

ADVENT REVIEW,



And Sabbath Herald.

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

"Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. xi, 28.

"Come unto me" O weary soul,
When waves of sorrow o'er thee roll;
Cast down; on every side distressed,
"Come unto me," I'll give you rest.

When in temptation's darkest hour,
Surrounded by the tempter's power,
No earthly friend to soothe thy grief:
"Come unto me" and find relief.

When wearied with the cares of earth,
Its bitter woe and foolish mirth,
Oh, then retire and bow the knee,
The Saviour saith, "Come unto me."

Repenting soul, O go to Him,
When wearied with thine own deep sin,
His life for you he freely gave,
Doubt not his willingness to save.

His easy yoke upon you take,
Cheerful endure for His dear sake,
Begin the work of close reform,
And resolutely labor on.

O weak and weary soul, be strong,
Our conflicts sore, will not be long,
If faithful by and by we'll win
A crown of life and reign with Him.

S. E. L.

New Haven, N. Y., Jan. 20, 1866.

Our Late Experience.

BY ELLEN G. WHITE.

(Concluded.)

When we left Battle Creek for Dansville we did not feel that in order to regain health we must leave our religion behind. We felt that if ever we needed the consolations of faith and hope, it was in our time of severe affliction. Three times a day we had special seasons of prayer for the Lord to restore my husband to health, and for his special grace to sustain us in our affliction. These seasons of prayer were very precious to us. Our hearts were often filled with unspeakable gratitude that it was our privilege to call God our Father; that amid our affliction we had a heavenly Father in whom we could trust without fear, who was acquainted with all our distresses; one who had invited us in helplessness and affliction to lean upon his strong arm for strength and support.

My husband could obtain but little rest or sleep nights. He suffered with the most extreme nervousness. I could not sew or knit in his room, or converse but very little, as he was easily agitated, and his brain confused almost beyond endurance. He required almost constant care, and the Lord gave me strength according to my need. I was wonderfully sustained. Many nights when my husband was suffering with pain, unable to rest or sleep, have I left my bed at

midnight and bowed before God and earnestly prayed for him to grant us this token of his love and care—that my husband might realize the soothing influence of his Holy Spirit, and find rest in sleep. For ten nights in succession, when it was impossible for him to rest or sleep, we had the evidence that God heard us pray, and my husband would drop into a quiet sleep. We frequently felt such a refreshing from the presence of God, that although it was in the still hours of the night, our Saviour seemed so precious that we praised God aloud without fear or restraint. And as we awoke refreshed in the morning, our first moments of wakefulness were generally spent in praise and thankfulness to God for the blessing of rest and sleep.

My husband was of good courage nearly all the time he was at Dansville, although he was a sufferer. During the last few weeks that we were there, we had better rooms, in a much more pleasant house, than we had previously occupied. Our rooms were now upon the first floor, which made quite a difference in my labor, as heretofore I had been obliged to ascend a flight of stairs.

We could truly say that our affliction had been a blessing to us, for we had had time to examine our hearts, and carefully review our past lives, which was profitable for us. Our whole souls were drawn out after God—for an entire conformity to his will. I obtained but little rest or sleep nights. I was nurse and attendant to my husband, and the responsibility of his case seemed to rest principally upon me. He was fast losing flesh and strength. As dyspepsia pressed heavily upon him, he would cease to eat things which gave evidence of disturbing his stomach, till he was brought in his diet to simple Graham mush, and unleavened cakes without salt, milk, or sugar.

Nov. 26, at our season of prayer in the morning, we were led out to pray fervently that God would especially bless my husband, and give him a large measure of his Holy Spirit. The Spirit of God rested upon us, and we were especially revived and strengthened in the Lord, and we united our voices in praise to God. As my husband was unable to walk up the hill to take his meals in the institution, Eld. Loughborough kindly performed the office of waiter, and brought our meals to us in a basket. My birth-day dinner consisted of Graham mush, hard Graham crackers, apple-sauce, sugar, and a cup of milk. And the 26th of November was a cheerful, happy day for me. I felt the peace of God abiding upon me, and that night spent much of the time in prayer to God for my husband. Nov. 27, Eld. Loughborough came into our room and united with us in family prayer. We all had an unusual spirit of prayer. Heaven seemed very near. We felt the sanctifying influence of the Spirit of God; not a cloud intervened between us and our Saviour, and unspeakable gratitude filled our hearts, and we could not hold our peace. We shouted the high praise of God for his rich and precious blessing which was by us more highly prized than any earthly treasure. How rich, how exceedingly precious, seemed the promises of God! We could thank him for affliction. For more than one hour we could only rejoice and triumph in God. Especially did my afflicted husband share largely in this shower of grace. His countenance, though emaciated by disease, was radiant with a holy light as he praised God with a loud voice. Angels of God seemed to be all around us. I thought that the time

had come when my husband, in the strength of God would rise above disease and triumph in his saving power. The influence of this heavenly refreshing seemed to abide with us many days. But we had to learn that the time for our deliverance had not yet come; but that this great blessing was to prepare us for still greater trials.

Dec. 4th, my husband passed a restless, suffering night. I prayed by his bedside as usual, but the Lord was not pleased to answer our prayers. He was troubled in mind. He thought that he might go down into the grave. He stated that death had no terrors to him.

The reform my husband had made in his diet, previous to his sickness, had a very beneficial influence upon his health. His head was generally free from pain and never felt clearer. By eating no meat, but grains, fruits and vegetables, simply cooked, his appetite was good, and he partook of his food with a keen relish. His brain felt so clear that he thought it safe for him to labor on, trusting much to the beneficial influence of his simple diet; and in addition to the labors and burdens he had hitherto borne, he added the Health Reform—making extra efforts to teach Sabbath-keeping Adventists how to live to preserve health and enjoy the blessing of God.

Dec. 4th, before referred to, I felt intensely. I did not believe for a moment that my husband would die. But how was he to be inspired with faith to feel and say, "I shall not die, but live to declare the works of the Lord?" That night was the most distressing I had experienced during his illness. I did not sleep, but pondered the matter in my mind in regard to our future course. Previous to this night, I had not thought of leaving Dansville. I saw that the courage, hope, and buoyancy of spirits which had sustained my husband were failing. I had been remarkably sustained to endure anxiety, and the care of him during his sickness. He was considerate of my health and strength. Yet his case required constant care. I knew that no one at Dansville could take my place; and I had so long had the burden and care of his case that I could not leave for others to do that which I had considered not only a duty but a privilege to do for my afflicted husband. I did not consider this a task—it was to me a privilege. I have been nearly all my life an invalid, and tenderly, and patiently has he sympathized with and watched over, and taken care of me when I was suffering, and now my turn had come to repay in a small measure the attention and kind offices I had received. And again, I felt such a degree of the peace of God, and the consolations of his Spirit in the happy performance of my duty that I can say from the heart that I would not exchange the blessings and valuable experience I have obtained during the last six months, for those of the same length of time in any former period of my life.

I feared that I could not long endure being deprived of sleep so much, nights, and the additional tax upon my strength of taking treatment; and if I failed, where would my husband drop? Who would care for him as I had done?

Our accommodations were as good as we could expect, and we were very grateful that they were as pleasant and comfortable. But our rooms were small and inconvenient for our family, and with a cold winter

before us, I could not see how we could be made comfortable and happy. My husband was losing flesh and strength every day. I thought of our large and convenient house at Battle Creek, with its high and airy rooms, and asked myself the question, Would we not make more rapid progress toward health were we at our own home? I thought of the large reservoir of hot water upon our stove—ready for use at any time, and our immense cistern of soft water, and our filter in the cellar, our various bathing pans, and bath room fitted up with a stove. But all these convenient things had but little weight in my mind compared with my anxiety to get my husband, while I could, among his tried brethren who knew him, and who had been benefited by his labors, and were acquainted with the perseverance and zeal with which he had toiled to do the work of God, that he might be found at his post. His faithful brethren could sympathize with, and help him by their prayers and faith. I prayed God to guide me, and not suffer me to take one wrong step; but to give me wisdom to choose the right course. The more earnestly I prayed, the stronger was the conviction fastened upon my mind that I must take my husband among his brethren, even if we should again return to Dansville. But my course seemed plain to take him to Rochester, and try the effect of the journey, and if this proved beneficial, to go still further, even to Battle Creek, after a short stay at Rochester. I said not a word to my husband of the exercise of my mind. He had not even thought he could leave Dansville in his reduced state.

In the morning Dr. Lay called, and I told him that unless there should be a decided improvement in the case of my husband in two or three weeks, at most, I should take him home. He answered, "You cannot take him home, he is not able to endure such a journey." I answered, I shall go; I shall take my husband by faith, relying upon God, and shall make Rochester my first point, tarry there a few days, and then go on to Detroit, and if necessary, tarry there a few days to rest, and then to Jackson and rest there a short time, and then go on to Battle Creek. This was the first intimation my husband had of my intentions. He said not a word.

