffa, which connects Egypt with Beirut; and a branch line to Jerusalem is in contemplation. Preparations are being made to construct a carriage-road to Jaffa. There is soon to be a light-house on Mt. Carmel, and two or three on the Syrian coast. Two lines of English steamers touch at Jaffa monthly.

A CHRISTIAN should never plead spirituality for being a sloven; if he be but a shoe-cleaner he should be the best in the parish.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 16, 1866.

URIAH SMITH, EDITOR.

The Discussion in Portland, Me.

QUESTION. The Seventh-day Sabbath observed by God's people prior to the crucifixion of Christ, is still binding upon mankind. Affirmative, M. E. Cornell. Negative, T. M. Preble.

(Continued.)

Cornell. Corrects the statement of Eld. P. about the law being written on the heart. What he did say was that there was no law written on the heart for keeping Sunday. The law now written on the heart, is the same as that formerly written on the tables of stone. Refers to Paul's testimony in Heb iv, that believers "do enter into rest," and leaves it as a contradiction according to Eld. P.'s views, for him to settle. Again, suppose my opponent could prove that redemption is greater than creation, and that the work is finished, he has then gained absolutely nothing toward proving his point. What is the use of talking about redemption's being greater than creation, and then setting apart a day to commemorate it, when the Bible says nothing at all about any such thing? And again, suppose the apostles did have meeting on the first day of the week; what of it? He must show that they kept it in place of the original Sabbath, which cannot be done. There are a great many things a man must prove, before he can overturn the original Sabbath which God has so thoroughly founded. As for inferences, inferences for sprinkling and infant baptism, which he repudiates, are just as good as inferences for Sunday. First show that an institution is founded, and then inferences may come in. If Morer or other historians found their testimony for Sunday in the Bible, we can find it there too; if they did not find it there, it is good for nothing. My opponent says that the Christian's law is not written with ink. Then he repudiates the whole New Testament. He not only does away with the Old Testament, but with the New also, all of which is written with ink. Then he should take the position that immersion should not be observed because written with ink; but sprinkling is not written, and is therefore binding. This unwritten word is the source of all the traditions, corruptions and errors of the Catholic church. The Scriptures are our guide and the things that are written. 2 Tim. iii, 16.

Preble. Eld. C. denies that the apostles had a meeting in the day time of the first day of the week. He seems apt to deny. That is the way he gets over it. I said they commenced their meeting in the day time, *hemeran*. If he denies that *hemeran* is understood, I will prove it. I said Paul journeyed the second day, not the first. He says the New Testament is written with ink, and I repudiate it, &c. I would like to read a little from the Emphatic Diaglott in regard to it, which he endorses as well as myself. Reads a portion of 2 Cor. iii. Takes the ground that the old law is dead, in proof of which he reads Rom. vii, 6. There it is said that it is dead. We are now under the law of Christ. In Rom. iii, 27, we read of a law of faith; in Rom. viii, 2, of the law of the Spirit of life; in Rom. ix, 31, of the law of righteousness; and in Rom. x, 4, it is said that Christ is the end of the law. Here I have given you four expressions, law of Christ, law of the Spirit of life, law of faith, and law of righteousness. So I say there has never been a moment but there has been a law against every crime mentioned in the decalogue. He says I have left some things unanswered. Let him put them upon paper for me, in this hard time of labor. [At this point, Eld. P. being apparently out of other matter, commenced filling up his time by reading from a series of articles written by himself and published in the World's Crisis, commencing May 9, 1865.]

Cornell. Eld. P. quotes the Diaglott, and says that I endorse it. I do no such thing. Its translation is false, in several particulars. I endorse the common

version, King James' translation, as the most noble and grand of any. Mr. Wilson, the author of the Diaglott, happens to be a no-law man, and so has seen this point through no-law eyes. And this is the reason why Eld. P. likes his work so well. *Diakonia*, the word in 2 Cor. iii, 7, rendered in our version, ministration, and in the Diaglott, dispensation, *never means dispensation*. This is an entire mistake. There is another word, *diatheke*, which means dispensation. Law, and the ministration of law, are two things. Reads portions of 2 Cor. iii, and comments, showing the view which is proved in S. D. A. publications, that no change of law, but simply a change of ministration is there argued by Paul. Refers to the effort of Eld. P. on Rom. vii, 1-6, to show that the law is dead, and sets forth the true teaching of that scripture, showing that no change takes place in the law. It is not the law that dies, but we die to the law. The Greek reads, "we being dead to that wherein we were held," or our old man of sin, the first husband, having been crucified. Then we can be married to Christ. Just as a woman, all the while amenable to the same law, is at liberty to be married to the second husband, after the first has died. Eld. P. admits that the ten commandments are written on the Christian's heart. Seems to me this is giving up and admitting the whole question. Shows that the fourth commandment if written on the heart so as to enjoin the first day of the week, would be a lie. There is abundant proof that the ten commandments are not done away. Reads Rom. ii, 21. Shows that it refers to the ten commandments. Rom. iii, 19 shows that the law which the Jews knew, is still binding in this dispensation. The last verse gives the conclusion: "Yea, we establish the law."

Preble. When my opponent starts on law he again perverts me. There was a law on tables of stone against ten criminal acts. So we now have a law on the heart against the same criminal acts. But the penalty of the former law is changed; so that law is done away. But the penalty of the new law is to lose the kingdom of Heaven. Am not prepared to say about the Greek. Will take that up when we have time. The apostle speaks in Romans of two conditions: under the law and under grace, the law of his mind and the law of his flesh. Now let him explain himself. I find then a law that when I would do good evil is present with me. Rom. vii, 21. Reads on to the third verse of the following chapter. Fills out his time by reading again from articles in the Crisis.

