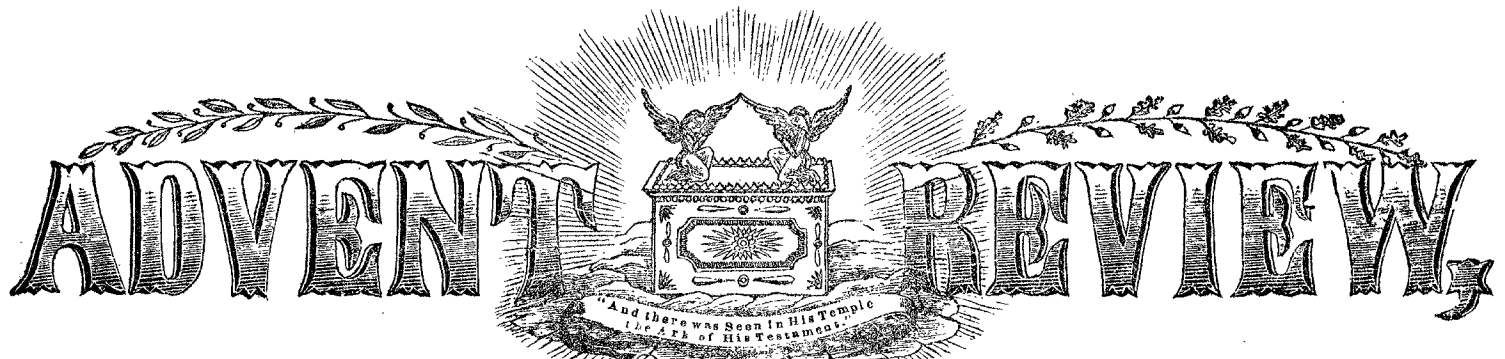


ADVENT REVIEW



And Sabbath Herald.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."
VOL. XXVII. BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 20, 1866. No. 12.

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Close of the Week.

THE closing hours of one more week,
Speed swiftly on the wing,
And to the weary pilgrim's heart,
The welcome Sabbath bring.

They usher in the holy rest,
To man in mercy given,
Emblem of endless rest to come,
With all the blest in Heaven.

They seem so like our days on earth,
Passed amid toil and care;
The eve of endless day in which,
We for that day prepare.

Oh that the lingering hours would haste,
Our Lord as soon would come
As do the hours of sweet repose,
In this our earthly home.

Patience—repine not at thy lot;
But to thy work attend.
What if that Sabbath long delay,
Once here 'twill never end.

L. J. SHAW.

Our Late Experience.

BY ELLEN G. WHITE.

It is due our friends who have manifested a true interest in our welfare, that we give them a statement of our experience during our present affliction. The 16th of August last, the affliction came upon my husband which has made him a sufferer until the present time. I am aware that some of his professed friends who have been watching us with a jealous eye, have secretly rejoiced in his affliction, and like Job's comforters, charge him with being afflicted because of his sins. But I leave all these professed friends with the Lord. My husband's affliction in the wise providence of God will accomplish the purpose that he designs—will test the sincerity of friends, will reveal the jealous and fault-finding, and those who love to accuse, and who would exult could they discover a supposed wrong in Bro. White.

My husband has never professed to be anything more than a mortal man, subject to errors and infirmities; yet his whole soul and interest have been in the work of God. His happiness has been interwoven with the success of the truth. As the cause of God has prospered, he has rejoiced. When the cause suffered on account of rebellion, he has been afflicted, and his soul has been bowed down with heaviness. He is now a sufferer because of transgression against the laws of his being. His sin has not been in unjust deal with others, nor in neglect of the wants of those who have needed sympathy and aid, nor in disregarding the widow and fatherless in their affliction. Neither has he sinned in lifting up himself above his brethren, and despising their counsel and advice. He has sinned against himself and against God in overtaxing the en-

ergies of his system, which were renewed and invigorated in answer to our earnest, unceasing prayers ten years ago, when consumption had brought him to the brink of the grave. Prolonged, unceasing labor, without rest or recreation, has told upon his physical and mental energies.

For twenty years he has labored constantly in this work, rejoicing in the prosperity of the cause, and bowed down with intense anguish when it has suffered and been made to bleed by its professed friends turning traitors, and tearing down that which they once built up. Very many times when no visible sign might have been given to others; has his heart ached with a terrible energy that God alone could understand.

For years my husband has suffered with occasional numbness of limbs. He has especially been thus afflicted when he has had a weight of distress upon his spirits, and his cautiousness has caused him to feel an overwhelming sense of responsibility in regard to the salvation of souls, and the prosperity of the cause, as he has seen the unrighteous course of some who professed the truth. He has many times awaked in the night with numbness of the limbs, and has been obliged to rub them with energy to bring them again to their right feeling. He has frequently suffered with severe pain in his limbs, especially after long speaking, which made it impossible for him to sleep. He has occasionally sprung from the bed when partially asleep, and rushed to the window to obtain air before he could breathe. His heart seemed to him to stop its beating. He has also suffered with pain in his back and left side. It has been for years very tedious to him to sit for a great length of time in the same position, or ride all day in a carriage. After returning from the Office at night, it has been very wearisome, and often painful, to remain long in a sitting posture. He has found the greatest relief in lying down upon the sofa, or lounge. Notwithstanding he suffered almost constantly with pain in a greater or less degree in some portions of his body, yet he labored on, doing more work than one or two well men should have done.

Last Spring we received a most pressing invitation from Bro. Ingraham to come to Wisconsin. He entreated us if we ever responded to an urgent call for help, to respond to his request, for help he must have. We knew that Bro. Ingraham needed help and encouragement. We knew that we needed rest of body and mind. We had deprived ourselves almost entirely of social and domestic enjoyment, in order to complete our writing, and had looked forward to at least a short period of rest, at the close of the General Conference. At the close of that Conference we found ourselves excessively exhausted in physical and mental strength; yet duty seemed to urge us West, and we dared not remain at home. We had not in years past consulted our own ease and pleasure, and God had sustained us. Would he not sustain us now? We thought it the safest course to venture. We summoned all the energy we could, and started on our journey.

We attended meetings in Wisconsin, and went to the farthest extent of our strength. Our diet was not such as would nourish the strength. We could obtain but little fruit. I could not relish the food. My stomach was constantly weak and swollen, and the jar of riding in a carriage caused such pain in the region of that organ, as was almost insufferable. After our first meeting, we were compelled to tarry a few days at

Bro. Loudon's, in Janesville, to rest. There we could obtain fruit at the market, and we lived on bread and fruit. We felt refreshed, after a little rest, to continue our journey to Hundred Mile Grove. The cars took us to Madison, and there we found a brother from Lodi waiting the arrival of the train in expectation of meeting only Eld. Loughborough. He had come prepared to take him to Lodi, twenty miles distant. He was not expecting my husband and myself. His conveyance was therefore not easy or comfortable for us all. The roads were bad. It seemed to us that we should be compelled through weariness and pain to stop, or obtain a more comfortable conveyance. But I felt determined to endure it. We remembered past days, when we had let nothing stand in the way of duty, and had journeyed when weak and suffering, enduring fatigue, cold, and hunger, and had never yet been turned from our purpose, but pressed through every difficulty, and God had sustained us. Our lives had been preserved, and we would trust in him still. If we should hire a more easy conveyance, some weak brother or sister might take advantage of it, and say Bro. and sister White had become so exalted they could not ride in a humble wagon. My sufferings increased, until we were obliged to stop and beg some straw from a stack, with which my husband filled the body of the wagon. Upon this I sat down, a place having been made for my feet, and rode until the journey was completed, which was at 1 o'clock the next morning. We were seven hours riding twenty miles. The Lord strengthened us to continue our journey to Hundred Mile Grove, the next day, and to bear testimony in the meetings held in that place.

We felt it to be our duty to visit Iowa before returning to Michigan. We had no knowledge of the rebellion of Elders Snook and Brinkerhoff, but we felt that there was a work for us to do in that State. On our way to Pilot Grove, Iowa, we first heard of the rebellion, which was only a few hours before we met its leaders face to face in the meeting-house. We labored with intense feeling to save the poor sheep who had been wounded and torn, and left bleeding by these unfaithful shepherds. Our efforts were crowned with success. While engaged in labor to meet opposition, falsehood, and insult, low prejudice, and jealousy, we had thought but little of our health. The blessed results that followed our labors, cheered us amid the gloom which we felt as we beheld what results these two shepherds had accomplished in their dreadful work of tearing to pieces the flock of God.

Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what a prudent consideration for his health would have allowed. But if he could, after his return home, have had a period of entire rest, and entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, in gathering testimonies of falsehood from rebels and traitors, such as Moses Hull, Ransom Hicks, and many others of like stamp—some of whom had figured largely in the so-called "Messenger of Truth," made it necessary for us to write again, to save the honest from being deceived, when we had anticipated a little peri-

od of rest. This extra labor was too much for us, when we were already worn with intense mental excitement from the rebellion in Iowa.

When the time came to attend our appointment in Memphis, we needed rest of body and mind. A constant strain had been upon us for months. Our nights were spent in broken sleep, because of bodily infirmities. Yet we urged up our exhausted energies, arose at midnight, walked about a mile to the depot, and stepped on board the train which was to take us to Detroit. We were obliged to wait at Ridgeway about two hours for the arrival of a train from the east, before the stage would leave for Memphis. My husband laid down upon a bench in the depot, and slept about fifteen minutes, which relieved his weariness in a measure. We rode about seven miles, to Bro. Gurney's, and obtained some rest and sleep, to prepare us to attend the evening appointment. The meetings in Memphis were those of labor. My husband here performed the amount of labor which was sufficient for two men who possessed a good degree of strength. His vital energies were exceedingly depressed, yet his zeal in the cause of God urged him on presumptuously to exhaust, by over labor, the little strength that remained. Our meetings closed on Sunday evening, after 11 o'clock. We retired after midnight, and arose at daybreak to take the stage for the cars. The car missed connection, and we did not arrive at our home till past midnight.