The same day I saw Dr. Jackson at his home and he kindly granted me an interview. I stated the case to him, and told him I had thoughts of taking my husband home. He advised me to take him to a nearer point than Battle Creek, and try the experiment of journeying; and if it worked favorably it might be the best thing I could do; but advised me to return if he got better, and continue the use of water. I mentioned to Dr. Jackson that an invitation had been sent me from our friends in Rochester to attend their Monthly Meeting to be held the next Sabbath, and if my husband was able, to have him come also; and that they further stated that they did not make this request for us to labor or have any burden of the meeting, but they were very desirous to see us among them, and thought we might gain courage, and the journey and the change might be beneficial to our health. Dr. Jackson gave consent, and expressed his opinion that we might have a few days of pleasant weather, and it would be well to improve it. He thought it would do us good.

Should we attend the Monthly Meeting at Rochester, we must leave Dansville the next Monday. I made known our intention to Eld. Loughborough, who was surprised at this sudden move; but as he considered the matter it all looked right to him. My husband soon began to manifest anxiety to go to Rochester. That evening we packed our trunks and before 9 o'clock were all ready for an early start the next morning. My husband slept none that night. In the morning it looked rather discouraging in regard to taking out a sick man. We had a drizzling rain storm. But we chose rather to risk the consequences of going than staying after we had made the decision to go. We took hastily an early breakfast, and between 7 and 8 o'clock were on our way to Wayland, a distance of seven miles, in an open carriage. We traveled on, trusting in God as our helper.

My husband endured the journey well to Wayland, and there lay down in the depot and rested until the cars came which were to take us to Rochester. He had been unable to have the temperature of his room above

60°. Heat had a powerful influence upon his brain. He dreaded riding on the cars very much, because of their heated atmosphere. But the way seemed providentially prepared for us. As the train came along we saw a sleeping-car attached, and we begged the privilege of taking our seats in it, which was granted. Here we found as good conveniences as we could ask for. My husband rode comfortably to Rochester, where Bro. Orton with his easy, convenient hack, was waiting at the depot, the arrival of the train. He took us to the house of his son-in-law, Bro. J. B. Lamson, about three miles distant.

All who are acquainted with my husband know that his cautiousness, conscientiousness, and benevolence, have been large and active, and ruling traits in his character, and have been special blessings in qualifying him for his business career in connection with the work and advancement of the cause of present truth. But in the debilitated and excitable state of his nervous system during his illness, these special developments, which had been a blessing to him in health, were painfully excitable, and a hindrance to his recovery.

During the three weeks that we were in Rochester, much of the time was spent in prayer. My husband proposed sending to Maine for Eld. J. N. Andrews—to Olcott for Bro. and Sr. Lindsay, and to Roosevelt, requesting those who had faith in God, and felt it their duty, to come and pray for him. These friends came in answer to his call, and for ten days we had special and earnest seasons of prayer. All who engaged in these seasons of prayer were greatly blessed. They not only felt a burden of prayer for my husband, but in their own behalf. With brokenness of spirit, with their faces bathed in tears would these servants of God entreat that a deep work of grace might be wrought in their own hearts. Shouts of victory, and praise to God ascended to Heaven for his tokens of love and acceptance. I never enjoyed greater freedom in prayer. We had the assurance that our petitions were heard. We were often so refreshed with heavenly showers of grace that we could say, "My cup runneth over." We could weep and praise God for his rich salvation.

My husband was often especially blessed as he ventured to believe God and trust in his power to save. At times he seemed free and happy, but with dyspepsia pressing upon him he seemed unable to retain hopeful feelings, and in faith to calmly trust in God at all times, claiming his precious promises as his. Those who came from Roosevelt were obliged soon to return to their homes. Bro. Andrews, and Bro. and sister Lindsay, still remained. We continued our earnest supplications to Heaven. It seemed to be a struggle with the powers of darkness. Sometimes the trembling faith of my husband would grasp the promises of God, and sweet and precious was the victory then enjoyed. Then again his mind seemed depressed, and to be too weak to hold the victory he had gained.

Every season of prayer increased in interest, and every one who took part in them felt repaid for their efforts in drawing near to God, and praying for my husband, by the work which they felt was wrought for their own souls. Bro. Andrews especially felt the burden of the case, and labored earnestly in faith, while the power of the Holy Spirit seemed to indite prayer. Every member of our family consecrated themselves anew to God. Our dear children united with us in this work of consecration, which was well wet down with tears. Bro. and sister Lindsay were refreshed and strengthened by the blessing of Heaven. Bro. and sister Orton's, and Bro. and sister Lamson's hearts were more firmly united with ours; and we all shared in a work of grace that was being wrought for us. I felt the assurance that we should come forth from the furnace of affliction purified.

Once at the house of Bro. Andrews, while engaged in a season of prayer I felt like presenting my case to the Lord, entreating him to give me health of body, and strength of mind. All present seemed to make my case a special subject of prayer. I felt a sweet, heavenly settling into God. A heavenly atmosphere pervaded the room. Since that time I have not been troubled with tenderness of the stomach; and my food has not hurt me.

Christmas evening as we were humbling ourselves before God, and earnestly pleading for deliverance,

the light of Heaven seemed to shine upon us, and I was wrapt in a vision of God's glory. It seemed that I was borne quickly from earth to Heaven, where all was health, beauty, and glory. Strains of music fell upon my ear, melodious, perfect, and enchanting. I was permitted to enjoy this scene awhile before my attention was called to this dark world. Then my attention was called to things transpiring here upon this earth, which I shall not attempt to relate here, but may give them at some future time. I had an encouraging view of the case of my husband, the particulars of which will be presented hereafter.

My husband then proposed our returning to Battle Creek the next week on Monday, New Year's evening. He had been unable to sit up long at a time. At times the journey looked large to him, and his fears would sometimes arise that he might be too weak to accomplish such a journey. But I felt the evidence that the Lord would go with us on our journey, and bring us safely to our home again.

New Year's morning was not as pleasant as we wished to see. The appearance of the clouds indicated a storm, and we could not forget the heavy snow storm just two years previous. Circumstances did not seem to favor our starting for Battle Creek. But my mind seemed fixed that we must go; so we were to take the cars that night about 10 o'clock. We took our seats in the carriage to convey us to the depot, believing that we were moving in the path of duty. Bro. Andrews kindly offered to accompany us to Battle Creek if it would relieve me of a burden; but I told him that I wished to go, trusting alone in God to sustain us. Several brethren and sisters accompanied us to the cars, and remained with us till we started.

We felt that angels of God were all around us. We went comfortably and safely to the Falls where we changed for a sleeping-car. My husband did not sleep, but he felt cheerful and happy. All appearance of a storm disappeared soon after we had taken our seats in the cars, and we had pleasant weather through the entire journey. I felt too much responsibility to sleep much. The words

"Gentle angels round me glide,
Hopes of glory round me bide,"

were in my mind much of the time during the night. My husband arose in the morning feeling better than usual. He was cheerful, and of good courage. We prepared for him his simple breakfast of mush and gems, which we warmed on the stove. We could not make it very palatable to him; he ate but very little.

We were prospered on our journey—made connections all right, and came on most comfortably. My husband enjoyed the journey, for he realized that the sustaining hand of God was beneath him. On the arrival of the train at Battle Creek, we met several of our faithful brethren who received us gladly. As we entered our own home again, we met several faithful sisters who had labored all day, heating the rooms, airing bedding, and cooking food, so that when we came we should have nothing to do but rest and enjoy our home. We found the table ready for us to be seated, and partake of refreshments about 5 o'clock, which we needed, as we had tasted nothing since our breakfast in the morning. Faithful hands had prepared dinner for us at 2 o'clock, expecting us on the arrival of an earlier train.

My husband rested well through the night. The next Sabbath, although feeble, he walked to the meeting-house and spoke about three-quarters of an hour. We also attended the communion season in the evening. The Lord strengthened him as he walked out upon his faith. We felt grateful to God that we were again in the midst of our dear people in Battle Creek. When my husband was first afflicted they felt that the stroke had fallen upon them. Our affliction they made their own. They stood faithfully by our side, and how truly and tenderly did they seek to relieve me of every burden which they could take. Day and night for the first five weeks of our affliction were they unremitting in their care and attention. And when we left for Dansville that burden and interest for us did not cease. They had frequent, and stated seasons of prayer for us, the poor afflicted servants of Christ. We find them the same—manifesting a kind and heart-felt sympathy for us in our affliction. They

are ready to bear our burdens as far as it is possible for them so to do. They have offered us liberal donations which we declined, as we at present do not need pecuniary aid. A number who have faith, meet together every week, and engage in earnest, fervent prayer to God for the restoration of my husband to health. May God reward the faithfulness of this dear people, is our prayer.

My husband is improving. He is not troubled as much with nervousness, anxiety, and fears. He suffers but little pain, but we cannot see that he gains in flesh. His stomach is gaining in strength, and takes care of food better. He is now venturing out in diet slowly—eats some fruit. His appetite is good, and he enjoys his food. The weather has not been favorable for him to ride or walk out much. We improve every pleasant day, and take him out to ride several miles in the country. He rode one day eight miles to Bro. Godsmark's, took dinner and returned the same day.