Cornell. States again the question under discussion, and says, There is a Sabbath binding in this dispensation. John was in the Spirit on the Lord's day. All days are not alike. There is a Lord's day in this dispensation. What day is that? Is it a new day in the place of the Sabbath, or is the former Sabbath continued right along? I have argued that it took certain steps to make the Sabbath. I have showed what those steps were. There is the origin of the Sabbath institution for man. He admits that there is a necessity for the Sabbath just as much now as ever; but he claims that inasmuch as it is necessary to have a memorial of the resurrection, therefore it was necessary to change the Sabbath from the seventh day of the week over to the first, to celebrate the resurrection of Jesus Christ. I have denied, and still deny, this. I have shown that there are divinely-appointed memorials both of the crucifixion and resurrection of Christ. I have called upon the negative to give the evidence that we should keep a day to celebrate redemption. Who knows that we should keep a day for this purpose? There are certain steps in the work of redemption which ought to have memorials; and we have these in baptism and the Lord's supper. Now how can he or any one know that we ought to keep the first day of the week as a memorial of the resurrection of Christ, when there is not one text for it in all the New Testament? He says the law for it is written on the heart. I say that it is not, either on his or mine, or any body's else. I shall prove that the seventh day is written on the heart; and this he must admit, unless he unchristianizes every one who keeps the seventh day. They are Christians still, and have the Spirit of God. Now will the Spirit of God write upon one man's heart to keep the seventh day, and on another man's heart to keep the first day?

Never. I claim that the law written on the heart must be written somewhere else also. The way God gets at the heart is by the head. God promised that he would write his law upon their hearts. What law? Did he ever make a law for keeping the first day of the week for the Sabbath? Then that will be written upon the heart; but if there is no record of the fact, how can we know that? I want the negative to tell us what day was sanctified after God had rested. Did he sanctify the day that was past? There the whole question hangs.

There is a new law, he says, against the same criminal acts prohibited by the ten commandments. Then why does he not keep the Sabbath? The law for keeping the first day, he says, is not written with ink, but is written on the heart. Is that any authority? How do we know what is written on the heart unless there is something written for the head? He asks, Why look into the New Testament for the law for Sunday-keeping? for the law for Christians is not written with ink. But I aver that our whole duty is written in the Scriptures. Why ask for proof, he says, for Sunday? His ground is just what the Catholics claim. He calls upon me for chapter and verse, but when I call upon him for proof of his position, he says it does not need any. Is not that a singular way? He claims that the apostles had commandments by the Spirit. But how do we know what commandments they had unless they are written? 1 Cor. xiv, 37. "The things that I write unto you, are the commandments of the Lord." Rev. i, 3: Blessed are they that "keep those things which are written," &c. What the seven thunders uttered, Rev. x, 4, were not written, for they were not for us. The Scriptures thoroughly furnish us unto all good works. It is astonishing to me to hear an Advent minister take the position that it is not necessary that the things which pertain to our duty, should be written.

Preble. Is glad that Rev. i, 10, was referred to, "I was in the Spirit on the Lord's day." It was the Lord's day, just as the supper is the Lord's supper. And what day was that? It was the first day of the week, because Christ is Lord of the Sabbath. He wants to know what day was sanctified? and represents that I say the Lord rested on the day after it was past. God blessed the seventh day and sanctified it, not the seventh days and sanctified them. I think he sanctified the day at the time he rested. I rather think the Lord sanctified the day before hand. He brings up the 7th of Romans, and speaks of Paul's being made free from the law of sin and death. I read the closing part of Rom. vii, to show that Paul delighted in the law after the inward man, but with the flesh he served the law of sin and death. I say if a man is back there and will live up to it, it is a holy law. The apostle is not under that law; for the penalty has been changed from stoning to, Thou shalt not inherit the kingdom of God. He quotes Corinthians, "The things that I write unto you are the commandments of the Lord." God wrote the ten commandments. Paul didn't write them. He says that the ministration is entirely different from the law. Now I ask how you can administer a law without any law? He repudiates the Emphatic Diaglott almost entirely; but the translation, if I am correctly informed, is made by a most learned man in Europe. When my brother said that it was the glory which was done away, I thought it was a little curious. Now we will read from King James' translation, which he likes better. Reads and comments on 2 Cor. iii. I am satisfied that it is two dispensations. One is the ministration of death, the other of the Spirit. There was nothing better until Christ came to open up a better way. Now the way of the Spirit is more glorious. How much more glorious, every man and woman in this assembly can see, it seems to me. But he says it was the glory of Moses' face which passed away.

All days are spoken of as being alike, in Rom. xiv. "Every day alike." A great many have said that one day ought to be considered sacred and holy in the gospel dispensation. The idea is, the Jews had one particular day, and so should we. Every day in the gospel dispensation is holy. There are six days of holy labor, and one day of holy rest. I prove the change of the Sabbath by Mark ii, 27. The Son of man is

Lord also of the Sabbath. If he was Lord of it, he had a right to change it. Pass down until the resurrection of Christ, and all along the seventh-day Sabbath is referred to. I believe the women rested according to the commandment. But when you pass the resurrection of Christ, you never find the seventh day mentioned except by Paul in his accommodation meetings. He says, I became a Jew that I might gain the Jews. With the exception of this, it is always on the first day of the week. And it is *sabbaton*, too.

(To be continued.)

Fenianism.

Zion's Herald argues, and with a great degree of plausibility, that the extensive movement now going forward under the name of Fenianism, is but a new mask of popery; that it really aims at the life and liberties of this nation, and has for its object the elevation of the papacy to supreme control in this and other countries. It assumes different phases in different places, just as the artful and unprincipled power by which it is inspired, sees it may best accomplish its ends. Look out for breakers ahead. The powers of darkness are working as never before; and we may well look with distrust upon any movement however innocent and fair its outside may appear. Evil is its inspiring principle, and trouble and confusion will follow in its path. Cling to the blessed hope. Work fast for an enduring heritage in the world to come. And pray for the advent of that blessed hour when God shall "make wars to cease to the ends of the earth," though it is to be by the "breaking of the bows and cutting of the spears in sunder," "burning the chariots in the fire," and sweeping away the race of the wicked with all their machinations of evil.

More Trouble Brewing.

From the following statements written by an occasional correspondent of the N. Y. Independent, it would appear that such a thing as "an insurrection and another war" in this nation is an event not altogether impossible, in the minds of those who stand at the head of public affairs. The country is evidently not yet where it can see to the bottom of its difficulties. The writer says:—

"THE LONG RECESS"

of Congress at this time is to be seriously regretted. Restoration of civil government in the seceded States is regarded by the President as a matter of immediate importance, and if the legislative branch of the Government has any rules to lay down for this restoration, it would seem proper that it speak without delay. But after a week or two of preparation to grapple with this question, Congress adjourns for the "holidays," with an apparent indifference to the whole subject, which excites considerable unfavorable comment.