My husband slept but little, and would not be prevailed upon to rest the next day. He thought his business required his presence at the Office. Night found him exhausted. His sleep was broken and unrefreshing, yet we rose in the morning at 5 o'clock to take our usual walk before breakfast. We stepped into Bro. Lunt's garden, and while my husband attempted to open an ear of corn I heard a strange noise, and looking up saw his face flushed, and his right arm hanging helpless at his side. His attempt to raise his right arm was ineffectual—the muscles refused to obey the will.

I helped him into the house, but he could not speak to me until in the house he indistinctly uttered, "Pray, pray." We dropped upon our knees and cried to God who had ever been to us a present help in time of trouble. He soon uttered words of praise and gratitude to God, that he could use his arm. His hand was partially restored, but not fully. We sent for an electric battery, but none of us had experience sufficient to apply electricity in this critical case. A proposition was made to have the owner of the battery called to apply it. The physician came and applied the battery. We were trying to exercise faith in God. We called in a few who had faith, and our earnest petitions ascended to Heaven for help from above. The rich blessing of Heaven came frequently upon us all. Still there seemed to be a draw-back to our faith—the physician applying the battery. We prayerfully considered the matter, and when he next came, told him we should no longer need his services. After this we felt no hindrance to our faith. My husband and myself felt the need of our drawing near to God. And as we by confessions and prayer drew near to God, we had the blessed assurance that he drew near to us. How unspeakably precious was the sense of God's boundless mercy toward us, his afflicted children! The stroke that had fallen upon my husband might have been final, or left him with one-half of his body palsied and dead. We wept for joy, that amid our affliction the care of God was toward us. The mighty Maker of the world—the omnipotent Ruler of the universe, was our Father! Precious, exceedingly precious, were these seasons of communion with God! Much of the time my husband was happy in the Lord. Day and night the praise of God was upon his lips, and the sick room was truly a heavenly place.

The first five weeks of our affliction we spent at our own home. For wise purposes our heavenly Father did not see fit to raise my husband to immediate health in answer to our earnest prayers, although he seemed preciously near to comfort and sustain us by his Holy Spirit.

We had confidence in the use of water as one of God's appointed remedies, but no confidence in drugs. My vital energies were too much exhausted for me to attempt to use water in my husband's case. His wear-

ing labors had long been bringing about the result, and could we expect God to work a miracle to heal him without our using the means or agencies he had provided for us? As there was no one in Battle Creek who dared take the responsibility of administering water in my husband's case, we felt that it might be duty to take him to Dansville, N. Y., where he could rest, and water be applied by those well skilled in its use. We dared not follow our own judgment. We asked counsel of God, and after a prayerful consideration of the matter decided to go. My husband endured the journey well—much better than we had feared.

We remained in Dansville about three months. We obtained rooms a short distance from the institution. Our accommodations were by no means pleasant. Our room was small, and the sun visited it but a few minutes in the morning. Yet we did not feel this as we should, had we been confined to it. We were both able to walk out and be in the open air much of the time; and every day, except Sabbath and first-day, we took treatment, which did not leave us much time to be in our room.

Some may have thought that we had given up our faith that God would raise my husband to health in answer to prayer, when we went to Dansville, and placed ourselves under the care of physicians there. But not so. While we did not feel like despising the means God had placed in our reach for the recovery of health, we felt that God was above all, and he who had provided water as his agent, would have us use it to assist abused Nature to recover her exhausted energies. We believed that God would bless the efforts we were making in the direction of health. We did not doubt that God could work a miracle, and in a moment, restore to health and vigor. But should he do this, would we not be in danger of again transgressing—abusing our strength by prolonged, intemperate labor, and bring upon ourselves even a worse condition of things?

If we violate the laws of our being we must pay the penalty. Suffering, more or less, will follow every violation of Nature's laws. But when we repent of our transgressions, and commence earnestly the work of reform; when we do all that we can to redeem our errors, by placing ourselves in the best possible condition to regain the strength that we in our zeal lost; then we are in just that position where we can exercise faith in God, and ask him to do that for us which we cannot do for ourselves. We may rely upon God's promises, and believe that his power will repair even Nature's broken-down machinery, and we be placed where we can labor again in the cause of God more understandingly, wisely preserving the strength God has given us instead of crippling it by excessive labor.

"Our Home" at Dansville was the only place I could think of where we could go and be free from business and care. Were we to go among those of our faith anywhere, they would not be prepared to realize our worn out condition, especially the condition of my husband. We have so long borne the burden of the work which has compelled us to act with that determination of character, which has known nothing of turning aside, giving back and yielding to circumstances, that our brethren and sisters would be unprepared to understand that we must be free from every anxiety, and that they must not trouble us with questions requiring thought, nor introduce to us matters which would in the least excite or depress the mind. We chose to go to Dansville, and be, as it were, isolated from our brethren, and lost in a certain sense to the work and cause of God, and to feel no responsibility resting upon us of the cause in which we had unitedly labored with all our energies for twenty years.

We were unable to attend Dr. Jackson's morning lectures but a few times for the following reasons: The first and greatest reason was, the heated atmosphere of the hall had a painful and benumbing influence upon the brain of my husband. When he dwelt upon the subject of Health, we were too deeply interested for the good of our wearied minds, for our minds would begin to travel, comparing Dr. J.'s philosophy with facts established in our minds, which had been received from higher and unerring authority. The mind would become excited and weary. Especially was this the case with my husband. And again, when Dr. Jackson and other physicians advanced and sought to

sustain ideas that we could not receive from our religious standpoint, especially in regard to amusements and pleasure, dancing, card-playing, theater-going, etc., we could not see harmony between his religious teachings, and the teachings of Christ recorded in the New Testament.

We had nothing to do with religious controversy, nor with advancing our views, nor in getting together those of our faith and having meetings. We went to Dansville for rest of body and mind. And although we expected to hear and see that which we could not receive and unite in, yet these things, notwithstanding our efforts to the contrary, would excite the mind more or less; and in the long wakeful nights we were comparing the life of Christ, and his teachings in regard to what constitutes a Christian, with the teaching on this point set forth at that institution, and we could not harmonize them.

As we have taken an active part in the Health Reform, and have twice been at Dansville, once as visitors, and once as patients, and have spoken in high terms of the skill of their physicians in curing disease by the application of water, and other hygienic remedies, many have supposed that we approbated and received all that was taught by the leaders of that institution. The questions have frequently been asked us, not only by our people, but by leading men of other denominations, "Do you sanction the card-playing, dancing, and attending theaters? I understand they profess to be religious, and that they mix all these amusements with their religion." It has been necessary for us to speak plainly and say that we have had no part nor lot in these matters, and we do not approve of such amusements being recommended by Christian men and women as innocent. I heard more than one mother at Dansville remark that she had extolled the physicians at Dansville to her children, yet would not have her sons hear them recommend these amusements for anything; for she had instructed her children that the influence of these amusements was evil; that she had known them to be thus in her observant experience, and had not seen in them redeeming features that would lead her to change her opinion in regard to their pernicious influence, especially on the young. I have been asked, "Could you with safety send your youthful children, away from your influence, to that institution to learn the correct manner of living, and to regain lost health?" I was compelled to say that I could not, unless they were children who had marked independence of mind, and firm religious principles. This alone proves a safeguard against those who would attempt to gloss over these amusements by calling them harmless, and needful for health, and try to persuade them to join in the dance, the card-playing, and theater-going.

God has committed to my care children, not to train for worldly amusement, but for Heaven; and it is my duty to place them in the best possible conditions to understand their duty to God, and to become heirs of immortality. It is impossible for me to be guiltless if I place them in the way of temptation, where there is danger of their being thrown into every class of society, and being corrupted by surrounding influences. There is enough frivolity existing all around us, having a tendency to discourage serious impressions, and to put God out of the mind. Thousands of youth have had fair to be an honor to their parents, and useful members in society, who have in an evil hour yielded to the Tempter who came in the form of a professed friend, and for the first time broke over the barrier to their conscience and attended the theater, to see and hear the performance of some celebrated actor. Everything fascinates them—their imagination is lively—their senses, their hearts, are carried away captive—they are intoxicated with excitement. They leave the theater; but their imagination continues to dwell upon the scenes they have witnessed, and they are anxious to go again, and again. They acquire a passion to witness theatrical performances. At times they may be convicted that card-playing and attending theaters are not having a beneficial influence upon their health and morals; yet they do not possess sufficient fortitude and independence to tear away from these exciting pleasures. They may strengthen themselves with the thought that physicians have not only attend-

ed theaters themselves, but have recommended others to do so, and these physicians were Christians. They thus stifle conscience with the example of worldly, pleasure-loving, professed Christians. They have learned to play cards, considering it an innocent amusement. In attending the theater they place themselves in the most dangerous company, and are exposed to the deceptive, fascinating charms of the gambler, the sensualist, and that class of females "whose steps take hold on hell." They yield to temptation, and continue their downward course until their consciences become seared, and they will not hesitate to degrade themselves by any vice.

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters. If they have learned of Him who is meek and lowly of heart, they will have a disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives.

I shall ever remember with gratitude, the kind attention and respect we received, not only from physicians at "Our Home," but also from the helpers. The attendants in the bath-rooms, and waiters at the table were as attentive to our wants as we could wish. They seemed desirous to make our stay with them as pleasant and happy as it was in their power to do.

(To be continued.)

Perils of the Last Days.