I believe, without a doubt, in the perfect and entire restoration of my husband to health. The Lord is for us, praise his holy name! Although Satan has tried to press us sore, yet help has been laid upon one that is mightier than he, and in the name of Jesus, our great Deliverer, shall we come off conquerors.

We still ardently desire the fervent prayers of God's people, that we may be sustained in, and delivered from, our present affliction.

A Chapter on Pork.

EDERSBEN, one of the prettiest towns in Germany, is now filled with mourning and desolation. During a month previous to the 9th of Dec., death had been carrying off the adult inhabitants rapidly, until upwards of one hundred had given up the ghost, after unexamined sufferings. There was hardly a house in the village that did not number a victim, and upwards of three hundred, at the date above mentioned, were awaiting death, which they knew to be inevitable—a prey to fearful sufferings. Physicians say that the victims of this terrible plague are eaten up alive by a legion of worms hardly so thick as a human hair, that have worked their way into the tissue of their flesh, their muscles and their nerves. From seventy to eighty of the inhabitants, who at the outset of the epidemic had felt unwell, had taken to flight, but they had fallen down on the roads and died without relief. The children seem to enjoy an immunity from the disease, none having fallen victims to it up to the latest accounts.

The epidemic, Dr. Pouchet proceeds to say, was caused by the ravages of the worm called trichine, whence the epidemic has received the name of trichinosis. The trichine is one of the *entozoa* of the pig, and it is capable of being transplanted into and thriving in the human body. In Germany, pork-flesh, imperfectly cured and smoked in the shape of ham and German sausage, is a staple article of food, and from the human stomach, where they penetrate with the ham and *saucisson*, dear to Germanic palates, the larvae of these *entozoa* pass into the blood, their size being so microscopic as to enable them to penetrate even into the minutest veins; they lodge in the nerves in the muscular and cellular tissues, and feed upon those parts of the human organization, causing fearful agony and great constitutional disturbance, which ends in death.

No cure has been as yet discovered, but the preventive process is obvious. To abstain from such preparations of pork as are eaten in a semicrude state is a sure means of avoiding "trichinosis." But to eat half smoked *saucisson* and raw ham, cut in thin slices, is as general a custom in Germany as smoking or beer-drinking. Hence the rapid propagation of the disease as a simple slice of ham or German sausage may contain larvae of millions of these parasites.—*Sab. Recorder*.

DANGERS OF EATING PORK.

One case of the epidemic called Trichina, which has recently excited so much alarm in Berlin, Prussia, has appeared in Detroit, Mich., and proved fatal. The victim was a young lady, a German, who was taken

ill some time since, and called Dr. Herman Keger to attend her. Dr. K. was unable at first to tell the precise nature of the disease, but finally became convinced that it was of the same nature as the Trichina, which has been known for some years in Germany, and which arises from the eating of diseased pork. The *Trichina Spiralis* is a small microscopic worm or animalcule, which was first observed by the distinguished anatomist, Richard Owen, in 1835, and is found in the muscles and intestines of various animals especially pigs and rabbits, in such enormous quantities that in a single ounce of pork 100,000 of these animalcules have been found.

By partaking of the meat infected with them, they are transferred to the human body, causing intense suffering, followed in many cases by a painful death. Dr. K. did his utmost to relieve the intense sufferings of his patient, but his efforts to save her life were unavailing, and she died about a week ago. After her death a post mortem examination was held, which has resulted in proving beyond a doubt that her disease was Trichina. A small portion of flesh, about the size of a pin head, was examined through a microscope, and found to contain large numbers of animalcules, wound round and imbedded in the fibres of the muscles, exactly similar in appearance to the trichina spiralis. This, we believe, is the only case of this disease that has ever been known in this country. Dr. Keger states that these animalcules are not destroyed by smoking, or, as a general thing, by frying pork, but hard and long boiling is necessary to effectually destroy them.—*Detroit Tribune*.

PORK DISEASE IN ILLINOIS.

BRO. WHITE: I send you the following lines, taken from the "Sterling Gazette," (my County paper). Let all my brethren take warning lest like as it was in the days of old, you find "death in the pot."

IVORY COLCORD.

"On Saturday last, a man by the name of Eggert, living in Palmyra township, sold a dressed hog to a man living in the Shabbona House.

A piece of the meat coming incidentally under the eye of Dr. H. J. Detmers, a veterinary surgeon, he at once detected in the muscles an innumerable number of insects, of the genus *entozoa*, of which the tape worm is a species, and which has proved fatal in thousands of instances in Europe and America. The man Eggert was not satisfied to lose his pork, but sold it at John Scott's meat market on Monday, for general distribution. Our citizens are indebted to the Doctor for again detecting the villainy, and stopping the sale of the meat. Dr. N. W. Abbott, and other physicians, on examining the insect through a microscope, pronounced it the same from which many deaths occurred in Western New York, last season. It passes from the stomach to the muscles, when, from its rapid natural increase, the unsuspecting victim of accident, or villainy, like that of Eggert, is soon beyond the reach of medical skill. It is said that the insect is as often communicated to the system through the eating of hams, shoulders and sausage as in any other way. Whether cooking destroys the vitality of the insect does not appear to be explained in medical works."—*Dixon Telegraph*.

Testimony on the Origin of the Sabbath.

I COPY the following from Nevin's Biblical Antiquities, pp. 173, 174, thinking that it may be of interest to Sabbath-keepers.

D. M. CANRIGHT.

WEEK.—The week had its origin with the commencement of time; when, after six days employed in the work of creation, God rested on the seventh, and blessed it, and set it apart to be continually observed as a day of holy rest, and a sacred memorial of that event. We find, in the account of the flood, that it had continued in use down to that age, and so was a measure of time familiar to Noah. Gen. vii, 4-10; viii, 10-12. After the flood it was handed down by the sons of Noah to their descendants. In this way it has happened that some traces of the ancient week are to be found in every quarter of the globe. Nations the most distant from each other, and of every character, have united

in giving testimony to the truth of the Bible account, either by retaining in their common reckoning of time the regular division of seven days, or at least by showing such regard to that definite period as can in no way be accounted for, if it was not received by tradition from the earliest ages. Not only has this been the case in all the countries of the East, such as Egypt, Arabia, Assyria, India, China, and others, but among the most ancient people of Europe also, the Greeks, the Romans, the Gauls, the Germans, the Britons, and the several nations of the North—and this, long before they had any knowledge of Christianity, as is evident from the names of the days found in use among them, which were all of idolatrous origin. Even among the uncultivated tribes of Africa, travelers have met with the same division of time. It is not only, however, by retaining the number of days which compose a week, that the tradition of the world so evidently confirms the account of Moses; the testimony is rendered still more striking by the very general idea of some peculiar sacredness belonging to the seventh day, which has existed in every age. The week, it must be remembered, is not a natural period of time, like a day, or a month, or a year, which are all suggested by the revolutions of the heavenly bodies, and so naturally come into use among every people; there is no reason in the nature of things why days should be counted by sevens, rather than by eights, tens, or any other number. The division, therefore, wherever found, must have had its origin in arbitrary appointment. To imagine that all the nations of the world united in forming the same arbitrary appointment, by mere chance, would be ridiculous. Nothing but the original appointment made by God himself, can be admitted as a sufficient cause for such a fact.

The Apostle's Preaching.

"I SPEAK the words of soberness," said St. Paul, "and I preach the Gospel not with the enticing words of man's wisdom." This was the way of the Apostle's discoursing of things sacred. Nothing here of the "fringes of the north star;" nothing of "nature's becoming unnatural;" nothing of the "down of angels' wings," or of the "beautiful locks of cherubims;" no starched similitudes introduced with a "Thus have I seen a cloud rolling in its airy mansion," and the like. No, these were sublimities above the rise of the Apostolic spirit. For the Apostles, poor mortals, were content to take lower steps, and to tell the world in plain terms, that he who believed should be saved, and that he who believed not should be damned. And this was the dialect which pierced the conscience, and made the hearers cry out, Men and brethren, what shall we do? It tickled not the ear, but sunk into the heart; and when men came from such sermons, they never commended the preacher for his taking voice or gesture; for the fineness of such a simile, or the quaintness of such a sentence; but they spoke like men conquered with the overpowering force and evidence of the most convincing truths; much in the words of the two disciples going to Emmaus—"Did not our hearts burn within us while he opened to us the Scriptures?"

In a word, the Apostles' preaching was therefore mighty and successful, because plain, natural, and familiar, and by no means above the capacity of their hearers; nothing being more preposterous, than for those who were professedly aiming at men's hearts, to miss the mark by shooting over their heads."—*Bishop South*.

SINGING.—Sing, parents; sing, teachers—teach your children to sing, and, in doing so, you lay a foundation for health and cheerfulness; besides, who does not love to listen to the voices of children united in one happy band?—Singing relieves the cares of life, lifts the curtain which so often falls before us as we perform the various duties of life. Let singing be taught everywhere, and much good as well as much pleasure, will be the result.

WRITE your name, by kindness, love and mercy, on the hearts of the people you come in contact with year by year, and you will never be forgotten.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 27, 1866.