"Advantage has been taken of this adjournment, by the President and Mr. Seward, to execute

"A FLANK MOVEMENT."

against the radical hosts. For they have withdrawn the provisional governors from four of the rebel States, and recognized the governors elect. I say 'they' advisedly, for it is well understood here that this action is as much Mr. Seward's as the march to the sea was Gen. Sherman's.

"Mr. Seward has committed himself to this policy unreservedly. To a certain member of Congress, he said that if Congress persisted in its course, the President could withdraw the troops from the South, and then if an insurrection and another war came, on Congress would lie the fearful responsibility! Succeeding this remarkable threat, came the counting of the provisionally-organized States among those that 'ratified' the Constitutional Amendment abolishing slavery. And now we have the recognition of South Carolina with its 'code,' and Mississippi with its rebel brigadier-general governor.

"If not usurpation—which many senators and representatives boldly declare it—this action is discourte-

ous to a Congress which has under consideration the status of the States in question, and it is calculated to create trouble between Congress and the President.'

Where Was His Immortal Soul?

ANY argument for the immortality of the soul, especially that based upon the capacities and powers of the mind, would certainly be valid in the case of such persons as the assistant Secretary of State. Concerning him we find the following anecdote in the Detroit Weekly Tribune:

"Mr. Frederick Seward's first inquiry after he came fully to his senses, which was a long time after the assassination, was, 'Has Sir Frederick Bruce been presented?' He thought that only one night had passed since he knew not what had happened to him, and his mind took up matters just where it had left them."

On this we would like to ask the advocates of the immortality of the soul, one question,—and it is a fair and legitimate one too—Where was Mr. Seward's immortal soul during the time that he was unconscious from the blow he received upon his head? If a little disturbance in the action of the brain, is sufficient to render a portion of its existence an utter blank, can we suppose it will be more conscious than ever when the brain is entirely destroyed by death?

A Short Pattern.

IN Isaiah xxviii, 20, we find this language: "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." This language is a most fit description of the errors of modern orthodoxy; for when they pull their scanty covering of evidence over one error, they invariably expose another. Thus the Pedobaptist in their efforts to defend the doctrine of infant baptism, make the following statement:

"If children are not to be baptized because there is no positive command for it, for the same reason we should not keep the first day of the week."

Here, in attempting to pull the covering over the unscriptural dogma of infant baptism, they expose the barrenness of their evidence for the equally unscriptural doctrine of Sunday-keeping, admitting that there is no commandment for it.

Neglecting Means of Grace.

WE cannot prosper spiritually, in the neglect of the means of grace which God has put within our power. Among the means of grace are, secret devotions, reading of the word, family prayers and instructions, the social prayer and conference meeting, the ordinances of the gospel and preaching. The Christian can live without the frequent enjoyment of some of these public privileges, but to neglect any of them when they may be enjoyed, is wrong, and will lead to disastrous consequences. The Christian cannot live in the habitual neglect of any of these, and maintain his spirituality. This is generally admitted.

Many of our people seldom have the privilege of hearing preaching, and many have not the benefit of the social meeting, and the ordinances of the house of God. But there are means of grace within the reach of all. Every family of Sabbath keepers may, and should, have the Review and Instructor. These papers contain teaching, preaching and exhortation for all, old and young; and if we neglect to take them, or taking them, neglect to read them, we neglect the most prominent means of grace to which we have access, except the reading of the word, and private and family worship. I do not see how any lover of present truth can think of doing without these means of grace.

If we neglect them, we do so to our loss. We need all the spiritual food contained in the papers, and the instructions in the paper and our publications. Young and old will need to be able to give a reason of their faith and hope. They will need an enlightened assurance of the truth for their own safety in the time of trouble before us. They will need to know why they have believed, for their own support in the hour of temptation and trial.

Let none who would stand in the evil day, neglect any of the means of grace. My mind has been led to this subject, from the fact that I am in a new place, among the hills, in the corner of Steuben county, N. Y., and have not had the Review to read for two weeks, and I feel the loss. How can a believer in the truth neglect to improve this means of grace? Brother, sister, old or young, do not slight your present, precious privileges!

R. F. CORRELL.

"Our Paper."

THE Lord has truly favored the remnant people with many blessings, for which we feel thankful, and at the same time, remember that many blessings call for much diligence, and increase our responsibility. How merciful the Lord has been in protecting the "Review" and from a small beginning and hard struggle, brought about its present extension and influence. And as the work was begun in the fear of the Lord, so it is our endeavor and desire that it may ever be continued in the same fear; and that its path may shine brighter and brighter unto the perfect day.

But if this paper shall continue to be the organ of the remnant people of God; it needs something besides means to sustain it. It needs the prayers and experience of a living, zealous, pious, loving people. Of a people who stand firm and united, founded upon the immutable rock—Christ. A people, who not only say Lord, Lord, but do "the will of their Father who is in Heaven." And as this people is raising the standard of holiness, and are purified by the last solemn message of mercy, so we also expect to see "the paper" filled with more solemn warnings and a brighter experience than ever before. We expect that from its pages will shine more light and truth, more consolation and cheer, more love to God, and brotherly love. We praise the Lord for past blessings, but they will not suffice. We expect the times of refreshing from the presence of the Lord, and our paper must share in the same.

These things will always go hand in hand. A pious profession corresponds with a pious life, and a holy press with a holy people. Let us therefore, as a people, stand united and trust in the Lord, and he will not disappoint us.

If we ask for much, expect much, and believe that he will give us much, he will deal with us according to our faith. We are one body, one family. If we would promote the well-being of one member, we should live so as to promote the well-being of the whole body. Brethren, press together! In union is strength. And if union and love prevail throughout our ranks, it will also be seen in our paper. Its pages will reflect a more glorious light than ever before.

I love to read the paper, because it has a good effect upon my moral and spiritual development. A tree is known by its fruits. A good tree brings forth good fruit. I recommend the Review as a good paper, because it helps me on my journey, it arouses to diligence, and causes love, faith, and hope to spring up anew. I believe that it has its imperfections. If not I should despair of ever seeing it bettered. But for the good that is in it I thank our heavenly Father, for he is the original source and first cause, whence all blessings flow. Let his name have the praise through Jesus forever.

Many literary productions may look splendid, but leave no nourishment when digested. They do not bring us nearer to Jesus. Such are vain bubbles, shooting stars. We look for better fruit, for the coin that has the right sound, for present truth that will feed the sheep. We look for the gentle dew to water the heavenly plants, that union, peace and love, may prevail among the little flock. Some rough goats have hard horns, and perhaps they had better be avoided. Under the care and guidance of the good Shepherd, the little lambs are secure. Brethren, let us ever seek shelter there.