How striking and impressive is the fulfillment of Scripture in regard to the "perilous" or troublesome "times of the last days!" And yet how sadly is the significance of the fact misapprehended! Scarcely any will admit any relation between such dreadful degeneracy, and the near approach of the great day. The multitude are "willingly ignorant." The world is on a great chase after earthly good, ignoring the one special great necessity of earth, the coming of Jesus. The explanation tendered of the extraordinary casualties and crimes of the time, is, "the natural result of the war." But it is with the fact and not with the occasion or cause, that we have to deal as bearing on one other stupendous event. Besides, how is it in England, and other countries of Europe? Is not the record universally concurrent, a record of violence and outrage? With your permission, I will present a brief epitome of facts gleaned from an article in a leading New York journal: "From April to October 10th, 95 murders are counted from metropolitan files; besides 12 homicides and half a dozen assassinations. We count 25 murderous attempts, 9 of wife-murder, and 7 attempted, and 33 suicides. We reckon 150 lives lost by criminal hands, making no account of the wreck and ruin on the great highways of travel. But the great crimes of Europe have far exceeded all these in wonder and mystery. In systematic wickedness, they show an older experience than American crime. Intellect, science, and even religion were sunk in the plot and woven in the deed." After an enumeration of cases of special enormity, the writer resumes: "Crime of this complex character seems weird, appalling, and extravagant beyond expression. Monstrous among other flagrances, was the burning of 3 houses by a girl of 14, polygamy to the extent of 10 wives, by a man who afterwards hanged himself, highway robbery by a boy of 14; the same by a politician, and the malign biting off of noses. Add to these the publication of obscene books and papers, and the vile defacing of natural scenery."

And yet it is probable that this statement includes

but a portion, perhaps a small portion of actual and aggregate crimes in the Northern States.

In the same computation is included a list of bank robberies, in which the aggregate losses reach nearly a million of dollars. A chapter of defalcations and swindles involves the enormous amount of more than six and a quarter millions misappropriated, besides paymaster frauds, navy yard frauds, and various official corruptions.

Let these facts be pondered, and their purport soberly weighed. How very far from the truth is the vain assumption, that the world is improving! With some alleged increasing good, is positive increasing evil. And how infatuated is the expectation of a world's deliverance from such awful incubus of sin and sinful works, without a coming and renovating Jesus! Is it not Jesus who is to make all things new?

Oh, for that day of jubilee quickly to arrive. Never will earth, cursed and burdened with its disabling and distracting load of sin and guilt, cease to stagger like a drunken man, never will its groan of weariness and woe be hushed, nor its sigh of longing for deliverance be answered, until appears the sign of the Son of man in heaven. For this a prayer is perpetually ascending from the very heart and frame of this creation. How much more should Christians long and pray for the light and clouds that environ the enthroned One! Should we not pray and look with rapture and expectation, when the signs are so accumulating of the near Advent of the blessed Jesus?

Hoping not to be tedious, I will briefly consider another evidence or manifestation of the "perilous times," in the constant and appalling casualties which painfully distinguish our day. From May 15th to October 15th (five months), there were 68 railway accidents, and in the whole year to date, not less than 100. "Thirty millions would be a modest reckoning," says the writer quoted above, "for the loss involved in demolished lives, trains, and properties. Probably 300 have been killed, and more than 600 injured in every shape, during the year. 65 disasters by steamboat explosions and shipwreck are also noted. Several of these catastrophes which have crimsoned river and ocean, far and wide, are remembered in all their awful poetry, and helpless agony and terror. From the Sultana, some 1200 found a muddy grave in the Mississippi, 400 went down in the burning ship Nelson, 250 with the Brother Jonathan, and 100 in the Pewabic. 3000 lives, it may be reckoned, have been lost between April and September." In addition, may be mentioned a great variety of miscellaneous casualties, from incursions, burnings, crushings, shootings, cuttings, and particularly explosions, from which latter cause an enumeration of only 5 cases gives a list of killed and wounded, reaching nearly 2000. The Philadelphia Ledger, of November 11th, has the following: "We still hear the most heart-rending accounts of disasters at sea, caused by the recent storm in the Gulf of Mexico and on the coasts of Carolina and Florida. At least one hundred vessels have been wrecked, and many lives lost."

Conflagration must be added to the catalogue of items in the area of ruin. 155 fires between April and October 15th are minutely. A brief table of losses is subjoined:

Loss by unenumerated fires,	\$30,000,000
Burning of Gov't Works in Tenn.	10,000,000
Warehouse conflagration in New York,	3,000,000
Other fires,	1,000,000
Fires in Canada,	1,500,000
Total in six months,	\$45,500,000

Nor does this include the burning of 1000 acres of forest in Massachusetts.

Another item of disaster should be mentioned, viz., by freshets and deluges. Certainly, the number has been of late remarkable. On the coast of Texas and Louisiana, recently, 90 were drowned, not to mention 600 cattle on one farm. I presume almost every community in America can attest a marked increase of local expenses, for the repair of roads and bridges. It is needless to enumerate disasters. Let us suggest a little practical and particular observation for the next year. Let us see if there is not something fearfully uneasy and ominous in the elastic elements of nature.

What says our great Prophet himself? In the enumeration which should prefigure and immediately precede the COMING, is perplexity, and distress of nations, the sea and waves roaring. And what further says the Prophet Christ? "And when these things begin to come to pass, look up, and lift up your heads, for your redemption draweth nigh." Is it pretended that these signs are figurative of Jerusalem's overthrow? But what particular redemption ensued on that catastrophe? No, it is a nobler redemption than any which then occurred, which watching Christians will soon realize. Who does not recall the recent terrible inundation at Calcutta? And who has not observed the recent frequency of tornadoes, those resistless angels and engines of wrath, rising and sweeping on with terrific suddenness and power, surging and tossing about the most ponderous objects as playthings? One may, henceforth, confidently expect the future will be characterized by the evidence of uneasiness in the elements, storms, floods, fires, earthquakes, and volcanoes. Let us look for them, for I am confident that they will continue to occur in extraordinary manner and degree. And amid all this tumult and agitation, we have something for a positive basis and substance of hope, the Advent of Jesus. Let not those who believe in the proximity of this event be astonished at startling and unprecedented disturbances and convulsions of the elements. When they begin to come to pass, look up! for they will continue, until the end. Doubtless dormant volcanoes will have their energy revived, and those lately inactive will put forth their suspended and slumbering power. Earthquakes will communicate the token of their awful jar to astonished families and communities. Electricity, the fleet and vehement agent of God, will obediently and resistlessly manifest its multifarious agency and with tremulous elasticity await and with tremendous power execute the mandate of the Almighty. Facile and sensitive, with its kindred elements it will give token of the impress of the Power in Heaven, ready to be revealed, and manifest the agitation with which the glory of the Person of Jesus will affect the subtlest elements of nature. It is no wonder there is premonitory activity in the elements which are to be readjusted in the world to come, which are to be so rectified in their relations and operations as to dispense ten thousand blessings, while now they so frequently precipitate disaster.

It is well. Let the purposes of God be accomplished. Let all the essential preparatory revolutions go on. Let the wheels of "progress" turn incessantly until the Chariot of the Restorer appears. But the progress will be one of turning upside down in this disjointed frame, of upheaval and commotion in nature and in nations. Thank God for every token of the epiphany. It will be the jubilee indeed to earth, though a dreadful astonishment and disappointment to millions of the wicked. So many fond calculations deranged! So many great preparations discommoded and disconcerted! Such a great expectation of progress (with the Devil yet current and tyrant in the atmospheric spaces) confounded! How complacently does the adversary survey divers kinds of progress in art and knowledge, while he retains his principedom of this world! How well they subserve his artifices, and co-operate with his ambition, as infernal autocrat among the powers of the air! But the Lord will have the Kingdom. Amen.

I will only add a few words, by way of recapitulation. The correspondent already quoted says, "A fair calculation from the foregoing, would place the entire damage to property by disasters, at about eighty millions. Robberies may be set down at twenty millions more." I append an item, which might, perhaps, more appropriately have been inserted before, showing the great increase of shipwrecks on the coast of France, in seven years prior to 1863. It is from a French paper, the *Moniteur de la Flotte*.

Shipwrecks in 1856,	91
" 1860,	127
" 1863,	176

Although the subject is so suggestive and important, perhaps I have said enough.—c. c. in *Prophetic Times*.

It is not so much great talents that God blesses, as great likeness to Jesus.—*McCheyne*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 20, 1896.

URIAM SMITH, EDITOR.

Clippings of Current Events.

PEACE AND SAFETY.

THE most notable utterance of the cry of "Peace and Safety," is the following from Napoleon, inasmuch as it comes from the highest throne in Christendom. From the experience of accomplished events, he is enabled "at present," to "augur a long day of peace and prosperity to the world." So he believes, or, at least, so he would have others believe:

"Napoleon's response to the congratulations of the diplomatic body, New Year's, delivered by the Papal Nuncio, was as follows:

"Every year at this period we make a retrospect of the past, and look toward the future. We shall be happy if we can, as at present, congratulate ourselves upon having avoided dangers, removed apprehensions, and strengthened the bonds which unite nations and kings, and happy above all if the experience of accomplished events enables us to augur a long day of peace and prosperity for the world."

THE COMING REVIVAL.

Under this heading, the N. Y. Independent has the following item:

"That a revival is coming, we argue from the fact that it is essential to the preservation of true religion. Without a revival, the cause of Christ will not merely make no progress; it will suffer fatal defeat. God does not design that his cause should fail; therefore he will build it up."