URIAH SMITH, EDITOR.

The 1335 Days.

HAVE they ended? asks a correspondent, and answers, No. We reply, Yes; and therefore offer a few thoughts toward the solution of this question.

The first thing that must strike any one as remarkable concerning the 1335 days is the extreme scarcity of testimony concerning them. In all the prophetic record, they are but once mentioned, Dan. xii, 12; and but one assertion is made, so we understand it, in reference to them: namely, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

Let us look first at the reasons alleged to show that they cannot yet have ended. These are two in number: 1. It is said that they must extend to the end of the wonders mentioned in Dan. xii; and these wonders reach to, and cover, the resurrection of the dead. 2. At the end of these days Daniel is to stand in his lot, which means his resurrection; hence it is again argued that they must extend to the resurrection.

In relation to the first reason, we think it is assumed rather than proved. The first four verses of Dan. xii, evidently belong to chapter xi. The subject then changes and Daniel records the question which one celestial being proposed to another, How long shall it be to the end of these wonders? Now, granting that these wonders embrace the resurrection, how does it follow that we have a definite prophetic period given us reaching to that event? Questions, even though proposed by angels, are not always answered so definitely as that. See Dan. viii, 13, 14. The question is there asked by one angel of another, "How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?" The "vision" reaches to the setting up of the kingdom of Christ, or the breaking of the little horn without hands; verse 25; but the question is answered only approximately. Instead of the definite time being given when the host or the people of God should be delivered, which was what the question called for, we are only carried to the commencement of another event, indefinite as to the time of its accomplishment, and not till the conclusion of which, the deliverance of God's people was to take place. "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," was the only answer given to the question, "How long the vision?" But that event is not the close of the vision.

Just so we understand Dan. xii. In answer to the question, How long shall it be to the end of these wonders? the man clothed in linen gives the prophetic period of 1260 years; but we know that does not reach to the end; then he introduces another work, indefinite in its duration, the scattering of the power of the holy people, and says when that is accomplished, all these things shall be finished.

It may be argued from verse 8, that Daniel repeats the question of the angel. That is immaterial. Whether it is the same question or another, the terms in which the answer is still couched, are sufficient to show that the angel did not consider it essential to the understanding of the vision to answer it in full. He then mentions two prophetic periods, the 1290 and 1335 days, but does not tell us that they either of them reach to the end. Nor can we any more reasonably take the ground here, that they do reach to the end, than we can say that the 2300 days of Dan. viii, measure the full length of that vision.

The second reason, as already noticed, urged to show that the days have not yet ended is, that at the end of these days Daniel stands in his lot, and that is his resurrection. On this we might raise an argument on the word lot, showing that it does not mean the lot of an inheritance, and consequently that standing in one's lot, in that sense, does not necessarily mean the resurrection; but we will waive that and

rest on our evidence on another point; namely, how do we know that it is at the end of the 1335 days that Daniel stands in his lot? There are two periods mentioned just before. To which, if either, is reference made? We are not informed. But behind these two we find a still longer period which must be taken into consideration in deciding this question. We hold that the visions of Daniel ix, and x to the end of the book, have reference to the vision of chapter viii. From chapter viii, onward, it is one great whole, with particulars more and more fully stated, and the great outlines more and more filled up, to the end; so that the 1260, 1290, and 1335 years of Dan. xii, come in as subdivisions of the former and longer period of 2300 years. Now when it is said to Daniel that at the end of the days he shall stand in his lot, the best inference we can form is that it is at the end of the principal and longest period, namely the 2300 years, and not at the end of any of the shorter and secondary periods introduced. On this point the Septuagint has the following reading: "But go thy way and rest; for there are yet days and seasons to the full accomplishment [of these things]; and thou shalt stand in thy lot at the end of the days." This reading would certainly carry our minds back to the long period contained in the first vision, in relation to which these subsequent instructions were given.

Again, the promise, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days," is not such as to necessarily carry forward the termination of those days to the resurrection. "Blessed is he that waiteth." This must refer to the living. The blessing, then, is for them, not for the dead. But at the resurrection they (the living) receive no special blessing above the righteous dead. Indeed, upon this latter class there is a blessing pronounced at that time: "Blessed and holy is he that hath part in the first resurrection;" and we are told that we which are alive and remain, shall not prevent, or go before, or have precedence of in any respect, them who are asleep. The blessing then upon the living, at the end of the 1335 days, must refer to a period prior to the resurrection.

We inquire, then, When do the 1335 days commence, and what marks their termination? The two periods, 1290 and 1335 being introduced together, must commence at the same point, or we have for the 1335 days, no starting point whatever. We are therefore to ascertain the starting point of the 1290. These commence from the taking away of the daily (abomination) or Paganism, and not from the setting up of the abomination of desolation, or the Papacy. Some confound these two events. But they are separate and distinct; and one had to be accomplished to make way for the other. "He who now letteth," or hindereth, says Paul, 2 Thess. ii, 7, which was Paganism, must "be taken out of the way," before that "wicked" or "the man of sin" could be revealed. And this is the event given by Inspiration as the date of the 1290 and 1335 days. The marginal reading of Dan. xii, 11, makes this plain. "And from the time that the daily shall be taken away, to set up (or IN ORDER TO SET UP), the abomination that maketh desolate," &c. This places it beyond controversy that it is the taking away of Paganism, and not the setting up of the Papacy, that marks the commencement of these prophetic periods. Now it is a historical truth, that Paganism was taken away, as Paul said it would have to be, thirty years before the Papacy was set up. Testimony, not necessary to our purpose to introduce here, might be given to show that Paganism, as the religion of the empire, fell in 508, and after thirty years of transition, the Papacy was fully established in 538.

We then have 508, as the date of the 1335 days. Reckoned from that point, they terminate in 1843; and what was the blessing which was to mark their termination? Looking back to that year, what prominent fulfillment of prophecy do we behold in process of accomplishment? The great proclamation of the near coming of Christ was going forth in power. The new and stirring doctrine of the setting up of God's kingdom, was shaking the world. New life was being imparted to the people of God. The world was being condemned, and the churches tested. A spirit of revival was awakened, unknown since the days of

the great Reformation. And thousands can testify to the blessings they received, and the infinite gratitude of heart with which they hailed, the newly-risen and glorious light.

But, says one, persons cannot be called blessed, simply because they have the privilege of hearing and receiving new truth. Let us look at the Saviour's comment on this. Speaking to his disciples concerning the great truths that were for the world in his day, he said, "But blessed are your eyes, for they see; and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." Matt. xiii, 16, 17. Luke recording the same circumstance, mentions these words of Christ, "I thank thee, O Father, Lord of Heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Then he turned to his disciples and said, "Blessed are the eyes which see the things that ye see," &c. Luke x, 21, 23. Here is a blessing pronounced by the lips of the Saviour himself upon the reception of the truth. A new truth was developed, new light had arisen, that which especially concerned the world at that time, and which was calculated to cheer and encourage the people of God, and the Lord pronounced those blessed to whom it was revealed, who had the privilege of hearing, and hearts to receive it. Might not, with equal propriety, they be called blessed, who had the privilege of listening to the great proclamation of the second appearing of the Saviour, as it went forth in 1843?

Some may think that this was of not enough importance to be marked by a prophetic period. But if it was the work of God it was not unimportant. If it was a fulfillment of prophecy, it was not unimportant. That it was a fulfillment of prophecy, we cannot doubt, and so prominent a one too, that Inspiration not only predicted it, but gave a special symbol of it, in the form of an angel flying through heaven having the everlasting gospel to preach to the inhabitants of earth. It certainly might as appropriately be marked by a prophetic period, as to be so prominently set forth by this striking imagery.

It is objected further, that a blessing could not be pronounced upon those who had experience in the first message, as it was so speedily followed by a bitter disappointment. We reply, The disappointment was a subsequent event. If the 1335 days commenced in the spring of 508, as they undoubtedly did, they would end in the spring of 1843. The great disappointment of 1844, was a year and a half subsequent to this. But that disappointment in no wise effects the case. The great truths there developed were just as precious, and profitable, and they are just as good now, notwithstanding our expectations were not realized. Do we not still have occasion to bless God for the truths we there learned, and to esteem ourselves blessed in having heard and received them? An equally great disappointment befel the disciples of Christ, when they expected him to take the kingdom, and he was crucified instead; but that did not invalidate his words that they were blessed in having heard the truths he had laid before them.

Let us now glance at the dangers to which we should be exposed, by committing ourselves to the position that the 1335 days have not yet ended. On this hypothesis, prophetic time has not yet expired. Then the angel of Rev. x, who swears that time shall be no longer, has not delivered his message. But this angel is identical with the angel of Rev. xiv, 6. Hence we have not yet had the first angel's message. And if the first message has not been given, of course we are not now having the third, and our position in this respect is all wrong. But the third message is founded upon the sanctuary work in Heaven; and if we are not now having the third message, the sanctuary is not being cleansed. And if that is not being cleansed, the 2300 days, which bring us to that event, have not yet ended. And if these days are not yet ended, and none of the messages have been given, and the sanctuary is not being cleansed, and the coming of Christ is thrown indefinitely in the future—where is the present truth! Shivered to atoms. The present truth is a nicely-adjusted, and harmonious system;

and we cannot remove a plank or draw a bolt, without precipitating the whole structure to ruins.