I have been cheered lately, to hear through the paper, now from one and then from another place, that souls receive the last message. And when I hear about a watchman who comes over from the ranks of opposers to help swell the cry, "Babylon is fallen, is fallen," "Come out of her my people," "Here is the

patience of the saints, here are they that keep the commandments of God and the faith of Jesus," I drop a silent tear, and long for the time to come when a multitude of voices shall be heard throughout the earth swelling the message.

We feel sad at present, to see so many of our ablest defenders leave the ranks, bound by disease. We sympathize with them in their afflictions, remembering that because of their zeal and exposure for the truth's sake, they came nigh unto death. Yet we sorrow not as those that have no hope; but confidently trust in God, and look for their return. And thus we rejoice in tribulation, knowing that this shall also work for our good. Among these is also our dear Bro. White, whom God in his providence raised up to start our paper, and alone to face a frowning world till others could help to lift a part of the burden from his shoulders. He has not now forgotten the little flock. It is only black envy that says so. A thief thinks every man steals. But we know, that though his pen rest for a while, though his voice is silenced for a season, yet his fervent prayers still ascend in behalf of God's people, to the heavenly sanctuary. We know, that whatever may come, he will never forget those for whom he has sacrificed property, time, and health. He is dear to us, and we are dear to him. And all the powers of darkness cannot break this cord of love. Praise God! Brotherly love has not died away from the ranks of Sabbath-keepers. And as his pen has heretofore so ably defended the truth through the columns of the Review, may the Lord grant that we may once more through our paper hear his faithful warnings, more powerful and more gentle than ever. Brethren I hear your faithful amen throughout the ranks, and may the true Witness himself respond, Amen.

JOHN MATTESON.

Report from Centerville, Mich.

Dec. 28, we again met at Centerville, after an absence of two months. We found all our brethren and sisters firm in the truth, and trying to live it out. We felt that they were truly growing in grace, and the knowledge of the truth daily. This was a very hard, wicked place. We were told that it was useless to go there; but we went in the name of the Lord and present truth, and they did not fail. Worldly, ungodly, and profane men yielded to the power of the truth, and are now devoted followers of Jesus. Instead of the dance, they attend the prayer-meeting; instead of the oath, we now hear the prayer. The teacher told us that it had made a great change even in the school.

On Sabbath and first-day we had good meetings. The people came out well to hear, and the brethren all resolved to consecrate themselves anew to God at the beginning of the New Year, so we concluded to hold a week's meeting with them for their benefit, and the conversion of others. On the evening of Jan. 2 we had a prayer-meeting at a private house. All our brethren and sisters, besides many others, were present. In secret prayer we had received evidence that the Lord would bless us here. We had a free time in prayer and conference till most of the friends had spoken. Then a man for whom we had long prayed, arose and said that he meant in the future to be a child of God. This gladdened all hearts very much. Next arose an aged, gray-haired man. With a full heart and trembling voice he said that he had once known God, but had long been wandering from his Father's house, to which as a penitent he now wished to return. He concluded by saying, "Let us pray." With solemn joy we all bowed before God. The trembling voice, the broken words, the low sobs, told that the Spirit of God was at work upon more hearts than one. As another and still another led out in prayer, the Spirit of God rested down upon us. The children of God began to praise him, and sinners were affected to weeping aloud. As soon as an opportunity was presented, one, and then another, and still another, arose in quick succession, and confessed their sins, asked pardon of God, and the prayers of his people. Eight thus gave in their first testimony to the religion of Jesus Christ. Never did we witness so glorious a scene before. The melting power of God was so manifestly present that all felt and acknowledged it. Some were

confessing their sins, some were praising God, and many were weeping for joy. Wives saw their husbands coming to the Lord, parents beheld their children starting to serve God, and brothers and sisters were starting together to follow Jesus. We could only say, "Praise the Lord! praise the Lord!" Yet all was done "decently and in order." The foolish and shameful performances sometimes witnessed at revival meetings had no place here. The sweet, gentle Spirit of God was manifested in all that was said or done. It was the feeling of our hearts that we "were all filled with the Holy Ghost."

We thought that it was a good way to begin the year, and felt that we would not be discouraged any more. A good work has been done in this place, for which we feel to thank God. The cause of truth is prospering in this county. The brethren are becoming rooted and grounded in the faith, and begin to work in earnest. Other places are opening, which we hope to be able to visit. We find that it works well to stick to one field until we have gained the confidence of the people, and thoroughly established the brethren in the truth. Brethren, pray for us.

I. D. VAN HORN.
D. M. CANRIGHT.

Our Home in the Kingdom.

TUNE.—"A light in the window."

THERE'S a crown and a kingdom for thee brother;
There's a crown and a kingdom for thee;
Our Saviour will come, and will gather us home;
Then our home in the kingdom shall be.

"The King in his beauty" we'll see,
And with him we ever shall be:
In the year of the great jubilee,
Then our home in the kingdom shall be.

There's a harp, and a palm, and a crown, brother;
An inheritance blessed for thee;
Where Jesus shall reign, in fair Eden's domain,
There our home in the kingdom shall be.

There's a "river of water of life," brother;
There's a pure flowing river for thee,
That water so pure, shall forever endure,
There the "tree of life" ever shall be.

There's a mansion in glory for thee, brother;
And thy home in that mansion shall be;
The kingdom will come, and that is our home,
With patriarchs and prophets we'll be.

By faith our inheritance we see,
And our home in the kingdom shall be;
In the year of the great jubilee
The ransomed shall ever be free.

E. P. B.—in Voice of the West.

The Sabbath or Not, A. D. 45?

If we should ask Sunday-keepers whether or not the seventh day on which the Jews worshiped, was the Sabbath-day in A. D. 45, they would all unhesitatingly answer, *No*. But there is a higher authority which has said that it was the Sabbath-day at that time. We refer to Luke's language in Acts xiii, 14, 15. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and sat down. And after the reading of the law and prophets the rulers of the synagogue sent unto them, saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on."

Here it will be seen that Luke positively, and unqualifiedly says that it was the Sabbath day. That this was the seventh day is manifest from the fact that the Jews were assembled to read the Scriptures as was their custom to do on that day. Verse 27.