That the cause of Christ, if dependent on the popular churches, is destined to suffer fatal defeat, considering the fearful rate at which they are progressing in worldliness and sin, is evident to every unblinded mind. But it is not so evident that God, to save his cause, must grant his blessing to them in their state of apostasy and sin. The cause of true religion came very near a fatal defeat in the days of Noah; but God did not, to save it, send forth his blessing upon the ungodly antediluvians. He only devised a way whereby Noah and the few righteous persons might be saved, and the rest meet the destruction which their wickedness had earned. So with the churches. They have rejected the truth, and have met with a moral fall. But truth does not stop or go backward. It is still on its mission, gathering out a few who are willing to be sanctified through it. God preserves his cause, sanctifies and saves his people, only through his truth; and those who reject it, will wait in vain for a revival, and the power of God.

SLAVERY IN EVERYTHING BUT NAME.

It appears that if President Johnson carries out his suicidal policy of the reconstruction of the Southern States, as he appears bound to do, leaving the freedmen to the disposal of Southern rebels, these freedmen will be reduced to a worse condition than their former servitude—a condition which Gen. Terry denounces as "slavery in all but its name." The following item sets forth the facts.

"General Terry, U. S. military commander in Virginia, has issued an order forbidding the execution, by the state authorities, of the vagrant law lately enacted by the reconstructed legislature of that state. General Terry recites the provisions of the act, refers to the 'wrongful combinations' among the employers in many counties for the purpose of depressing the wages of the freedmen, and says: 'The ultimate effect of the statute will be to reduce the freedmen to a condition of servitude worse than that from which they have been emancipated—a condition which will be slavery in all but its name.' This is a lesson for the President, which, we should think, would serve to abate his zeal for the immediate admission to Congress of the Southern Senators and Representatives."

GROWTH OF OUR COUNTRY, IN HARMONY WITH REV. XIII, 11-17.

Those who believe that the United States is a subject of prophecy, will be pleased to cherish up in their memories the following facts. Those who do not believe this, would do well to explain how it happens

that while every other important nation on the globe where the people of God have been located, has been noted in prophecy, this one is omitted.

"The largest army of the revolution was 17,000 men under Gen. Putnam on Long Island; and the most men that Washington commanded at any one time was 16,000 at Yorktown. In the war of 1812, the largest army was only 6000 under Jackson at New Orleans. In the war with Mexico, Scott's largest force was 8,500, and Taylor's less than 5000. In the late rebellion, the loyal states called out in the whole, some three million soldiers, and about a million at one time, more than 600,000 of whom were present for duty. In our very first battle at Bull Run, McClellan had 168,000 men, and in the final campaign against Richmond, Grant had a much larger number than that. The figures indicate the growth of the Republic as a military power."

THE POPE DESPONDENT.

It appears that the Pope is about making up his mind to come to his end with none to help him. The N. Y. Tribune gives us an interesting item on this point, which we herewith present:

"The Pope, it seems, no longer conceals from himself the impending doom of his temporal dominion. In addressing the French troops on the 1st of January, he expressed the fear that the enemies of the Church would go to Rome after the departure of the French troops. So it seems, all parties in Italy are agreed that this withdrawal of the French troops will be very soon followed by a revolution in Rome, and a demand of the Romans for annexation to Italy."

CHURCH MEMBERSHIP ON THE DECLINE.

"The figures of the Baptist denomination in New York show a less membership than when the population of the state was some two millions less than at present."

"The Morning Star, the organ of the Free-Will Baptist denomination, says that sect was the largest in 1844, having a membership at that time of 61,372. In 1853, it had fallen off to 48,930, and in 1860 it again increased to 59,761. It is now 55,676."

NEW YORK CITY—CORRUPTION AND CHOLERA.

The following facts show that the prospects for N. Y. City the coming summer, are not very cheering:

NEW YORK CITY.—The first message of Mayor Hoffman complains of the insufficient power of the mayor of this city, shows that many corruptions need purging, that the city and county debt is \$41,000,000, and that the tax levy this year is \$18,000,000, or three per cent. on the assessed value of property. The police surgeon reports officially that the city is very filthy, and that 501,000 of its inhabitants are packed into 15,000 tenement houses, all of which houses are fever-nests where the cholera will find plenty of food next summer.

Faith vs. Sight.

AN apostle says, "We walk by faith, not by sight." Our faith and hope embrace the second coming of our Lord Jesus Christ, and the promises of immortality and an incorruptible inheritance then to be awarded, as the result of a course of patient continuance in well doing. Prophetic periods and various signs of the approach of that glad day, have been given by Jesus Christ, apostles, and prophets, in order that we might know when the day draws near. Said Jesus, after giving certain signs which should precede his advent, "When ye shall see all these things, know that it is near, even at the doors." It is therefore perfectly in agreement with these words of our Saviour, interpreted by the rules of common sense, to believe that we can certainly tell, before the coming of that day, when it is near.

But I recently heard a minister say, and one who was deeply interested, by his own showing, in the advent movement of 1844, that we could tell nothing about it before hand. His words were, "We can see no further than the natural eye can see." Well, thought I, the prophet Isaiah was right when he said, "His watchman are blind." Isa. lvi, 10. Watchmen, in the sense of this prophecy, are spiritual counselors and guides; and if they cannot, by the word of prophecy, and the illumination of the Holy Spirit, see any further into the future than their natural eye can see, so that they cannot expect the Lord till they see him coming in the clouds of heaven, their spiritual vision must be totally darkened. Had Paul been of this class, he would have said, "We walk by sight, not by faith."

But the apostle says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. v, 4. On the contrary, it will be said in that day, "Lo, this is our God; we have waited for him, and he will save us." Isa. xxv, 9.

I have written this for the benefit, especially, of those who heard the above confession of blindness at Rose Hill, in Steuben Co.; but the admonition may be a benefit to others, who need only to open the "eyes of their understanding," in order that they may "discern the signs of the times." R. F. COTTBELL.

The Seal of God, and the Mark of the Beast.

It is in the very nature of the case that our faith on these points should be strongly excepted to by our opponents. We cannot wonder that they strongly oppose it, considering the position they occupy, if it be proven true. We have greater reason to wonder that they still persist in this course when their opposition is shown to have no just ground.

It is very seldom that those who reject the messages of Rev. xiv, enter into an argument on this subject. Even the Adventists, who profess that it is our privilege and duty to read and understand the book of Revelation, content themselves with the declaration that the Sabbath is not the seal of God, and Sunday-keeping is not and will not be the mark of the beast, without attempting to show what is the seal and the mark.

Some time since, I heard a preacher of the United Brethren faith endeavor to disprove our position, and some of his points on this subject may be interesting to the readers of the Review. He declared as follows:

"A seal will not settle controversy, because it may be counterfeited. If we knew it was put on by proper authority, it would answer. The fourth commandment comes to us through human language. The prophets of Baal might give a law, saying he created heavens and earth."

That the Lord calls the Sabbath a *sign*, because he created heaven and earth in six days, and rested the seventh; and that *sign* and *seal* are synonymous terms in scripture, were admitted by the speaker, and must be by all. Then the only question of *authority* is the question of the authenticity of the Scriptures. If the Bible is to be believed, there is no further controversy about the Sabbath being the seal of God, and it is the only seal in the law. See Isa. viii, 16. By Jer. x, we learn that the gods that have not made the heavens and the earth shall perish. The position taken above is calculated to invalidate all scripture testimony, and destroy the force of every argument and claim in behalf of the knowledge of the true God. Paul might have been met with this objection, (See Acts xvii), and if it is of any force now, it was of equal force in the days of Jeremiah and Elijah. How then would God's prophets have proclaimed His Name? If our faith needed any strengthening, such opposition is calculated to accomplish it.

Again he remarked:—

"We want evidence which cannot be counterfeited. The divine power manifested at the Red sea, at Mt. Sinai, &c., cannot be counterfeited. These confirm his truth, and thus we find a seal which cannot be counterfeited."

This objection seems to be taken rather unfortunately for the objector, its weakness being apparent in so many respects.

1. The Sabbath is directly called a sign (or seal) of the power and of the knowledge of God. Ex. xxxi; Eze. xx. In this respect it stands alone and unrivaled.

2. All the manifestations of divine power specified above, could be counterfeited as easily as could creation!

3. We never saw the divine power manifested at the Red sea, Mt. Sinai, &c., and so cannot know personally that any of them ever transpired; and for our belief in them we are dependent on the same testimony by which we learn that God created heaven and earth, and that the Sabbath is a *sign* or *seal* of that fact. If the testimony concerning the Sabbath could be counterfeited, so could that concerning the other facts referred to.

4. A fact of occurrence is evidence to them who witness it; and to them only. Others are dependent on testimony respecting it. The bodily presence of Jesus was evidence to the apostles of his resurrection, and thus they stand as witnesses of the fact. We are not witnesses of the fact, and can only believe on their testimony. A striking illustration of this is found in Joshua iv. When the children of Israel passed over Jordan the waters were stayed in their course, and "stood and rose up upon an heap," so that they all passed through the bed of the river on dry ground. No evidence of that fact could be required by them who thus passed over. But the Lord directed them to set up twelve stones in Gilgal, of which he said: "When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over," &c. Verses 21-23. To those who witness a fact, the fact itself is evidence; to all others, a memorial is the best evidence that can be given. And such is the Sabbath; and all who take issue on this point, war against the plainest truths of God's word.

Again the speaker said:—

"There is not a text in the Bible to show that keeping Sunday is the mark of the beast."

On this it would be fair to ask, Is there a text in the Bible informing us what the mark of the beast is? Has the passage, warning against this mark, any meaning at all? How shall we learn what it is? It is a significant fact that our opponents always take a negative position, merely denying, without offering a solution of this important question. A few plain points might aid them on this subject if they would well consider their bearing. Note the following:

1. By carefully comparing Rev. vi, vii, and xiii, xiv, we find that the angel having the seal of God, and the angel warning against the mark of the beast, belong to the same age, and are succeeded by the same events. Thus they synchronize, in time, and stand related to each other by contrast.