To our own mind the subject as herein presented, is plain and harmonious, presenting sufficient ground for unwavering faith. But if any are anxious to give up the present truth, abandon its immortal hopes, renounce its glorious liberty, and break away from its blessed restraints, perhaps the 1335 days is as good a point of departure as they could have.

Meeting at Shelby Basin, N. Y.

WE have again to say, Hear what the Lord has done for us. His Spirit was with us at this meeting, and we believe that there was joy in Heaven. Another dear sister that has been keeping the Sabbath some nine years, Sr. E. Booth, now has her husband to help her in serving the Lord. It was a solemn and deeply interesting time while the convicting Spirit rested upon him and his tears were falling. Though seeming unable to speak he fell upon his knees and we all knelt down and had a season of fervent prayer in his behalf, after which he told his determination to serve the Lord by keeping his commandments. I will not undertake to describe the joy of the occasion, as we saw him and his companion rejoicing together in hope of the glory of God.

In the evening we had another precious season. Two children of my brother, J. H. Cottrell, resolved to give their hearts to God, and another of them that had professed conversion some years ago, but had backslidden, resolved anew to serve the Lord and desired the prayers of the church. May the Lord bless them and help them to fulfill their vows.

Bro. Loughborough was present and helped by his testimonies and prayers. He is encouraged to hope that he will ere long be able to take the field again, a thing he ardently desires. Brethren, still pray for his speedy recovery.

I must not enlarge; but I wish to express my earnest desire that we may have like cause of rejoicing at our next Monthly Meeting which is to be held at Lancaster. Brethren let us pray, and go to that meeting praying that the Lord will work there as he has in our last two Monthly Meetings. Just such a work is needed there; and may angels have similar tidings to bear to Heaven from that meeting. R. F. COTTRELL.

Note from Tuscola.

OUR last report was from Centerville. Since then we have held a week's meeting at Watrousville, which resulted in the encouragement of the brethren and sisters, and in their becoming more firmly established in the truths of the last warning message. They meet with considerable opposition, which only serves to make them more zealous, and drive them nearer the Lord.

At Vassar the work is still onward. We have met with them several times, and the interest for the truth is increasing among them. The brethren and sisters in these places are fast coming into that place where perfect order can be established among them. The most of them have given up their bad habits, and, we trust, are willing to sacrifice everything that will retard their progress in the truth.

We are now giving a course of lectures in the village of Tuscola. We have been engaged here for three weeks, and a few have commenced to obey God by keeping all of his commandments. The interest to hear the truth is quite good, and is now being increased, as Eld. Silliman, Methodist, has taken up against us, by trying to support the Sunday institution. We shall review him as soon as he is done. We have no fears for the result in the minds of the people. The truth is the Lord's, and will triumph, though there are but few that will receive it.

Pray for us that we may be humble enough to act only as instruments in the hands of God to do his will.

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

Tuscola, Mich., Feb. 1866.

WE have always some new lessons to learn, some new duty to perform, some new snare to avoid.

Report from Bro. Lawrence.

AFTER parting with Bro. Canright in Gratiot Co., I spent Sabbath and first-day, Dec. 24th and 25th, in Alma. Spoke four times, celebrated the ordinances, and had a business meeting. One more united with the church.

Monday the 25th spent in writing and visiting. The 26th, came to Ithaca. Sabbath and first-day spoke four times. Attended the ordinances, and had a business meeting. Their meeting-house is nearly done.

January 1st, came to Greenbush. Tuesday eve, met with the church. Had a good meeting. Wednesday I spoke again and attended the ordinances.

Jan. 4th, went to Wright. Here I stayed until the 11th. Spoke ten times. There was a good interest to hear the word. Jan. 13th and 14th I spent with the church in Caladonia. Spoke six times. Sabbath, p. m., had an excellent social meeting.

The 15th, I came to Vergennes. Tuesday, very stormy. The 17th, had a meeting p. m. and evening. Friday came to Fairplains. I spoke six times, and celebrated the ordinances. The church was much encouraged. The 22nd, Bro. Strong came and accompanied me to Bushnell, where I spoke three times, once on Organization, and once on Baptism. Considered the subject of organizing, but found them not ready. Presume they will be ready as soon as they can be visited again. Found them quite encouraged by Bro. Strong's recent visit there.

Sabbath and first-day was spent at Orleans in company with Brn. Frisbie and Strong who helped in the preaching of the word. Good interest was manifested by those without. There was a good turn-out notwithstanding a Methodist Quarterly Meeting in the neighborhood at the time. The house was quite well filled first-day eve. Brn. Frisbie and Strong are continuing the meeting in this place.

Monday, the 29th, Bro. King brought me to Bro. Howe's in Orange. Tuesday a. m., had a meeting at Bro. Howe's. I spoke on the faith of Jesus. In a social meeting following, a good degree of interest was manifest. Three were baptized, and the ordinances celebrated.

Feb. 3d and 4th, I spent with the church at Tyrone. The weather was severe, but the church were all present but two or three. I spoke to them three times. Had an excellent social meeting, and the ordinances.

The churches that I have visited are firm in the truth, but were left to wonder why they were not visited before by some one of the messengers. There is a general sympathy felt for Bro. White on account of his affliction; also for other afflicted servants of the cross. I arrived home Tuesday eve, Feb. 6th, and found all well, after an absence of ten weeks.

Yours striving for the victory.

R. J. LAWRENCE.

Rochester, Mich.

Impartial Testimony.

THE following testimony, given by one not committed to our religious views, can claim the merit of at least being impartial. We are glad the brethren of Centerville are enabled to bear so good a reputation; and we pray that in all the spiritual graces they may increase more and more.

ELD. JAMES WHITE, *Dear sir*: I will write a few lines to you regarding the progress &c. of the Seventh-day Adventists at this place.

I am teaching school at this place and board around. Therefore I have a good chance to see how they live out practical Christianity. I have boarded with the most of them from two to ten days, and they seem to enjoy true godliness in their families. I have been to their meetings also, and they seem to enjoy true religion; and the Spirit of God seems to manifest itself as powerfully as in any religious meetings I have ever attended.

I was acquainted with the most of the men previous to their conversion, and they were most all very profane men. It makes my heart rejoice to see people serving the Lord. I am a member of the Methodist Episco-

pal church, and fully endorse their doctrine; but I believe that Elders Van Horn and Canright have wrought a good work in this place.

Yours truly, W. H. MARVIN.
Centerville, Tuscola Co., Mich.

What is Your Influence?

"HE that is not with me, is against me, and he that gathereth not with me, scattereth abroad." If we have our hearts so filled with the love of God as to induce us to keep all his commandments, we then are gathering with Christ. Among his commandments we find, "Do good unto all, especially unto those who are of the household of faith." If we cannot preach the gospel, we can through grace pursue such a course as will encourage those who do, to labor on. If we feel when among our brethren, that we are so weak intellectually that we can say or do but little to benefit them, remember that God requires of us the doing of that little. We cannot employ talents in the service of God which we do not possess; but if we have but one, let us be careful lest we hide it in the earth.

There is one thing that we can do: through the grace of our heavenly Father we can become holy in heart, life, and conversation, and others seeing, our good works may be led to glorify God. We may thus exert an influence over surrounding minds, which will not end in time, but will be seen by us, and felt by others, who, through the blessing of God on our weak efforts, will be crowned with a glorious immortality. "Work while the day lasts."

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

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

"Do not then stand idly waiting,
For some greater work to do;
You may make some glorious progress
In the work assigned to you;
Go and toil hard in the vineyard,
Do not fear to do or care;
If you want a field of labor,
You can find it ANYWHERE."

WM. S. FOOTE.

Pendleton, O.

Time Lost.

AN OLD OBJECTION ANSWERED.

EFFORTS to evade the claims of the fourth commandment are numerous, and many of them wonderfully inconsistent. Among this class may be reckoned the old, threadbare assertion that "time has been lost," and that therefore the true seventh day cannot be found. The inconsistency of this objection is made more apparent when we consider by whom it is urged. One would naturally suppose that this would be the pet argument of those who believe in no Sabbath, but such is not the case. This class generally, very frankly confess that if there is a Sabbath in this dispensation, the seventh day, or the day now commonly called Saturday, is the true one. What is most surprisingly inconsistent then, is to hear this objection from those who profess to believe in the perpetuity of the fourth commandment, and of the Sabbath institution, and who have a tender regard for Sunday, little realizing that every argument against the preservation of the true seventh day militates with equal force against the first.

But let us examine this famous objection candidly, and see if it is not lacking in truth as well as consistency.