It will avail nothing to object that the apostle came to preach to the Jews that day because they were assembled in the synagogue. It matters not to us whether this be so or not. The point is that Luke says positively that it was "on the Sabbath day" when the apostles went into the synagogue. Whatever their object might be in going there does not alter his statement that it was on the Sabbath-day. This circumstance occurred fourteen years after the resurrection of Jesus, and was recorded by Luke thirty years af-

ter that event. Luke was a Christian writing to Christians in the Christian dispensation; hence he used Christian terms. Therefore we have it stated in the most positive language by the very best authority that the seventh-day was the Christian Sabbath A. D. 45. If it was the Sabbath day in A. D. 45, it is in A. D. 1866.

Remember that Luke does not say that it was on the *Jew's Sabbath*, or the abolished Sabbath. No; but he says that it was "ON THE SABBATH DAY." Sunday-keepers say that it was *not* on the Sabbath day. Here then is a dispute between Luke and Sunday-keepers. One says that it was the Sabbath day and the other says that it was not! Whom shall we believe? Judge ye.

D. M. CANRIGHT.

East Saginaw, Mich.

The Age of Darkness.

We often use, and hear used, the expression, "The dark ages" as referring to the period of the Papal dominion, during which the light of revelation was almost entirely obscured, and the people kept in gross ignorance of the truths of the word of God. And those were dark ages indeed; and we may, and do rejoice that they were superseded by the days of the great reformation, and their darkness still more effectually dispelled by the opening of John's "little book," and by "many running to and fro, and knowledge being increased." Dan. xii, 4.

But notwithstanding the darkness of those times, the present with all its boasted enlightenment and progression, is really the age of darkness; for by refusing to walk in the light as it shines, the light that the world once had, has become obscured, and as a consequence, their darkness is made still more dense, according to the suggestion of the Saviour in his inquiry, "If therefore the light that is in thee be darkness, how great is that darkness." Matt. vi, 23. This idea may be illustrated by a person stepping out of the clear sunshine into a room partially obscured.

My attention was called afresh to this subject by an incident that occurred a few days since. A Methodist Protestant preacher, in the neighborhood where I was giving lectures, was preaching from the text, "Seek first the kingdom of God," &c, and in speaking upon the kingdom, and endeavoring to sustain the commonly received opinion relative to it, he made the following remark: "The Saviour said to one of the ten lepers that he cleansed, when they shall say unto you, lo here! or lo there! believe it not; for the kingdom of God is within you."

Ah! thought I, so long as "the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so," Jer. v, 31, so long will it be a fact that "darkness shall cover the earth, and gross darkness the people." Isa. lx, 2.

S. B. WHITNEY.

Granby, N. Y. Dec. 26, 1865.

Reflections.

As I reflect upon the scenes of the past year, and then the many blessings and privileges that we have enjoyed from time to time, I am led to inquire of myself, Have I prized these precious privileges to my eternal welfare. Let us all think of these things. As I have listened to the precious truths of God's word spoken by his ministers, I ask myself the question. Have I always afterward tried hard to live out the truth, and set a Christian example before my associates? or have I after a few weeks become lukewarm in the cause of Christ. My young friends let us be careful. We are living in dark and perilous times. The enemy is working in every possible way to deceive us and to lead us astray. Let us remember that the pleasures of this world are but short and are seldom without their pain.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." I Timothy iv, 1. This we see already manifested in our midst. Let us watch and pray lest we enter into temptation.

For the Lord God is a sun and a shield; the Lord

will give grace and glory. No good thing will he withhold from them that walk uprightly. Psalms lxxxiv, 11.

Let us begin now and walk in newness of life, and seek the throne of grace for pardon of our sins and try to live more devoted in the cause of Christ, that at the close of the next year we can look back upon it, and see that we have made some progress in the divine life.

LINDIE SEVY.

Greenbush, Mich., Dec., 1865.

Sabbath-keeping a Greater Sin than Drunkenness.

A CIRCUMSTANCE came under my observation a short time since, where two members belonged to one church. One of these members became a confirmed drunkard, but was retained in the church in this condition for over three years. At length another member of said church, and one too who was in high standing, embraced present truth and began to keep the Sabbath. Soon as the fact was ascertained, a church-meeting was called and the Sabbath-keeper, together with the drunkard, was expelled from the church. While they could fellowship a drunkard for three years, they could not fellowship a Sabbath-keeper at all; thus virtually saying that Sabbath-keeping is a greater crime than drunkenness.

Yet the minister of this same church worked very hard to prove that any seventh part of time was all that it was necessary to keep, in order to obey the Sabbath commandment. Notwithstanding this, he could expel a member for keeping the seventh day! This day perhaps is not a seventh part of time as well as Sunday! "O consistency, thou art a jewel!"

D. M. CANRIGHT.

"Is God Influenced by Prayer?"

YES. If any thing is certain, that is certain. Hear his own words; "Call upon me in the day of trouble; I will hear thee, and thou shalt glorify me." "Ask and ye shall receive." "Whatsoever ye shall ask in my name, that I will do." "The effectual fervent prayer of a righteous man availeth much." "Elisha was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

These explanations are entirely explicit, and they admit of but one interpretation. They show, not only a command for prayer, but also a promise for prayer. Our blessed Lord spake a parable to this end, "that men ought always to pray, and not to faint." He spake a parable to the end that men should persist in prayer; and that persistency in prayer shall be rewarded. "But your trouble arises from God's immutability." No, it does not; it arises from your failing to distinguish between the immutability of God, and the immutability of a mountain. You first assume, or permit your pupils to assume, what God has nowhere affirmed, and then gravely inquire, how this impediment is to be surmounted. There is no impediment, none whatever. God is immutably determined to hear and reward our prayer. He is unalterably pledged to bestow blessings on those who fervently pray for them, which he will not give to those who do not ask. If you believe this, stick to your belief, and act upon it.

—Congregationalist.

Prayer.

PRAYER is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases, and a guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the clouds of our calamities. O, blessed prayer! thou art the unwearied conqueror of human woes, the firm foundation of human happiness, the source of ever-enduring joy, the mother of philosophy. The man who can pray truly, though languishing in extremest indigence, is richer than all besides; while the wretch who never bowed the knee, though proudly seated as monarch of all nations, is of all men the most destitute.—Crysostom.

Life Hath Many a Thorny Street.