2. There is a contrast again in Rev. xiv between them that receive the mark of the beast, and them that keep the commandments of God; thus plainly referring us to the commandments as a test of the worship of the beast.

3. We find the seal of God in the fourth commandment, viz., the Sabbath, and we can carry out the contrast in the Sunday-Sabbath, and in nothing else.

4. The Bible plainly and strongly enforces the keeping of the Sabbath.

5. The beast, the Roman power, plainly and strongly enforces the Sunday; which the Bible does not. And thus its power and authority stand directly opposed to God in the matter of the Sabbath.

To us, the conclusion from these points, here merely referred to, is unavoidable, and so plain as to be seen and appreciated by any one having capacity to do a sum in simple addition.

This is a subject upon which we can afford to invite criticism. But, considering its position in the book of Revelation, and the times in which we live—the events soon to transpire, our opponents cannot afford to occupy a mere negative position in regard to it. Such ground is dangerous; and the day which shall try every man's work, will soon reveal the fallacy of mere denials. That is the ground and work of infidelity; faith stands upon a better basis.

J. H. WAGGONER.

The Dance at Moscow.

DURING the occupancy of the city of Moscow by the French army, an incident occurred, which will serve as a good illustration of the blind infatuation of the present generation. A party of French officers and soldiers determined to have a grand military levee, and for this purpose selected the deserted mansion of a nobleman, in the vault of which a large quantity of powder had been stored. That night the city was set on fire. About sundown the crowd began to assemble. The females with the army, were decorated for the occasion. The gayest and noblest of Napoleon's army were there, and merriment beamed in every eye. As the

dance progressed so did the fire, until the building next the one they occupied was in flames. At times they would come to the windows and look upon the billows of fire that swept around them, but would return again to their amusement. At length, the fire taking hold of their own building, caused them to prepare for flight. At this moment a young officer named Carnot, waved his jeweled glove above his head, exclaiming, "One dance more, and defiance to the flames." Every heart caught the enthusiasm of the moment, and "One dance more, and defiance to the flames," was the spontaneous expression of all. The dance commenced; the music grew louder and louder, the pattering feet of dancers grew faster and faster, when suddenly they heard a cry, "The fire has reached the magazine! fly! fly for life!" They were astonished, they did not know it was there, and ere they could escape, the magazine exploded, shivering the palace to atoms, and hurrying the dancers into a fearful eternity.

Thus it will be in that terrible day just before us. Men will revel on till engulfed in ruin. Though warned, and told that the Son of man cometh, yet with a jeering laugh they will ask, "Where is the promise of his coming?" When entreated to prepare to meet their God, they reply, "Pleasure is our god." When told of the awful judgments awaiting the ungodly, and soon to be visited upon them, they will cry, "fanaticism, Millerism, priestcraft," and the like, and again join in the noisy revel. And methinks, when earth and heaven shall be shaken by the voice of God, and Jesus shall be revealed in flaming fire with all the holy angels, I can see some Carnot, horror-struck, and with blood-shot eyes, waving his jeweled hand above his head, and exclaiming, "One dance more, and defiance to that voice, and that Jesus, and those angels!" But ere the dance is closed, the awful retributions of Jehovah overtake them, and of them it is said, they are lost, lost forever, and forever.

H. A. ST. JOHN.

Ayersville, Ohio.

Signs.

God's dealings with his people have never been dark nor mysterious to the wise, or to those who would understand. Mystification belongs to the bigot, the infidel, and to the unlearned. God has never failed to forewarn the world of his judgments. The execution of his wrath has ever followed phenomena, miracles and signs, thereby making his revelation, his universal scheme of government, and his high sovereignty, a plain, intelligible, comprehensive whole.

Great and portentous as were those signs preceding Jerusalem's destruction, and widely as they differ from all previous signs or miracles, or any that are yet to transpire, there are many, it is strange to believe, very many, who confound and crowd into this event what rightly belongs to their own age and generation.

Many claim that the signs predicted in Matt. xxiv, were all fulfilled at the destruction of Jerusalem. Let us look at Josephus' record of the prodigies that accompanied that event, and see if they will harmonize with Matthew's testimony. Josephus says:—

"Thus were the miserable people persuaded by these deceivers and such as belied God himself; while they did not attend, nor give credit, to the signs that were so evident, and did so plainly foretell their future desolation; but, like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them.

"These base deceivers, were prophets of belial, suborned by the tyrants to impose upon the people, and who seduced them into the belief that God required and commanded them to secrete themselves within and upon the temple; for there they should receive miraculous signs of their deliverance; and thus about six thousand souls full of patient hope of deliverance, perished by the sword and flame of the Roman soldiers. Then as now, false prophets seduce, while God's denunciations pass unheeded.

"Thus there was a star resembling a sword, which stood over the city, and a comet that continued a whole year. Thus also, before the Jew's rebellion, and before those commotions which preceded the war, when

the people were come in great crowds to the feast of unleavened bread, on the eighth day of the month Xanthicus, and at the ninth hour of the night so great a light shone round the altar and the holy house, that it appeared to be bright day-time; which lasted for half an hour. This light seemed to be a good sign to the unskilful, but was so interpreted by the sacred scribes, as to portend those events that followed immediately upon it. Moreover the eastern gate of the inner (court of the) temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night. Now, those that kept watch in the temple, came hereupon running to the captain of the temple, and told him of it; who then came up thither, and not without great difficulty, was able to shut the gate again. This also appeared to the vulgar to be a very happy prodigy, as if God did thereby open them the gate of happiness."

"Besides these, a few days after that feast, on the one and twentieth day of the month Artemisius, a certain prodigious and incredible phenomena appeared; I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were not the events which followed it of so considerable a nature as to deserve such signals; for, before sun-setting, chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover, at that feast which we call Pentecost, as the priests were going by night into the inner (court of the) temple, as their custom was to perform their sacred ministrations, they said that, in the first place, they felt a quaking and heard a great noise, and after that they heard a sound as of a great multitude, saying, 'Let us remove hence.'

"But, what is still more terrible, there was one Jesus, the son of Ananus, a plebeian and a husbandman, who, for four years before the war began, and at a time when the city was in very great time of peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, a voice against this whole people!' This was his cry, as he went about by day and by night, in all the lanes of the city. However, certain of the most eminent among the populace had great indignation at this dire cry of his; and took up the man and gave him a great number of severe stripes; yet did he not either say anything for himself, or anything peculiar to those that chastised him, but still he went on with the same words which he cried before. At every stroke of the whip his answer was, 'Woe, woe, to Jerusalem!'

"This cry of his was loudest at the festivals; and he continued this ditty for seven years and five months, without growing hoarse, or being tired therewith, until the very time that he saw his presage in earnest fulfilled in our siege, when it ceased; for as he was going round upon the wall he cried out with his utmost force, 'woe, woe, to the city again! and to the people! and to the holy house!' and just as he added at the last, 'Woe, woe, to myself also!' there came a stone out of one of the engines, and smote him, and killed him immediately; and as he was uttering the very same presages he gave up the ghost."—Josephus b. vi, chap. v.

Are these the things that Matthew foretells to precede the coming of Christ? Is it not believed that Josephus gave a minute description of these wonderful events transpiring in his own time, and among his own people? How can it be possible for him to have left unnoticed the darkening of the sun and the moon, and the falling of the stars from heaven and the shaking of the powers thereof, if such occurred.

He records phenomena of far less moment and significance than those Matthew foretells, giving the strongest proof that no such things took place, as, if they had, he would have mentioned them. If Josephus had recorded anything similar or anything which might possibly answer to Matt. xxiv, from the hy-

pothesis of mistranslation, there might be place for conjecture. But, instead, there is no room for the least supposition to any candid mind, that Josephus ever beheld these signs, or that he failed to record "the truth, the whole truth, and nothing but the truth," in this matter. He did not gain his information from hearsay, he did not borrow from another's pen, but as an inhabitant of his native city, he plainly relates what he saw, assuring us of facts we may justly deem the most reliable.

Farther, the Church of God had not passed through her tribulation in A. D. 70. That power was then but in its infancy which was to wear out the saints of the Most High, continuing for "a time, times, and a half"—"a thousand two hundred and three-score days"—forty-two months—all synonymous expressions, applying to that persecuting power.

As God decreed, so was it done. Tribulation passed, and the words of our Lord must follow. Heaven's bright luminaries hid themselves from the face of mortal man. The inhabitants of earth tremblingly witnessed. Learned astronomers held their hearts in dismay and sought understanding beyond their mortal ken. A short period, then another powerful demonstration is given, leaving but one other to be completed. The stellar hosts fulfill their predicted mission, warning mankind of judgment nigh. Men's hearts failed them for fear of these things, because they were not established upon the word of God.

The shaking of the powers of heaven alone remains of this prophecy to usher the King of glory in. And oh! the dark dismay of those whose hearts fail them for fear in that great day. "But he that shall endure unto the end, the same shall be saved," and with hearts and hands uplifted, shall in ecstasy of holiest delight, be able to exclaim, "Lo! this is our God, we have waited for him, and he will save us!"

ETTA BOOTH.

Too Late! Too Late!

RANG in my ear, as I sat in the cars that were to bear me swiftly along to my own beloved home. Aroused by the cry I looked out of the window, and saw a company swiftly approaching, but ere they reached the train, the bell sounded, and away we went as fast as the chariots could carry us on, and the cry was still borne on the breeze, Too late!