The first argument we would array against it is

drawn from the perpetuity of the commandment enjoining the seventh day. We cannot here go into a lengthy discussion of this point; indeed it would be unnecessary, when we consider that those who present the objection are professedly full believers in the ten commandments. But we would premise that *first*, the fourth commandment is perpetual and unchangeable; *secondly*, it enjoins the seventh day, and no other; therefore, the day cannot be lost. Some might contend that this logic is unsound, as conditions are necessarily involved in it. Allowing the premises to stand as they are, they would draw this conclusion: the seventh day is binding upon us if it were not lost. This deduction would be allowable were it not for the fact that the command is given, not by changeable man, making its fulfillment conditional, but by an unchangeable God, making its obligation imperative. Therefore our conclusion is that the day cannot be lost because it is binding, even if it were necessary to point it out by miracles, as in the case of ancient Israel in the wilderness.

But miracles are not necessary in order for us to find the true seventh day, as abundant evidence of the most convincing character will show.

The method of reckoning time by weeks is as old as creation. A period of seven days, the first six for labor and the last one for rest, constitutes a week, and, instituted by the Creator's example, has ever been one of his methods of measuring time. That the cycle of a week has never been lost is admitted by all, as all nations who are sufficiently enlightened to do so, still preserve it, and what is strikingly significant, commence it together. Thus the Jews and Sabbath-keeping Christians observe the seventh day by virtue of the injunction in the commandment, while the Catholics and the majority of the Protestant world keep Sunday, recognizing it as the first day of the week, and the Mahometans observe Friday, acknowledging it as the sixth day.

Now to prove that time has been lost it would be necessary to show that the cycle of a week has had, at some period of the world's history since the commencement of the Christian era, a new beginning and ending, and that all the Jews, scattered everywhere, have unanimously agreed to the change, and accepted the seventh day of the new week as their seventh day, while the Mahometans accepted the new sixth day as theirs, and the Pagans and Christians the new first day as their Sunday.

Let us illustrate this further by a comparison. Suppose that some one should attempt to change the observance of "Independence day" from the fourth to the second day of July. Making all his preparations, he might commence to fire cannon, and go through with all the operations so peculiar to this day, and it would be exceedingly difficult to convince a half dozen of his neighbors that Independence day had really come. But suppose he should succeed in convincing every one in town, how long would it take for them to find out their mistake? Carrying it still further, how much more difficult would it be to deceive the people of one county, or one State, or of a nation! Such a change would simply be an impossibility, and if impossible to change a yearly institution, what shall we say of losing the days of the week, which even children would not forget.

But says the objector there may have been a time when no day at all was observed, and the change could have been made then. Admitting for argument's sake that this is true, could the reckoning of the days of the week be lost even if no part of it was kept holy? It certainly would be quite difficult to convince every person even in one family that Tuesday was Wednesday, to say nothing of making a permanent change in the matter.

But what destroys the force of this objection is the fact that there never has been a time when no day has been observed. The worshippers of the Sun have always kept Sunday, and as it was anciently the first day of the week and is still the first day, it is quite evident that there has been no change.

If we trace carefully the history of the church we shall find that during its early stages the primitive Christians kept the true seventh day, until, becoming corrupted by Paganism, and by Papacy, "the mystery of

iniquity" which had begun to manifest itself even in the days of Paul, 2 Thess. ii, 7, they began to lower the standard and fall in with the practices of their idolatrous neighbors. In the language of another, "the rising tide of Christianity, as it necessarily must, came into violent contact with the turbid waters of Heathenism. The Christian element was not preserved in its purity. The two streams mingled. The villainous compound, thus formed of heathenism and Christianity, produced the Papacy." A fitting time for Satan to accomplish a most wicked work, and the observance of Sunday, enforced as it was by law, became fastened upon the church just as she apostatized, and became as a body united to the State.

About the time this change was brought about, the Mahometans sprung up, observing as their Sabbath the sixth day of the week, or Friday.

From this time forward, if we examine ecclesiastical history at any period, we find the Mahometans keeping the sixth day, the Jews and a portion of the Christians, keeping the seventh day, and the Catholics, and, later, almost the whole Protestant world, keeping the first day. Although we have but little knowledge historically of the condition of things during the period known as the "dark ages" (during which time many assert that the Sabbath was lost) yet we know that both before and after that period these classes occupied the same relative positions in regard to the Sabbath, so that to believe in a change during that time, we must suppose that a grand mass convention was held, in which all agreed to the change, or, as we have sometimes heard it expressed, all the world was put into a mesmeric sleep, and so kept until one, two, or more days had passed; for upon no other supposition could a person of common sense be made to believe that such a great change could be brought about.

But to those who have the slightest knowledge of astronomy, all the above argument is wasted, as such well know that in the light of this science the loss of a day or even an hour, is simply impossible; and were we to tell an astronomer that time had been lost since the commencement of the Christian era, he would laugh us to scorn. The heavenly bodies, with their eclipses recurring in perfect regularity, constitute the chronometer of the great Ruler of the Universe; and so nicely can these eclipses be calculated that they can be foretold for centuries in the future or recorded for centuries in the past. Now suppose that history informs us that an eclipse occurred on a certain day of the week in the second, third, or fourth century. The astronomer calculates the eclipse, and finds that it did occur on that day of the week, corresponding with our present reckoning. What then becomes of the cry of "time lost?" Like all other objections to the mighty truths of the third angel's message it *vanishes*, leaving the objector the choice of accepting the "commandments of God," or, as is too frequently the case, of fasing to some other objection.

The change from Old Style to New Style is sometimes made the basis of an objection against the finding the true seventh day, and I can do no better on this point than to refer the reader to the excellent article on this subject from the pen of Bro. Aldrich, in No. 4 of the present volume of the Review.

In the words of the poet, let me close:

"Then as we would our God obey,
In letter and in spirit too,
O let us keep the seventh day,
For it is plainly brought to view."

WM. C. GAGE.

Forbidden to Teach God's Law.

SOME time since, I informed the readers of the Review of the change that had been effected with myself on the Sabbath and God's law through the influence of your publications.

About ten years ago I became a member of the Disciple or Christian church, so-called, at this place; and in about one year afterward, was chosen by the church as one of its elders. At different times since then I have been the only elder in the church, in which capacity I endeavored to teach and instruct them to the best of my ability. All moved on harmoniously and agreeably until since I have taken a stand in favor of

God's holy Sabbath. Now things have assumed a different aspect. I have, since my change, delivered two discourses on the perpetuity of God's law. I am now forbidden by the other elders (there being two besides myself), the teaching of the law of God and the Lord's holy Sabbath, a majority, perhaps, of the membership justifying them in their opposition to the truth of God.

Myself and wife are the only Sabbath-keepers in all this country, that I am aware of. So as I am deprived of preaching in our own meeting-house, I take the privilege of going to their houses, in order to teach them the way of the Lord more perfectly. We should be pleased to have some missionary call on us. We would try to procure for him a hearing. I am confident that there are others here who will eventually receive the truth and live it out.

WM. COTTRELL.

Bowersville, Ohio.

Another Year.

ANOTHER year! what solemn thoughts!
What memories rife with hopes and fears!
With thrilling power the heart is fraught,
As we review the passing years.

A year ago, and at our feet,
An unwritten parchment lay unrolled,
Waiting such marks as we deemed meet,
Upon its pages to be scrolled.

The record's made, the pages filled,
With characters none may efface;
Each thought and deed, for good or ill,
Within the volume all may trace.

What's written there? the record's what?
Which we must meet when time's no more;
Is it pure whiteness soiled with blots,
And failure written o'er and o'er?

Were golden opportunities
For kindly deeds passed unimproved?
Did selfish love of earthly ease,
Possess our hearts, by love unmoved?

Or has the record told each day,
Of godly walk by us adorned;
Of falling tears we've wiped away,
Of erring ones we've meekly warned?

Has God been all in all to us;
Resigned were we to do his will?
Content if needs to suffer loss,
And bid our murmuring hearts be still?

Another page is now turned o'er,
A new one in the book of time,
Shall this be blotted as before,
Or marked with characters sublime?

And when another year is hurled
Within the vortex of the past;
When thoughts and memories backward roll,
Shall this shine brighter than the last?

The character, the lessons taught,
Recorded there shall never die;
Time's hand the pages cannot blot,
T'will live through all eternity.

C. M. WILLIS.

Charlotte, Mich.

Preach Plain.

THE great difficulty with popular, formal preachers is, they do not come down to the people where they can understand them. Their words and language are different from what the people hear commonly, hence they do not comprehend their meaning. Hence they feel but little or no concern in what the minister says, as they think that it does not apply to them. This, doubtless, is one reason why God has chosen the unlearned and simple to preach his gospel. *They speak the language of the people.* Christ used very simple and plain language in all that he said, and drew all his illustrations from the most common circumstances around him. So did his apostles. So did Luther, Whitefield, and all others who have been successful in winning souls to God. Talk so that the most unlearned can understand it, and then all will understand. Father Muller once said, "If the most illiterate persons in the congregation can comprehend the discourse, the most educated will understand it, too; but the re-

verse does not hold true." Use the language of the people, and you will get the attention and reach the hearts of the people. All other preaching is mostly lost, as "not many wise men after the flesh, not many mighty, not many noble, are called."