"LIFE hath many a thorny street,
Even to the toughest feet,"
Many a shadow sad and dark
Lieth on the happiest heart.

Many a smile-wreathed, laughing brow
Hideth heart-aches deep below,
Many a rankling thorn's concealed
'Neath the perfume roses yield.

Of the bird with soaring wing,
'Neath its pinions hides a sting—
Of the eye when flashing bright
Hideth deepest grief from sight.

So the smoothest lanes of life
Of with jagged rocks are rife,
Piercing deep the tender feet
Hurrying down its crowded street.

ABRAHAM believed, and committing himself to his faith, he went out, not knowing whither he went. It was one feature of his faith, that he should not know. If he had known, he would not have believed. If the spiritual world were mapped out to us like our native village, it could hardly be said that we believe. Faith strikes its roots into darkness. Take up its roots to examine them, and it would be like unearthing the roots of a tree. It would die.—James Drummond.

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. Hammond.

BRO. WHITE: I subscribed for the Review one year ago last Aug., when Bro. Cornell was in this place, and since that time I have read its contents with deep interest. Believing as I do that the doctrine it advocates is the present truth, I can truly say, Thank God for ever sending his messengers this way to give us the last notes of warning, and giving us hearts to believe and receive the truth while thousands shut their eyes to it.

There are a few in this place who are still striving to keep all the commandments of God and the faith of his dear Son that they may be accounted worthy to escape the things that are coming upon the earth and to stand on Mount Zion with the remnant in the last great day.

Yours, striving for eternal life in the kingdom to come,
H. HAMMOND.

China, Me.

Sister R. A. Wheeler writes from Johnstown Center, Wis.: We are living in perilous times. Oh for the grace of God to help us to stand. Unless we live for it we shall fall. "Nearer my God to thee," is my cry. I am trying to be an overcomer. I embraced the Advent doctrine in 1844, for which I am not sorry. Although I have passed through some trials, it has been good for me; and nothing is worth mentioning in comparison with the glory that is to be revealed when Jesus comes. One year ago last July my companion and myself commenced keeping the Sabbath, while living in R. I. We soon came to Wis., leaving in Ct. and R. I., friends with whom we had enjoyed many good seasons, which will not soon be forgotten by me. Tears will flow as I look over the past; but we must not stop here. For the present we are to live, and move on step by step, till our Lord appears. Some of us have been looking and watching for his coming for many years; and for one, I am not discouraged; for He that shall come, soon will come and will not tarry. Cheer up, lonely ones, your redemption draws nigh. Brethren East, speak through the Review, that we may know how the battle goes with you.

Obituary Notices.

DIED, in Bath, Clinton Co., Mich., Dec. 17, 1865, of lung fever and pleurisy, Bro. E. M. L. Corey, aged 46 years, 9 months, and 12 days.

He embraced the Advent faith about eleven years ago, since which time he has been trying to live a consistent Christian life. We resigned him reluctantly, yet not without hope. Sermon on the occasion by Eld. Hoag (Methodist), from Rev. xiv, 13.

H. D. COREY.

PUBLICATIONS.

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

	PRICE.	WEIGHT.
The Hymn Book, 464 pages, and 122 pieces of music,	80	12
" " " with Sabbath Lute,	\$1.25	12
" " " Calf Binding,	1.00	12
" " " " with Lute,	1.50	12
History of the Sabbath, Sacred and Secular,	80	12
" " " in paper covers,	50	10
Dobney on Future Punishment,	75	16
Spiritual Gifts, Vol. I, or the Great Controversy between Christ & his angels, and Satan & his angels,	50	8
Spiritual Gifts, Vol. II. Experience, Views & Incidents in connection with the Third Message,	60	8
Spiritual Gifts, Vols. I & II, bound in one book,	\$1.00	12
Spiritual Gifts, Vol. III, Facts of Faith,	60	8
Spiritual Gifts, Vol. IV, Facts of Faith & Testimonies to the Church, Nos. 1-10,	60	8
Sabbath Readings, a work of 400 pages of Moral & Religious Lessons for the Young,	60	8
The same in five Pamphlets,	50	8
" " twenty-five Tracts,	40	8
How to Live,	\$1.00	12
" " in pamphlet,	75	10
Appeal to the Youth. Bound,	40	8
" " Paper Covers,	20	2
" " " without Likeness,	10	2
The Bible from Heaven,	80	5
Both Sides. Review of Preble on Sabbath and Law,	20	4
Sanctification: or Living Holiness,	15	4
Three Angels of Rev. xiv, and the Two-horned Beast,	15	4
Hope of the Gospel, or Immortality the Gift of God,	15	4
Which? Mortal or Immortal? or an Inquiry into the Present Constitution & Future Condition of Man,	15	4
Modern Spiritualism: its Nature and Tendency,	15	4
The Kingdom of God: a Refutation of the Doctrine called, Age to Come,	15	4
Miraculous Powers,	15	4
Appeal to Mothers,	10	2
Review of Seymour. His Fifty Questions Answered,	10	3
Prophecy of Daniel—The Sanctuary and 2300 Days,	10	3
The Saints' Inheritance in the New Earth,	10	3
Signs of the Times. The Coming of Christ at the Door,	10	3
Law of God. The Testimony of Both Testaments,	10	3
Vindication of the True Sabbath, by J. W. Morton,	10	3
Review of Springer on the Sabbath and Law of God,	10	3
Christian Baptism. Its Nature, Subjects & Design,	10	3
The Commandment to Restore & build Jerusalem,	10	2
Key to the Prophetic Chart,	10	2
The Sanctuary and 2300 Days of Dan. viii, 14,	10	2
The Fate of the Transgressor,	5	2
The Sabbath of the Lord; a Discourse by J. M. Aldrich,	5	2
End of the Wicked,	5	2
Matthew xxiv. A Brief Exposition of the Chapter,	5	2
Mark of the Beast, and Seal of the Living God,	5	1
Sabbatic Institution and the Two Laws,	5	1
Assistant. The Bible Student's Assistant, or a Compend of Scripture References,	5	1
An Appeal for the Restoration of the Bible Sabbath in an Address to the Baptists,	5	1
Review of Filio. A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5	1
Hilton on the State of the Dead,	5	1
Brown's Experience. Consecration—Second Advent,	5	1
Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c.,	5	1
The Sabbath, in German,	10	2
" " Holland,	5	1
" " French,	5	1
On Daniel II & VII, in French,	5	1
The Second Advent Faith: Objections Answered,	4	2
ONE-CENT TRACTS. The Seven Seals—The Two Laws—Reasons for Sunday-keeping Examined—Personality of God—Wesley on the Law—Appeal on Immortality—Thoughts for the Candid—Brief Thoughts, etc.		
TWO-CENT TRACTS. Institution of the Sabbath—Sabbath by Eihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath?—Preach the Word—Death and Burial—Much in Little—Truth—Positive Institutions—Wicked Dead.		
THREE-CENT TRACTS. Dobney on the Law—Milton on the State of the Dead—Scripture References—The Mark of the Beast and Seal of the Living God—Spiritual Gifts.		
CHARTS, Prophetic and Law of God, the size used by our Preachers. Varished, a set, with Key,	\$4.00	
A Set on Cloth, with Key,	3.00	
On Cloth, without Rollers, by mail, post-paid,	2.75	
Small Chart. A Pictorial Illustration of the Visions of Daniel and John, 20 by 25 inches. Paper. Price 15 cents.		