Ah, this methought is the picture of many a sad life here. They start on the journey of life, with fond hopes and bright anticipations of the future, intending to take passage on the line that leads to the Celestial City. They think of the glories of the better land, and begin to make some provision for the journey. Yea, they enter upon the road with great alacrity and delight; but as the way grows narrow and trials arise, they fondly think that the Lord will exempt them from a life of self-denial. Thus they glide along down the stream of time, even to the shining shore, fondly expecting to enter the pearly gates, and meet with the dreadful sound, Too late! Then will they have to take up with the sad lamentation, The harvest is past, the summer is ended, and we are not saved. No shelter is found in that dreadful day. All hope of mercy is lost; probation is ended; and still the startling cry rings in their ears, Too late!

Dear reader, mercy is still extended, and Jesus invites you to-day. His arms are open wide, and he cries, "Ho every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea come, buy wine and milk without money and without price." Oh will you not open the door of your heart and let the lovely Jesus come in a welcome guest before it shall be too late? Time hastens on with rapid flight. Soon Jesus will come in his kingly attire, taking vengeance on them that know not God, and obey not the gospel. Oh let us be wise and choose the better part that shall never be taken from us, and then we can look up with confidence and say, "Lo, this is our God, we have waited for him, and he will save us."

The glad call is sounding, oh hear the loud cry,
To robe and prepare, His coming is nigh;
Oh break the strong fetters which Satan has bound,
Nor tarry too long on this dangerous ground.

L. E. MILLNE.

Shabbona, III.

Man by Nature, by Grace, and in Glory.

BY NATURE.

"Dead in trespasses and sin,"
"Vile," "polluted," and "unclean;"
"Naked," "miserable," "blind,"
"Darkened" in his "heart" and "mind,"
"Satan's slave," a "child of wrath,"
Wandering, "helpless," from the path,
"Without hope," and "without God,"
"Without strength" to seek the road;
"Knowing nothing," "hating life,"
"Speaking evil," "sowing strife;"
"In the way that leads to death,"
His best hope "a puff of breath;"
"Of the world," he hath no rest,
Peace a stranger to his breast;
"Hating God," who "knows him not,"
"God is not in all his thought;"
A "despiser" of the word;
One who "will not" seek the Lord;
But "stout-hearted," void of faith,
And "condemned" to endless death.

BY GRACE.

"Quickened" by the voice of God;
"Cleansed" by Christ's atoning blood,
"Clothed," and "blessed;" light is given;
Darkness from his spirit driven:
See, "the Son has made him free,"
And he "walks at liberty."
He is an "adopted son,"
Dwelt in by the Holy One!
He has found the pathway "strait,"
"Leading to the heavenly gate."
He is "strong in Christ the Lord,"
And he loves his holy word.
Now he knows the "better part,"
God has given a fleshly heart.
He will "follow after peace,"
Own the "Lord his righteousness."
He is "holy," "true," and just;
"In the Lord he puts his trust;"
Living, lives a life of faith;
Dying, triumphs over death!

IN GLORY.

"Life eternal" shall he his;
He shall "see Him as he is;"
He shall "know as he is known;"
He shall love the Lord alone;
All his sorrows shall be o'er;
Sin shall never grieve him more.
"Faith shall then be lost in sight;"
God shall be his glorious light;
He shall see Him "face to face,"
Who has saved him by his grace.
"Like" his Saviour, he shall be
Sharer in his majesty.
He shall "enter into rest;"
He shall mingle with the blest;
He shall cast his purchased crown
At the Saviour's footstool down.
"Filled and satisfied" with joy,
Naught shall burden, fade, or cloy;
Death shall ne'er his bliss dis sever;
He shall be "with Christ" for ever.

A Good Move in Iowa.

We have received the following report of action taken by some of the churches in Iowa, which we trust will result in strengthening in the right, all those who are exposed, as was the apostle Paul, to perils by "false brethren." The resolution comes to us signed by nineteen members of the church of West Union, eight of the church of Elgin, and twenty-six of the church of Waukon. We publish the preamble and resolution, without the names, as follows:—

Whereas, Elders Snook and Brinkerhoff, who have been acknowledged preachers among us, have now rejected the three messages of Rev. xiv, saying they were fulfilled in part by the Waldenses, and deny that the two-horned beast of Rev. xiii, is a symbol of the United States, and deny that the signs promised by our Saviour, Mark xvi, 17, were to come this side of the apostolic church; therefore,

Resolved, That we, the undersigned, Seventh-day Adventist churches, do hereby declare that we have no confidence in those men, nor in their present work of trying to pull down and destroy those glorious truths which we believe and love. Therefore we warn our brethren everywhere, to have no sympathy nor fellowship with their unfruitful works of darkness, but rather reprove them. Eph. v, 11.

ACTION OF THE CHURCH AT PALESTINE.

The church at Palestine, Iowa, has lately passed the following preamble and resolution; and it is for-

warded to us signed by twelve names, being as we are informed by the Clerk, J. F. McReynold, the entire membership of the church:

"Whereas, There is a rebellion in our midst instigated by Elds. Brinkerhoff and Snook, and

"Whereas, Eld. Snook has expressed a desire to preach to us at Palestine, therefore

"Resolved, That we, the S. D. A. church at Palestine, knowing the tendency of such rebellion, and having good evidence that these ministers are determined to divide the flock, and scatter seeds of discord which must ruin our influence, would inform them that we have no fellowship nor sympathy for them in their work of tearing down what they once labored to build up; and we therefore have no desire to see them or to hear them preach."

TO THE BRETHREN IN IOWA.

DEAR BRETHREN AND SISTERS: As we are living in a time when the enemy would like to cause divisions in our ranks, we feel it a duty to let you know through the Review that the church in this place is not at all moved by the spirit of rebellion; and that the efforts of certain ones in scattering "fly" leaves in our midst are futile; that we rather rejoice in having our lot cast with the remnant who have the commandments of God and the testimony of Jesus. We feel that this is the sheet anchor of our faith; for if we have not enough to fill the bill, we are deceived, and our faith is in vain. The specification calls for commandment-keepers that have the testimony of Jesus, which is the spirit of prophecy; so that if we throw away the spirit of prophecy, we admit at once that we are not the remnant; and if we are not the remnant, we are not in the last days, (unless some others have enough to fill the bill) consequently we cannot consistently be looking for the return of our blessed Lord and Master. But to put away the return of our Saviour would be to say, My Lord delayeth his coming; and we fear the consequences of saying with our lips, our heart, or our actions, that he delayeth; for there is a cloud of witnesses that speak in thunder tones that he is nigh and hasteth greatly. Truly we are living in perilous times. Still we have no reason to complain; for God in mercy has forewarned us of it in his blessed word. He says, Because iniquity abounds the love of many shall wax cold.

We feel to mourn that any should grow weary in well-doing. Still our love for the truth and those who have borne the heat and burden of the day hinder us from having any sympathy with rebels. This church has quite a trial to bear. They have to bear the reproach of Moses Hull, the first one that ever preached present truth in this place. The next was B. F. S., now he is supposed to be gone. In the midst of our troubles our cry is, O God, send some of thy faithful servants this way that the things that remain may be strengthened.

That the brethren may know our whereabouts, there was a vote of the church taken, when the whole church stood up to manifest that they had no sympathy with rebellion, but wanted to go with the body.

F. MORROW, in behalf of the church.
Vernon, Iowa.

FROM THE CHURCH AT PILOT GROVE.

The church at Pilot Grove, where this rebellion was met last June, and temporarily demolished, the leaders confessing their iniquitous course, send the following record of the firm stand they have taken, which comes to us signed by forty-eight names:

Whereas, There is a rebellion raging in our midst, caused by Elders Snook and Brinkerhoff, and

Whereas, We understand it is their calculation to visit all the churches and sow seeds of discord, and scatter confusion among the brethren, which course we deem to be very injurious to the cause, and calculated to destroy our influence over our neighbors and friends not in the truth, and as application has been made for our meeting-house for them to preach in, by H. E. Carver, and as we had a better chance to learn the nature of the first rebellion than any other church in our Conference, and knowing the second to be worse than the first, they having taken the position that our application of the three messages of Rev. xiv, is false, and declare that the seven last plagues are all past but the seventh, therefore

Resolved, That we the Seventh-day Adventist church at Pilot Grove, Washington Co., Iowa, will give no countenance to the rebellion in any shape whatever; and we will not open our house of worship for the

leaders in this rebellion to preach in, and should they come to our place we will not go to hear their confusion.

The Washington church endorse the above action as follows, to which were appended seven names:

P. S. The Washington church being present when the above article was voted on, requested the privilege of voting in favor of the same, and wish it definitely understood that they, as a church, take the same position.

God is Good.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

The goodness of God is manifested in all his works. Every rising sun, each twinkling star, each rippling brook declares his goodness, Fertile valleys and useful rivers, fruitful trees and blooming flowers, skipping lambs and singing birds, declare with one accord, God is good. Out of darkness he called light, order out of disorder.

But to his poor, erring, fallen creatures he has manifested his goodness still more gloriously in giving his only begotten Son. For this reason his gracious call is extended to us. Through Christ hath God chosen the foolish, and the weak, and the base, and despised ones to become heirs of glory.

This thought is very precious to me at present. Also to me, God is good. If all around me could testify to the goodness of God, but I felt nothing of it for myself, it would only increase my misery. Such was my sad condition only a little more than seven years ago. I had been very wicked. I was well acquainted with the principles of religion as a theory, but Satan led me captive at his will. Then I read the word of God. The Spirit blessed. The law slew me. Christ spake pardon. I refused to serve Satan any longer, and determined to serve Christ. Then things looked brighter, and the star of hope smiled kindly to the poor pilgrim. I cried to God in my distress, and he heard me. How good is the Lord, and his mercy endureth forever.