D. M. CANRIGHT.

God doth not at any time put off his people, because he is not in a capacity to give, but doth many times put them off, because they are not in a capacity to receive, mercy.

Letters.

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

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

From Sister Whitney.

BRO. WHITE: As is so often expressed by the brethren who write letters for the Review, so I can say, that my heart is cheered and comforted by every cheering testimony given by letter through the Review, especially when we hear from those who have been brought into the light by its silent preaching.

I do, thank God for the light that shines upon our pathway, especially by the "spirit of prophecy." We are anxiously waiting for more, and yet we remember that we have not improved what we have, and can see the wisdom, and justice, and mercy of God in withholding more, until we live up to what he has given. If an earthly parent should provide good wholesome food and give it to his household, and they refuse to eat it, would it be right for him to give them more to waste? Certainly not. Then may we not expect if we despise or neglect the light he has given us, that ere long we shall be in the midst of "a famine for the word of the Lord," and then we can get no food by going down to Egypt. Those who starve for literal bread may "come forth unto the resurrection of life," but those who starve for hearing the words of the Lord "shall awake to shame and everlasting contempt."

Dear brethren and sisters, let us be zealous in repenting of our slowness of heart to believe.

I thank God for every vision. They all tend to purity. Their fruit is unto holiness, and the end will be everlasting life to those who give earnest heed to them. Let us buy the truth, read it, search it, prove it, live up to it, and, by and by, we'll share in the blessings it promises.

Yours in the love of truth and righteousness.

S. WHITNEY.

Malone, N. Y.

Extracts from Letters.

Sister M. J. Keefer writes from Arcadia, Mich. I thank God for ever sending his messengers this way to give us the last notes of warning, and giving us hearts to receive and believe the truth, while thousands shut their eyes and hearts to it. We are living in perilous times. Oh for the grace of God to help us to stand. Let us put on the whole armor of God and be up and doing while the light shines; for soon the night will come when no man can work. I know it is a great thing to be a Christian; to be cleansed from all sin and be prepared to stand before that God who cannot look upon sin with the least degree of allowance. When I think of this I feel my weakness; but I mean to strive to overcome that I may be one of the chosen people. Oh the blessed hope of the Christian. Oh the blessings that are in store for God's children. I mean by the help of God to be one of them.

Sister E. Wilcox writes from Hubbardsville, N. Y.: I desire not only a name and place among the people of God, but, to be in deed and in truth, one of them; one in sentiment, one in feeling, and one in practice; and, to strive for the unity of the faith, and Spirit. I am striving by the grace of God, to overcome all my besetments, and lay aside every weight, and run the race with patience, looking unto Jesus, the author of our faith, realizing that without help from him, I can do nothing acceptable in his sight; also knowing that he will help all that really put their trust in him, and look to him for help. I hope I may see clearly every duty, and be enabled to overcome all my errors, and get a complete victory over every fault. If I am not deceived, I have made some progress in this direction. It seems to me that the enemy of all righteousness is let loose, and is in a hurry to do up his last work. And it becomes necessary for us to watch and pray continually that we may be kept in this hour of temptation, that is to try all that dwell on the face of the

whole earth. It is my earnest desire, that all that are looking for the appearing of Jesus, may be kept, be preserved blameless, and when he comes, hear the welcome, Come ye blessed, inherit the kingdom prepared for you.

Bro. Wm. Rogers writes from Altovista, Mo.: Being one among the first in Daviess Co., Mo., who embraced the Sabbath, I still have a lively interest in the advancement of the cause of present truth. I am very anxious that a messenger should come into this part of the country, there being many here desirous of hearing, and some wishing to be baptized, and the church needing to be set in order. I think much good might be done here in setting the truth before the people.

I feel desirous of moving forward with the body in every good word and work, that I may meet all the faithful in the kingdom of God.

Bro. P. Strong writes from Orleans, Mich.: We are holding meetings in Orleans, with a good congregation, and a growing interest.

Bro. T. Gardner writes from E. Jaffrey, N. H.: The little church that is in our house is looking for the kingdom to come, and mean by the grace of God to be ready and in patient waiting for the Lord from Heaven. We believe we are in the patience of the saints, and are striving to keep the commandments with the faith of Jesus.

Sister C. Rich writes from South Bend, Ind.: It has been about a year and a half since I embraced the third angel's message. I can say to-day that I thank God that the present truth was ever sent to me, and that he gave me a heart and mind to receive and obey it. How it cheers my heart after going through the toils and troubles of a week to take up a new number of our excellent paper and there find the rich thoughts and feelings of some ready writer. No matter what the state of my feelings is, there is always something that seems to be written especially for me. How I prize the Review, and how thankful I am to all that contribute to its columns. I thank God for the blessings of life, and for the hope of eternal life. Though I am poor in this world's goods yet I would not exchange my hope of an inheritance in the kingdom of God for all the treasures of this world. Though I may have to stem the tide of opposition alone I will humbly crave sustaining grace from an all-wise Creator, knowing that I have a blessed Saviour pleading for me. I know I am an erring creature, but in him I have a place of refuge. I love present truth; and how thankful I am that I ever heard the last warning message. I love the commandments of God. His laws are not grievous. No, thank God, we hail the Sabbath with delight. We would be glad to see one of the messengers back here. Our little company here are still striving to keep the commandments of God and the faith of Jesus.

Obituary Notices.

DIED, in Fairview, Jones Co., Iowa, Feb. 1, 1866, Benjamin Foos, aged 52 years.

Bro. Foos embraced the Sabbath under the labors of Bro. Cornell six years ago this spring. During that time he has been a firm believer in the Advent doctrine. We deeply feel his loss. He came to his death while in the act of drawing logs to the saw-mill. His sled upset and caught him between the log he was on and one on the ground, bruising him so that he lived but four hours. He leaves four children to mourn his loss.

N. B. MORTON.

Died, in Deerfield, Steele Co., Minn., of typhoid fever, Esther P. Warren, wife of Josiah H. Warren, aged 43 years.

Sister Warren embraced the third angel's message about eight years ago. Since that time she has remained firm and steadfast in the present truth, and as she sweetly fell asleep it was with a firm hope that she should soon come forth and be clothed in immortality and eternal life.

W. M. ALLEN.

Died, in Matherton, Mich., Jan. 7, 1866, sister Eliza Kellogg, aged 30 years.

Sister Kellogg leaves a husband and family to mourn her loss; but they have hope that she will come again from the land of the enemy.

P. STRONG.

Died, in Vernon, Van Buren Co., Iowa, Aug. 29, 1865, of chronic dysentery, sister Huldah, wife of Bro. Nahum Sargent, aged 74 years.

Sister Sargent embraced the third angel's message about five years ago, and rejoiced that she ever was called to see the beauties of God's righteous law. She continued until her death to honor God by calling his holy Sabbath her delight. Though this mother in Israel has gone down to the grave, her family and the church have the comforting hope that she sleeps in Jesus.

F. MORROW.

PUBLICATIONS.

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

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| Review of Fillion , A Reply to a series of Discourses delivered by him in this City against the Sabbath, | 5 | 1 |
| Milton on the State of the Dead , | 5 | 1 |
| Brown's Experience , Consecration—Second Advent, | 5 | 1 |
| Report of General Conference held in Battle Creek, June, 1859, Address on Systematic Benevolence, &c., | 5 | 1 |
| The Sabbath , in German, | 10 | 2 |
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| TWO-CENT TRACTS , Institution of the Sabbath—Sabbath by Elihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath?—Preach the Word—Death and Burial—Much in Little—Truth—Positive Institutions—Wicked Dead, | | |
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The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 27, 1866.

EXCITING and startling scenes have been transpiring in Washington. They may be summed up in one sentence. The President is a rebel and traitor. This he has in various ways intimated, and has now openly shown by his veto of the "Freedman's Bureau Bill." Rebels are jubilant, and drink toasts to Jeff. Davis, Gen. Lee, and President Johnson. Unionists are filled with grief and amazement. The Chicago Tribune of Feb. 22, says, "We are suddenly called upon to face the fact, in all its dreary reality, that whilst we fancied ourselves in the plenitude of peace, we are again on the brink of war!"

We present in this number some startling facts in relation to the eating of pork. It appears that the Detroit paper is in error in supposing that the case of the pork disease occurring in that city is the only one in this country. A number of well-authenticated cases occurred in Western New York, last year. In view of the disease here mentioned, as well as in view of its general unhealthfulness in other respects, we say with all confidence that the sooner pork is discarded entirely and forever, the better; and experience will prove it so. From the number of inquiries received of late from correspondents on this point, we judge that many of our people are beginning to question the propriety of fattening swine for the market. And in the present state of things this would seem to be a very pertinent question. For our own part, we would not like to have go forth from our hands any animal which was liable to carry disease and death to all who should partake of its abominable flesh.

We are requested to say that Brn. N. Fuller and J. N. Loughborough are expected to be at the Monthly Meeting to be held in Lancaster, N. Y., the second Sabbath and first-day in March, as appointed in last week's Review.