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JANUARY 16, 1866.

This Week's Review.

THE "Sunday in Scotland" which we this week copy from the Sabbath Recorder, will be found doubly interesting for the following reasons: first, as a sound argument, well written, in favor of the great truth of the Sabbath; and second, as showing how people in other parts of the world occasionally have this truth set before them. In the second part of the article, the seventh-part-of-time theory receives a most thorough and triumphant exposure. May such utterances be blest to the opening of many eyes in Scotland.

The poetry, "Tired of Life," very beautifully sets forth a most searching inquiry, which may never have occurred to many. Is the weariness of which we so often complain, caused by our labors for our Master, or for self? Which? Think of it.

Bro. Cottrell and Matteson, in their articles, "Neglecting Means of Grace," and "Our Paper," seem called out to express some important truths in relation to our periodicals. They have spoken our mind exactly. Pray for the Review that it may continually grow in interest and power to do good, and then find its way to every family and individual which can be benefited by its presence.

"One Spirit in Them." The reader will do well to make a note of such criticisms, examining all the references given, and fixing them in his mind, that he may have them at command, when required to give a reason of the hope that is in him.

A sterling piece on "Conscience," strips the flimsy covering from an error with which many are prone to deceive themselves. Conscience is no standard till it has been made itself to conform to a still higher standard.

To those whom the Lord has made stewards over a portion of this world's goods, we would commend a careful perusal of the article, "Giving, Losing." It purports to give the real experience of some among the Free Methodists, from whose organ, The Earnest Christian, we copy it. Have there been no similar cases among us? When the Lord commits a portion of property to our care for temporary keeping, it "pays" best, both here and hereafter, to use it according to his will. Ponder the lesson.

The report from Tuscola county, Mich., this week from Centerville, is more than ever cheering. And while we would acknowledge with gratitude the work of the Lord in that section, we long to hear of a similar work in all other parts of the land.

Just to keep the subject before the people, we give several big facts, in one little item, on saleratus. It is not absolutely necessary that the last word should be spelled with a y.

"Fenianism," and "More Trouble Brewing," show what forebodings rest upon minds which cannot be accused of being disturbed by imaginary evils. Those who would fain prophesy peace, will not open their eyes to coming trouble further than they are obliged to.

"What though wars and earth's commotions
Cause men's hearts to fail with fear,
God, your Father, rules the nations,
Christ will for his saints appear."

We have just received the first number in exchange, of "The Herald of Health, and Journal of Physical Culture," published by Miller, Wood & Co., 15 Laight Street, N. Y. City, and edited by R. T. Trull, M. D. Of this magazine the publishers speak as follows, and, we have no doubt, will make good their words:

"This journal is the best Temperance magazine printed; contains Forty Pages of matter on Physical Culture and Health topics, and should be in the hands of every mother who would rear her children to robust manhood, every student who would preserve his health and every invalid who would be led away from a dependence on drug and quack medicines to a dependence on Nature's remedies—air, food, clothing, sleep, and a wise hygiene."

On all matters pertaining to right living, the Herald of Health is authority; and we shall doubtless from time to time enrich our columns with extracts from its pages. Terms \$1.50 per year.

Notice.

Those brethren who have lately donated to Bro. White for the purpose of defraying extra expenses during his sickness, are hereby notified, that, in accordance with his statement in Review No. 2, he has paid over the whole amount donated to him, to the Publishing Association, to be held subject to the orders of the respective donors.

All those wishing to make a different disposition of their donations, are requested to do so within thirty days from date.

J. M. ALDRICH, Secretary.

THREE of those "circulating libraries" ordered and sent away. Who will take the next box? And who the next?

J. M. A.

Note from Bro. Sanborn.

BRO. WHITE: Pursuant to appointment, I met with the Sand Prairie church, on my way home from Grant Co., Wis., and preached five times. In these meetings I enjoyed much freedom in the Lord, and while the brethren and sisters were cheered and encouraged, three others decided to obey the truth, which gave us all great reason to rejoice in the Lord. This church is coming up to the help of the Lord, and God is adding to their number, such, we trust, as shall be saved. There have been, in the past, some influences which have stood in the way of candid, thinking people, and kept them from embracing the truth; but I trust they will now pass away and the influences of consistency, truth, and righteousness take their place. May the Lord grant this. Amen.

ISAAC SANBORN.

Sand Prairie, Dec. 17, 1865.

To Correspondents.

ANSWERED by letter. Wm. C. Gage.

Wm. Caviness. We design to publish something on the subject of your inquiry soon.

"W." of St. Joseph, Mo. We do not understand that any prophetic period is given to reach to the coming of Christ. See works on the Sanctuary, and 2300 Days.

W. A. R. of Johnstown. Confessions need not be made any more public than the wrongs.

ARTICLES DECLINED. A communication signed J. V. We must in all cases know the real name.—"Nothing but Leaves." This has already been in Review.—The Scriptures a Negative as well as a Positive rule of Faith and Practice. While no objection can be taken to the article in itself, we think there are more stirring and important themes for the people of this generation.

ARTICLES ACCEPTED.—Buy the Truth.—Angels our Patterns.—A Package of Selections from Mrs. O. T. Booth.—The Saviour is coming, (without chorus.) The theme is too joyful for the plaintive tune of "Come home, father."—Men speak as they Believe.—I Want.—The Morning Cometh.—Tobacco.—Review of Elds. Law and Delap, by I Sanborn.—Real and Glorious Prospects.