The Lord is good, oh, let me tell of his loving kindness. But I—how unthankful I have been! How often murmured! I have sinned grievously against him again and again. With shame I confess it. Still I did not love sin. I yearned to be delivered from it, but the foes within would betray me. I wept, I prayed for years, Lord, deliver me from sin; prepare me for thy coming and kingdom; let me be poor, sick, despised, forsaken, but give me a place in thy kingdom. Lord! I cannot let thee go till thou blestest me. Thus I still pray. And Jesus looks more lovely now than ever. Faith views him with delight. Before the ark he pleads. There is my name with the rest upon the breastplate of his high-priestly garment, very near his heart. Through Jesus we are reconciled to the Father. Jesus loves us. Oh, how he loves. Soon Jesus comes. Then he will say, "Pilgrim, lay down thy staff. Child come home. Inherit the kingdom. From Satan's malice thou art free. Thou hast gained the victory. Put on the crown."

I have been poor, but when I had no cent in my pocket, and knew not where to get food or clothes, the Lord cared kindly for me. I was poor, endeavoring to prepare myself to promote his cause. But when I had shared my morsel with others, others shared with me. I was a wayward child, but the Lord has mercifully brought me through the school of affliction, and does so still, for which I praise him. His rod is not too severe, the cross he gives, not too heavy. It is just right. I have ruined my constitution by transgressing the laws of nature. I have worked with my hands and brain until I was as helpless as a child; I have suffered pain and sickness; but the Lord has led me through all in tenderest mercy. Through obedience

I am recovering. Praise his holy name. God hath chosen the foolish things of the world to confound the wise.

About two years and a half ago I embraced the third angel's message. Since then I have seen brighter days. Not that I have received silver or gold. No, I still continue my life of trust in God. But Jesus has revealed himself more powerfully, more graciously through "present truth." And even this I consider as a kind answer to the first prayer I ever uttered. What if we should pray twenty years for one and the same thing? Heaven is cheap enough. I sometimes feel sad when I meet others who have been brought up with pious parents, while my lot was cast among the vile and wicked. It seems almost like converting angels instead of devils. When they know no temptation, I must struggle hard. But the goodness of God is enough for all, even the chief of sinners.

It has also done me good to become acquainted with a people who love God and one another. The first who spoke to me about the third angel's message, said meekly and kindly, "If we, as a people, have not more love, and truth, and union than other denominations, I do not want you to join us." This was a good argument, and I liked the man, although I did not believe his doctrine then. Now I know some dear souls whom I love, and who love me. This does my poor heart good, and strengthens me in the struggle. "We know that we have passed from death unto life, because we love the brethren."

May we as a people continue to love one another. May our hearts and hands be joined together. Lord, thou hast been good to us, though we deserve it not. Oh, help us now more than ever to trust in thy goodness. Help us to get "the victory over the beast, and over his image, and over his mark, and over the number of his name." May we have part in the first resurrection, and dwell with the King in his kingdom, there to praise his goodness and loving kindness forever. Amen.

JOHN MATTESON.

January, 1866.

A New Enterprise.

I propose, if the Lord will, to issue a sheet about the size of the Crisis, filled with *new tracts*, during this present month of February, 1866, and afterwards as often as *once a month*, if practicable. It will be a *newspaper in form*, but not in fact, as it will be printed with wide columns, and after it is printed and scattered, each tract will be also printed separately, in the usual form.

REASONS FOR IT.

1. I have on hand large quantities of matter, thousands of pages of reported sermons by H. L. Hastings, Edwin Burnham and others; multitudes of tracts and extracts, hymns, tunes, etc., enough to fill a weekly paper, I presume, for a year, and too numerous, by far, to intrude on any existing periodical.
2. When these tracts are printed, I want to *save* them for future publication, and hence I wish them in broad columns, so I can preserve them stereotyped, in book form, for future use.
3. In ordinary papers, choice articles cannot be obtained and circulated separately, and sometimes matters of little general interest occupy large portions of a paper. In this, all such matters are intended to be omitted, and only articles of permanent value are to be issued.
4. Many persons will read a newspaper when they would not read a tract even if it contained the same matter; and I wish to reach them with the gospel message.
5. Many persons want to see all the *new tracts* that are issued, but it is too troublesome and expensive for them to write separately for each one, and this arrangement will give them a steady supply of samples, so they can see what is issued, and know what to order.
6. In tracts, about one-fourth of the paper is used for the white margins, and more than half the labor is expended in folding, stitching, and trimming them. This I save by the newspaper form, and can publish cheaper than in any other way, considering the amount of matter published.
7. I want to put this sheet outside of all sectarian boundaries and limits, among missions, Freedmen, Sunday schools and churches, thus spreading the glad tidings of the grace of God; and I propose to fill up this sheet with sermons, exhortations, hymns, music, expositions of Scripture, records of God's good providence over his people, notes of discourses, and reading matters for young and old, great and small.
8. Moving in this matter without the knowledge,

counsel, or help of any one but the Lord, having only sought his guidance, remembering that if God be pleased the work will not be in vain, I shall strive to conduct this publication with a single eye to his glory; and though the responsibility is great, and the eye of reason does not see the way through future difficulties, yet faith declares "the Lord will provide."

The title of the periodical will be

THE CHRISTIAN.

I know of no better name than this, and pray that its character may correspond with the title chosen.

TERMS.

1. It will be sent for 60 cents per volume, of twelve numbers, to any address in the United States or British Provinces.
 2. Ten copies will be sent for \$5. To the Provinces, the price will be \$6 for ten copies.
 3. Persons ordering ten or more copies for free distribution in Missions, Hospitals, Sunday schools, among Freedmen, and in similar localities, can have ten copies for \$4.
- The Lord's poor shall have the *The Christian* free, so long as we can send it.

WHEN ORDERED IN ADVANCE.

Copies of *single numbers* will be sent out at cost of paper and printing, no charge being made for the type-setting, editing, and similar expenses. They will be sent by mail, 100 copies for \$3, post-paid, and by express, 100 copies for \$2.50.

Who will order 1000 copies of the first number for \$25? Who will order 400 copies for \$10? Who will order 33 copies for \$1? Who will order 10 copies for 30 cents? Who will order 5 copies, or more, for *nothing*? All shall be supplied who send. Those who choose to, may send stamps to prepay postage. But do not delay sending, as when once the printing is done, and the edition scattered, no more can be had at any price. This rate affords about FORTY PAGES OF TRACT MATTER FOR ONE CENT.

WHO WILL HELP?

I invite the friends of Christ, wherever they are, to co-operate in the circulation of this periodical. 1. Pray for it. 2. Work for it. 3. Subscribe for it. It will be issued as regularly as practicable, though from the nature of its contents, it will be in season at *any time*, and hence we shall not be forced to print without due preparation, as would be the case with a more frequent issue.

Any preacher, or any one else, can have packages of ten or twenty copies sent *freely* and gladly to use as specimens in securing subscribers.

WRITE IMMEDIATELY if you wish them, as otherwise you will be too late. Those who wish to receive it *regularly* can send their subscriptions at *once*, as by so doing I shall avoid prepaying the postage on it. And they can pay it at the office where the paper is received, quarterly, in *advance*.

CONTENTS OF THE FIRST NUMBER.

For the first number, among others, the following original articles are prepared, and will be published, so far as space will permit:

1. Fishers of men; a sermon by H. L. Hastings, phonographically reported.
2. De Gurehy and De Carterette, a Story of Grace. A deeply interesting account of the conversion of two hardened infidels.
3. Sold Cheap. A plain talk to young men, by H. L. H.
4. Wild Oats. A plain talk to young men.
5. The Good Master. A large print tract for Freedmen and mission circulation, by H. L. H.
6. Marks, Good and Bad. Another large print tract for Freedmen, by H. L. H.
7. Various other original or carefully selected articles.
8. Original poetry, by H. L. H.
9. Original music, by H. L. H.
10. Book notices, Prospectus, and sundry other matters which cannot now be specified.

This is the programme of the new enterprise. I submit it to the brethren and friends, praying for the blessing of God, and hoping for the prayers of the people.

Please direct all letters, orders, and remittances to

H. L. HASTINGS,
Scriptural Tract Repository,
19 Lindall St., Boston.

WHEN all sin is removed from the heart, then is man perfectly at rest, for he continually draws from the Divine fullness a fresh supply for all his wants. The heart that sinks into the Divine will, cannot be otherwise than at rest. All the ills of mortality, and all the assaults of the wicked one, are constantly neutralized by the love of God, and swallowed up in the complete and most glorious victories of an all-conquering faith. —Wood.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 20, 1866.

The communication from Sister White, "Our Late experience," will be hailed with gratitude by thousands. It contains just the information they have been waiting to receive. Concluded next week.

"Perils of the Last Days" will be read with intense interest by all who believe that the end of all things is drawing near. It is a complete panorama of the events which the Scriptures have forewarned us should characterize the closing hours of this dispensation. Such facts should at least awaken inquiry on the part of those who have not as yet been able to see any promise of His coming.

"A New Enterprise," we publish at the request of Eld. Hastings. From the table of contents presented, we should judge that the sheet he proposes to issue, would contain some things of interest and profit.

The prompt and firm stand taken by the churches in Iowa against the attempted work of faction and distraction in their midst, is encouraging. Truth is more than any man who has ever preached it. They, in taking their action, and we in publishing it, are only giving heed to the apostle's instruction, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." Rom. xvi, 17.

Who are the Delinquents?

WHAT say the little pastors on your Review? Do they say that you are paid up, or in arrears? Please examine. Compare the figures on each little yellow reminder with the present number of your paper. If you find that you are paid in advance according to our terms, all well; but if in arrears, then let it be understood, that to you, each one of these little pastors is a presentation of account due, given in as respectful and courteous a manner as we know how to do it.