It was found upon a recent Sunday, by actual count, that in the city of Chicago, out of a population of 200,000, only 17,000 were in attendance on public worship.

The Discussion at Portland, Me.

We find the following in the World's Crisis of Feb. 14, 1866.

"My discussion with Eld. M. E. Cornell on the Sabbath question, has led me to delay the publication of my book on this subject, until I could enjoy the benefit of the criticism of the opposition against my views, as would be brought out in that debate at P., and also by the report as given by the opposition through their paper. As this report was concluded last week, I am now prepared to say that my opponents have failed to meet my arguments in favor of a change of days for the Sabbath, from the seventh to the first day of the week.

"I am highly pleased with the results of this discussion. Those who heard it and have read the report as given in the opposition paper, will be compelled, we think, to say that the description of the debate as given through their oracle is not the 'fairest thing in the world.' But all things, thus far, only encourage me to publish my promised work on the Sabbath question, as soon as circumstances will admit.

CHALLENGE.

"In the Review and Herald, of Jan. 30, 1866, in referring to J. N. Andrews' History of the Sabbath, the writer says:

"The door is now open for them to test this matter, if they dare step in and risk their cause in fair open encounter."

"To this challenge I reply that I am ready, and 'dare step in and risk' an 'open encounter' with any man in their ranks qualified to defend 'their cause,' in testing the merits of J. N. Andrews' History, or any other point connected with their theory of the seventh-

day Sabbath, either in oral or written discussion, as soon as arrangements can be agreed upon.

"Will they 'dare' do it? Will they 'risk their cause' in this manner? We shall see. They may try to shield themselves from this issue, by saying they will not debate this question with me unless the World's Crisis will also publish the discussion. But I am disposed to 'dare' them to 'risk their cause' in an 'open encounter' through the columns of this paper. But it is quite doubtful whether they will 'dare' to run such a 'risk' as this. But we shall see what we shall see. "T. M. PREBLE.

"East Weare, N. H., Feb. 5, 1866."

Acting for the other members of the Gen. Conf. Committee, we would designate Eld. J. N. Andrews, as the one to conduct this discussion in behalf of Seventh-day Adventists. And he is hereby instructed to make such arrangements with Eld. P. and the Crisis, as shall bring the matter to an early issue.

U. SMITH,
G. W. AMADON,
J. M. ALDRICH.

Note from Bro. Steward.

BRO. WHITE: I have no sympathy with the unholy rebellion in Iowa which is causing you and others so much grief. But our Master was a man of sorrows and acquainted with grief. Then let us arm ourselves with the same mind; patiently endure till the Lord comes, and then what a rich reward! Bless the Lord, the end is near. As far as I know in Wisconsin and Illinois the brethren and sisters are in sympathy with the body. The Lord bless you abundantly and raise you up to fill your place among God's people, to swell the loud cry of the third message.

T. M. STEWARD.

Accompanying the action of the church at Pilot Grove, Iowa, in reference to the defection in that State, as published in last week's Review, Bro. Ingraham wrote a private letter from which we take the liberty to make the following extract:

"As Pilot Grove was the place where the rebellion was met last June when Bro. White was here, we thought it would be best to speak in plain terms and take a decided stand. The church at Palestine and Washington are in union with our move. The Lisbon brethren remain firm. We spent a number of days with them, and aided them what we could. Eld. Brinkerhoff belonged to this church and tried with all his power to divide it; but instead of accomplishing his purpose, he was brought to trial and turned out.

"The church remains united with the loss of only Eld. B. and wife, and two more. As Bro. Dorcas has reported the Marion meeting, I will only add that I had great strength from the Lord in meeting B. and S. They claimed that all but nine were with them, but when we left, sixteen had taken a stand against them."

Note from Bro. Byington.

NEARLY all the church in Newton were together last Sabbath (the 17th) and a few Brn. from Convis and Burlington; but the storm prevented many others who designed to attend. There was freedom in the meeting, and testimonies on the side of truth by about all present. All were agreed in sustaining a Monthly Meeting in these churches.

The next meeting is the first Sabbath in March, at the house of Bro. Smith, in Convis, at 11 o'clock.

J. BYINGTON.

PLENTY of those Circulating Libraries on hand. Brethren, send in your orders. J. M. A.

To Correspondents.

LETTERS SENT. I. Sanborn, S. A. Bragg, Wm. S. Ingraham, W. H. Ball, J. N. Andrews.

A. B. An explanation of your query on Dan. xii, 11, 12, was in type when your letter was received. You will find it in the article, The 1335 Days, in this number. The other texts we will try to notice soon. The address of Bro. F. is Chelsea, Mich., Bro. S., Pine Grove Mills, Mich.

ARTICLES DECLINED. "Thoughts and Opinions."

The writer will find his ground occupied in the two last numbers of the Review.

ARTICLES ACCEPTED. The Time has Come.—Monthly Meetings in Oswego and Jefferson Cos. N. Y.—The Judgment Hour.—Report from Bro. Rodman.—Waiting for Christ.—Our Father.—Note from Bro. Nicola.—A Few Thoughts on the Gifts.—Special Notice.

Appointments.

PROVIDENCE permitting I will meet with the brethren and sisters of Money Creek, Ill., March 3, and 4, and continue as long as the interest may demand.

ISAAC SANBORN.

Business Department.

SEE PUBLICATION COLUMN INSIDE.

Business Notes.

LETTERS MAILED. C. L. Davis, James E. Titus, Fanny Freeman, J. P. Flemming, J. Hoyt & Co., Wm. Phinisy, J. W. Hough, Mrs. I. G. Soule, M. J. Cottrell, B. F. Snook, James L. Collis.

M. Hornaday. In answer to your inquiry we would say, there are 50 cts. due on your Review.

A. Taber. The \$2.00 were received last June. All right.

Somebody writes from Prescott, Wis., inclosing \$1, and requesting us to send Christian Baptism, Kingdom of God, and Dobney. No name signed. Who is it? Sec.

RECEIPTS.

For Review and Herald.

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

T. D. Brackett 28-1, G. C. Brackett 28-1, C. L. Davis 28-1, J. Walton 27-1, J. E. Gilding 29-13, A. R. Knight 30-20, G. G. Dunham 28-4, A. Bonney 27-13, Wm. Phinisy 29-1, T. R. Paden 29-13, Mrs. C. Stoneburner 29-13, L. E. Dibble for L. Lawrence 29-13, J. M. Mills 28-17, M. Currant 27-13, Mrs. U. Shane 30-1, H. A. Mead 28-1, Mary C. Clarke 26-1, H. O. Billings 29-13, John Skipton 29-13, Peter Cheese 29-13, each \$1.00.

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E. Brackett 29-1, Mrs. N. Manning 28-13, Mrs. C. Flagg, in full, J. C. Manson 28-13, M. J. Neff, 28-1, C. Servoss 28-13, A. Le Valley 28-13, Wm. Pepper 28-13, each 50c.

F. Freeman 75c 31-1, Miss M. Wood 25c in full, O. McKean 44c 27-16, E. Inman \$1.50, 27-10, L. P. Russel \$5.00 30-1, D. A. Babcock \$2.50 28-9, H. Nicola \$3.00 30-1, L. H. Roberts \$3.00 30-1, H. H. Morse \$1.50 29-13, E. Churchill 50c in full.

Subscriptions at the Rate of \$3.00 per year
J. P. Flemming \$3.00 29-9, Z. Brooks \$2.00 28-1.

For Shares in the Publishing Association
F. W. Morse \$5.00.

Donations to Publishing Association.
Mary Hale \$10.00.

Cash Received on Account.

A. C. Bourdeau \$6.00, J. Clarke \$10.00, J. E. Titus \$5.

Books Sent By Mail.

Geo. W. Burnham 60c, Wm. Livingston 50c, C. M. Shepard \$1.00, C. L. Davis 17c, M. M. Moody 30c, I. F. Frauenfelder 25c, Wesley McKean 56c, Isaac Mulholland \$1.00, Cornelia Stringer \$2.75, L. M. Gates 75c, Mrs. H. M. Zenas \$8.00.

Gen. Conf. Missionary Fund.

Ch at South Kingston, R. I., \$15.43, Ch at Abington, R. I. \$10.15, Ch at Ashaway, R. I. \$22.97, Ch at Hubbardston, Mass. \$9.54, Ch at Eddington, Me. \$10.

Michigan Conference Fund.

Ch at Burlington \$15.00.

For Bro. White.

A. A. and L. P. Cross 25.00, (passed over to the Pub. Association, see note in Review No. 7) J. M. Lindsay 10.00, Bro. Pringle 5.33, C. P. Buckland 6.67, Wm. Peabody 6.67, Wm. G. Buckland 1.33, (received at Rochester and paid over by Bro. White to Bro. J. N. Andrews) Ch at Hillsdale 10.00.

For Bro. Loughborough.

Bro. Pringle 2.67, C. P. Buckland 3.33, Wm. Buckland 67c, Wm. Peabody 3.33, J. T. Orton 6.00 Ch in Hillsdale 5.00, H. Nicola 1.00, F. M. Bragg 1.00, Edwin Edson \$1.