SALERATUS. Wood is burnt to ashes, the ashes lixiviated, lye is the result. Lye is evaporated by boiling, black salts is the residuum. The salt undergoes purification by fire, and the potash of commerce is obtained. By process we now change potash into pearl-ash. Now put this in sacks and place it over a distillery tub, where the fermentation evolves carbonic-acid gas, and the pearl-ash absorbs it and it is rendered solid, the product being heavier, whiter and drier than the pearl-ash. It is now saleratus. How much salts of lye and carbonic-acid gas a human stomach can bear, and remain healthy, is a question for saleratus eaters. Some people say saleratus will not harm the stomach. It is a lye!

Appointments.

THE next Quarterly Meeting of the church at Hundred Mile Grove, Wis., will be held the first Sabbath and first-day of Feb., which will be the 3rd, and 4th. We should be pleased to have Bro. John Matteson attend this meeting, and deliver a course of lectures to the Norwegians in this vicinity.

Yours truly,

N. M. JORDON.

THE next Quarterly Meeting of the church at Rockton, Ill., will be held Sabbath and first-day, Jan. 20th, and 21st. Let all who can attend, come up to this feast. In behalf of the church,

T. M. STEWARD.

The next series of Quarterly Meetings for the Conference of S. D. Adventists in Minnesota, will be held as follows:

Enterprise,	Feb. 3 and 4, 1866.
Pleasant Grove,	" 10 " 11, "
Oronoco and Greenwood,	" 17 " 18, "
Deerfield,	" 24 " 25, "

Bro. Pierce will be expected at some or all of these meetings. Cannot Bro. Matteson make it convenient to attend some of these meetings?

Jno. BOSTWICK,	} Minn. } Conf. } Com.
H. F. LASHIER,	
WM. MERRY,	

Business Department.

See Publication column inside.

Business Notes.

D. V. Winne: Where does James Campbell receive his paper?

FANNY FREEMAN: Please inform us where your Review and Instructor are now sent, and we will direct the same as you request.

RECEIPTS. For Review and Herald.

Annexed to each receipt is 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 due time acknowledged, immediate notice of the omission should then be given.

O A Heath 28-7, C Brady 29-1, R Thomas 29-1, Mrs M M Parish 29-1, F Crummet 27-22, D Hewit 28-1, W Denton 28-1, E B Lane 28-1, A B Castle 28-1, J M Wince 28-1, C Johnson 27-1, H Miller 28-1, J Warren 29-20, J C Tompkins 28-7, L N Buzzell 27-21, S Terill 28-7, J F McReynolds 27-19, R Reynolds 29-7, E Adams 29-7, W Smith 29-7, A B Clark 29-7, J D Sias 29-1, D Hugunin 28-7, each \$1.00.

S Kellogg 28-1, A Hoff 28-14, H Smith 29-1, S Loomis 29-1, S B Gowell 30-1, D Parker 28-6, H Hammond 28-13, A B Chapman 28-11, R Williams 29-1, J M Avery 29-1, D W Randall 28-13, H Rasmussen 29-1, H Jones for Mrs T Wilson 28-1, L M Jones for A Boyington 29-1, J Moore 28-20, J Dorcas 29-6, Mrs M Williams 29-1, Eld J Bates for Capt F Bates 29-1, P M Bates for Mrs E Hathway 29-1, D Newcomb 29-1, E Wilcox 29-19, L T Henry 29-1, T K Henry 28-18, R Whitties 28-1, T Lane 28-14, A A Farnsworth 29-1, P R Blake 29-1, W M Sexton 29-1, S Straw 27-1, L Haynes 27-8, W V Field 29-1, J Wilson 28-11, E A Wilcox 29-7, Miss A C Hudson 28-1, T W Cushing 28-12, Mrs M R Swan 29-7, each \$2.00.

C W Hole 28-1, L Barre 27-20, J Visgar 28-1, M Drury 28-1, D M E Tidd 28-1, each 50c.

F Gould \$1.48 28-20, C Sheldon \$2.50 28-17, C Drew \$3.00 29-8, I Mulholand \$1.50 29-7, W Thompson \$1.50 29-7, T McDowell \$3.00 28-1, W Lea \$2.70 28-10.

Subscriptions at the Rate of \$3.00 per year.

S Brigham \$3.00 29-1, G W Burnham \$3.00 29-1, C Baker \$3.00 29-1, I Brink \$3.00 29-1, R M Pierce \$3.00 31-1.

Review to Poor.

H Bingham 82c.

For Shares in the Publishing Association

H C Miller \$30.00.

Books Sent By Mail.

O A Heath 25c, J M Adams \$1.00, A Hodgkin 70c, F Gould 7c, J M Avery 22c, D W Randall 12c, J M Adams \$1.00, R King \$3.10, G I Butler \$3.10, J Dorcas 50c, L M Locke \$1.00, O F Brockway 10c, H Bingham \$2.18, E C Booz \$3.15, C C Belden \$1.35, J T Pryor \$1.50, W Mason \$1.00, L M Gates \$1.50, Eld T M Steward 25c, F Freeman \$1.25, A C Hudson \$2.00, D Hugunin \$1.00, J Babcock 68c, W Lea \$1.62.

Books sent by Express.

E A Stone, Ottawa, La Salle Co., Ill. (Circulating Library) \$8.00, H C Miller, Chicago, (including Circulating Library) \$11.15, N Stains, Ionia, Mich. \$5.00, W E Newcomb, Toledo, Iowa, (Circulating Library) \$8.00, P Strong, care of S H King, Ionia, Mich. \$12.00.

Cash Received on Account.

J W Landes \$4.00, S H King \$3.00, D Daniels \$3.50, I D VanHorn \$1.00, H S Gurney \$30.00, P Strong \$5.00.

Gen. Conf. Missionary Fund.

D Daniels \$13.00, Friends at North Berwick, Me. for Eastern Mission \$7.46, W Harris \$2.00, D Hugunin \$2.00.

Michigan Conference Fund.

Church at Orange \$10.00, Church at Salem Center Ind. \$24.00, Church at Bunker Hill \$15.00, Church at Chesaning \$6.00, Church at Onecida \$6.00, Church at Jackson \$15.00.