On looking over our list we find OVER A THOUSAND DOLLARS due on Review, exclusive of the current volume. Now this is not as it should be. Those who suffer their subscriptions to run so far behind, do great injustice to themselves and to the cause of God.

We are loth to part company with any of our subscribers, but unless those who are in arrears pay up, or give a satisfactory reason for not paying, we must strike their names from our list. We therefore now give notice that all names not credited to the commencement of Vol. 26 on or before the 15th of March will then be stricken from our list, unless by request an extension be granted. Shortly afterwards, those who are not credited to Vol. 27 will also be dropped.

Doubtless quite a large number of our delinquent subscribers, to whom we are sending the Review every week, take no interest in it, and receive no profit whatever from it. To such the Publishing Association cannot afford to send it gratuitously, nor is it honoring the cause to do so. Hence justice to the cause of God and a proper regard for the financial interests of the Association require us to adopt the course proposed. We wish, however, to have it distinctly understood, that we cheerfully make an exception in the case of those who are not able to pay for the Review, and yet prize its weekly visits. Let all such be perfectly free to inform us immediately of their inability, and we will just as readily continue their paper, as those of paying subscribers. We ask an IMMEDIATE RESPONSE from all who are not paid up to Vol. 27. If you cannot pay now, or cannot pay at any time, and still desire the paper, do not fail to inform us. Meantime, let it be understood by all those who have not paid for the present volume, that their account is also due, and an early response from them is expected.

J. M. A.

"Owe no man anything."

Note from Bro. Sanborn.

BRO. WHITE: According to previous arrangement I met Bro. Ingraham in Marion, Iowa, on the 11th of January, and remained over two Sabbaths. I heard Snook and Brinkerhoff four times try to tear down the three messages of Rev. xiv, which, however were perfect failures. I then came on to West Union and commenced meetings the 27th. Preached eight times here. The Lord greatly blessed us all. This little church is growing in grace and favor with God under the watch-care of Bro. G. I. Butler. From thence I went to Waukon. Here I spoke seven times on some of the great practical truths of the third angel's message, attended by the melting power of God's Spirit, which made us all glad in the Lord. We had also two prayer-meetings which were refreshing seasons. We shall long remember this tour in Iowa, to the praise of our dear Lord.

ISAAC SANBORN.

A Request.

I WOULD earnestly request preaching brethren, traveling on the line of the Cleveland and Erie R. R., to call at Geneva, Ashtabula Co., Ohio. One mile west and one mile north from the station will be found Bro. T. L. Bane, Jr., who will gladly receive them, or meet them at the depot if notice be given him.

I held some meetings in that place last fall, and ten commenced then keeping God's commandments; others, I learn, have since yielded obedience to the truth, and still there is a desire to hear. I think if labor was bestowed there, more would embrace the message, and those who have embraced it might be much benefited by further instruction in the present truth.

Mail and accommodation trains only, stop at Geneva station.

J. H. WAGGONER.

Note from Bro. Bates.

BRO. WHITE: The Allegan Co., Monthly Meeting held in Monterey, Sabbath, Feb. 2d, was a good gathering, attended with the divine blessing. On account of the driving snow storm, many no doubt were prevented from meeting with us whom we had hoped to see.

The next county meeting is appointed to be held in Allegan on the first Sabbath in March.

JOSEPH BATES.

Monterey, Mich., Feb. 13, 1866.

To Correspondents.

LETTERS SENT. J J Shepley, T L Bane, J H Waggoner, J Dorcas.

A. H. See explanation of the passages to which you refer, in the works which you order; namely, Hope of the Gospel, and Which, Mortal or Immortal.

ARTICLES DECLINED. The seals of Rev. vi. The writer indulges in the wildest spirit of conjecture, that we have lately met with.

ARTICLES ACCEPTED. Mission Work—Prayer.—Music.—Suggested Thoughts, No. 3.—Exclusiveness.—Impartial Testimony.—What is Your Influence?—The Word of God.—Testimony on the Origin of the Sabbath.—Murmurings.—Time Lost; an Old Objection Answered.—God's Law Unbroken.—Meeting at Sleby Basin, N. Y.

Appointments.

THE next Monthly Meeting in northwestern N. Y., is to be held with the church at Lancaster, Erie Co., on the second Sabbath and first-day in March. A team will be at Wende station to meet the morning train from Rochester, and another at Lancaster to meet the mail train from Buffalo. If any from the east choose to stop at Lancaster, they will wait till that time, unless they notify Bro. Eggleston to meet them there earlier.

R. F. COTTRELL.

Monthly Meetings.

West Monroe, Oswego Co., N. Y., March 3, 4.
Mannsville, Jeff. Co., " 10, 11.
Will Brn. Edson and Treadwell be at Mannsville.
C. O. TAYLOR.

If the Lord will, I will meet with the churches as follows:

Middle Grove, Saratoga Co., N. Y., March 3, 4.
Verona, " 17, 18.
Kirkville, " 24, 25.
C. O. TAYLOR.

THERE will be, if God permit, a conference held by the Seventh-day Adventists of R. I. in South Kingston at Curtis Corner, commencing March 15th, evening, and continue day and evening over the following first-day. We cordially invite one or more delegates from Kensington, Abington, and churches in Massachusetts. Come brethren those who can, in the fear and Spirit of our divine Master, that the cause of present truth may receive an impetus among us, our hearts be enlarged and greatly strengthened in this our solemn and responsible work of giving the last note of merciful warning to our fellows, who with us will soon be rewarded as their works shall be. Shall we not do what we can? Shall Christ bleed and die and we make no sacrifice? Let us come up to the help of the Lord.

For the brethren.

P. C. RODMAN.

N. B. Those coming by rail will stop at Kingston Station, either from Providence or New London, and take stage for Curtis' Corners. Inquire for Jabez C. Tucker.

P. C. R.

Business Department.

Business Notes.

Letters written: Eld. I. D. Van Horn, G. M. Dimmick, J. D. Hough, Eld. S. B. Whitney, H. Everts, O. D. Grosvener, J. S. Griffith, A. M. Preston, Eld. M. E. Cornell, J. Rich, W. F. Crous, T. L. Bane.

RECEIPTS.

For Review and Herald.

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

M Marquart 28-10, G Emmans 28-1, W H Bradley 28-12, J C Ingraham 28-12, A Fenstermaker 28-13, S D Smith 28-6, G Thew 28-1, Eld S B Whitney 28-7, F C Castle 28-1, Edward Lee 29-1, M V Hartz 29-1, S Whitney for Rev T Landon 29-12, L Corey 29-9, W J Hardy 28-2, A T Andrews 27-11, A M Preston for R Barnes 29-12, J Fenece 29-1, each \$1.00.

T J Hilliard 29-1, Mrs P D Perkins 29-12, L Child 29-9, E O Fish 29-1, G H Mathews 29-1, T F Hubbard 28-1, S Simonds 28-14, R Kingore 29-9, T Gardner 29-1, B F Curtis 29-16, S Hodges 28-1, E B Saunders 29-1, M Criderman 29-1, H E Bryant 28-1, G R Bates 28-14, A M Gravel 27-22, C R Ogden 29-1, F H Chapman 29-9, M J Daniels 29-18, F Morrow 29-1, G W Chilson 28-2, J H Green 29-1, N Rowland in full, J S Wager 29-1, C P Buckland 29-9, Mrs E Coy 29-14, W Tiers 29-1, each \$2.00.

L A Woodruff 27-13, M E Flanders 28-12, W C Gage for Mrs H Clark 28-12, and W J Welch 28-12, each 50cts.

L McNitt \$1.50, 29-5, J B Fimple 40cts in full L Fogg \$2.25, 28-12, A J Emans \$2.50, 29-4, W F Minisee \$1.50, 28-13, D Chamberlain for one year \$2.50, 29-1, J S Preston \$1.25, 29-7, O F Allen \$3.00, 29-12, W H Marvin \$1.50, 29-12, A E Hall 75c 30-9, R F Andrews \$2.50, 28-1.

Subscriptions at the Rate of \$3.00 per year.

J D Hough \$2.00, 29-1, A Gleason for Mrs E Chambers \$3.00, 29-12, T Smith \$3.00, 29-14, B F Rice \$3.00, 29-10.

Books Sent By Mail.

G M Dimmick \$6.72, J D Hough \$1.50, J Sawyer 12c, F Greenman \$2.04, S Hyde \$1.12, L D Chaffee 76c, J P Chamberlin 75c, W Pantan \$1.00, Eld S B Whitney \$1.00, Rev T Landon 75c, H Everts 50c, G Tenny \$1.75, D W Eldredge \$6.00, G W Mitchell \$1.00, W F Crous \$1.50, T L Bane 75c, B F Rice \$1.75, G L Calkins 50c, E W Coy 50c.

Books sent by Express.

H J Kittle, Arcadia, Hancock Co., Ohio, (Cir. Lib.) \$8.00. A Gleason, Hillsdale, Mich., (Cir. Lib.) \$8.00. F H Chapman, West Union, Fayette Co., Iowa, (Two Cir. Lib.) \$16.00. J King, Pella, Iowa, \$15.00.

Cash Received on Account.

J Sawyer 88c, E O Meacham \$7.80, Eld S B Whitney \$5.75, C O Taylor \$4.60, R F Cottrell \$20.00.

Donations to Publishing Association.

F Greenman \$3.09, C R Ogden \$1.00, G W Mitchell \$4.50, T Smith \$1.00.

Gen. Conf. Missionary Fund.

Ch. at Washington, N. H. \$30.00.

Michigan Conference Fund,

Ch. at Caledonia, \$20.00. Ch. at Orange, \$10.00. Ch. at Monterey, \$30.00, Ch. at Watson, \$36.00.

To Pay Expenses on Draft Publications.

C R Ogden \$1.00.