



# 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, MARCH 13, 1866.

No. 15.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY  
The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

#### I Will Not Let Thee Go.

WHEN on my bended knee,  
I seek thy love to know,  
Lord grant thy grace to me,  
I will not let thee go.

Except thou hear my cries,  
Though feeble and so low,  
And wipe my tearful eyes,  
I will not let thee go.

And when on life's rough tide,  
The way I may not know,  
Except thou be my guide,  
I will not let thee go.

When earthly friends forsake,  
Thou'lt love me still, I know,  
Except thou be my friend  
I will not let thee go.

Dear Saviour, thou art mine,  
My heart doth tell me so,  
Until thou seal'st me thine  
I will not let thee go.

Until a golden crown  
Thou placest on my brow,  
And tak'st me for thine own,  
I will not let thee go.

ALMON D. FARRAR.

Kenyon, Minn.

#### Luther on the Advent.

HOW CHRIST'S COMING IS TO BE REGARDED.

LUKE XXI, 25-36. The Lord here foretells his coming again at the last day, which is to be with great power and majesty. A week ago you heard of his ride into Jerusalem upon an ass, without pomp; where he did not have a place of his own, even a foot's breadth; and where he was crucified besides. This was a poor and sorrowful coming, in which he came not as a Lord, but as a servant desiring to serve, and so to serve as to die for us; as he says, Matt. xx, 28: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." In short, in his first coming, he rendered the greatest service, such as no angel or creature could, in preparing and making ready the kingdom of believers and the elect. But when the number of his elect is complete, he shall come again, not as a servant, but as a Lord; and shall come for the purpose of delivering us from the earth, worms, death and putrefaction.

This is what he declares in his gospel, and admonishes his people to guard themselves against false security, that the day of his coming may not overtake them unawares; and at the same time comforts them, that they may not be terrified on account of the signs which are to go before that day, but rejoice the more that their redemption draweth near.

In the first place, the Lord admonishes us Christians not to place the date of our lives here upon the earth, but to know that our Lord and Redeemer shall come from Heaven, and thus to be prepared every hour to expect his coming; likewise, that we should be but half, and with the left hand, in this world, whilst with the right hand, and the whole heart, we are in waiting for that day when our Lord shall come in his glorious majesty and power, which no man can describe.

This is the admonition and warning of this passage, that we may regulate ourselves with reference to that event, for there is no abiding here; and not conduct ourselves as the ungodly, who say: "Oh, who knows when the day of judgment shall come!" Such self-secure and godless people, whose hearts are engrossed with eating and drinking, and cares of this life, we are not to imitate; for as that day approaches, all will be busy building, making marriages, eating, drinking, and be quite secure in their own esteem; and with these things shall they be taken up as if there were nothing else to be done. Such people shall that day overtake unawares.

This the Lord tells us in advance, and desires us to order ourselves accordingly. They that disregard it shall suddenly be overtaken. When they are most engaged building, rejoicing and being rejoiced, eating and drinking, and living in the greatest security, above and beneath shall be fire and brimstone. Just as it was in the days of Sodom; they ate, they drank, they danced, they frolicked, and did not care a farthing for pious Lot; as it also is this day with our towns-people, farmers, and nobles. Then Lot said to them, "God shall destroy you with fire;" but they laughed at him, and said, "You pious fool, what know you about it?" What happened? Early in the morning, at the rising of the sun, the sky became black, and a fearful storm arose, and the lightning flashed hither and thither, and in one hour they were in hell. So is it also in our day. People, when they hear of the day of judgment, say, "Oh, that I only had enough to eat and drink, and money plenty to last me till that day shall come, I should have well to do." But when they are fullest of treasure, and most wanton, and it is said to them, "Beware, the day of judgment is at hand;" and they laugh at it and say, "Ha, what a fool you are, to suppose the day of judgment near;" so shall that day break in upon them like a thunderbolt, which flashes in an instant from the rising to the setting sun. What, then, are those royal dollars, houses, chains, and sparkling show?

Hence saith Christ, "Ye, my dear followers and friends, go ye not with the secure and godless multitude, but watch. Your eyes shall behold how their hearts are occupied, and how they will laugh you to scorn; but watch ye; for the day of judgment shall come suddenly, as the lightning, from which they cannot fly. Just as a little mouse is entrapt in a moment, so quickly shall their calamity come upon them."

Such warning of the Lord Jesus we are to take to heart, and carefully mark. For we cannot help it, but must hear and see it, that everywhere people are so wanton; but let us have respect to the words of Christ, and expect his coming, and not turn our eyes after the doings of the ungodly and self-secure in the world; for the Lord Jesus faithfully admonishes us

to expect his glorious coming which shall take place, when the ungodly shall be cast into the abyss of hell, and we, on the contrary, shall be redeemed from the earth, and from all the miseries we here suffer.

This is one thing which we are this day to learn, to wit, that we prepare ourselves for the Lord's coming, as we also confess in the Creed, that the Lord Jesus Christ shall come to judge the quick and the dead. For what is thus briefly expressed in our Creed is fully and overflowing declared in this gospel, which further adds how matters shall stand in the world as that coming of the Lord approaches, to wit, that Christ shall be neglected, and the preachers of the true gospel be accounted fools, and the godless and undisciplined multitude give themselves to excess and avarice, as if this were the only business of life. Not that it is evil and wrong to provide themselves with the necessaries of life, but that they should not have their hearts "overcharged." If they did but charge their hands, there would be nothing out of place, for there must be work; but that they should burden their hearts, this is forbidden; that is, that they should place their hope and trust in becoming great and rich, caring nothing for Christ, and deriding God's word concerning that day of judgment. To have "the heart overcharged," is to be engrossed with temporal things, so as to disable it for conforming to the words of Christ; just as in our day, people of all classes are only concerned to know how to become rich, and apart from that care not to snap a finger for the word of God.

Thus, says the Saviour, shall it be and go when the day of judgment is before the door. All the world shall be saying to itself, Peace and safety. Here do not mistake yourselves; go not with them; do not so misbehave; keep ye unto me; neither be alarmed; lift up your heads, and see, that when I shall come again from Heaven, I may so find you with nothing wanting; for I shall come for your redemption. But whosoever shall overcharge his heart with things of this world, and not concern himself about that day, thus shall it be with him; he shall suddenly find himself among the dead. He who gives himself to forbidden pleasures and delights shall suddenly be overwhelmed, and he who is busy with his filthy lucre shall presently discover himself, purse, money, and all, prostrate under the hand of judgment. So shall it be in those days, and so shall men find it.

A strong indication of our times, therefore, is, that the day of judgment is not far off; for to this is the world now pretty much given, and shall be much more given. Everything is rearing itself aloft; the passion for display has no bounds; and so great is the confidence of the common masses, that they laugh the ministers to scorn. They shall also become so confident in themselves, as not any more to endure sound doctrine, but to dash the book from them, and say, "Thou fool! art thou concerned about what is preached?" Of such sort are there already many among the people of town and country. Whosoever lives till that day will know how to understand these words.

Hence the Saviour speaks to his disciples: "Watch, that I may not find you among this barbarous multitude." Thus was it when Lot admonished his sons-in-law; he was derided as one that mocked. For so

they thought: Oh, for many a day has this city stood, and for many a day more shall it continue! But before another day was passed, they were dead, and swimming in fire. This the world will have. It is indeed no fault of Christ; he has faithfully warned the world, and to this day permits his gospel to be preached; but it is of no avail. They should indeed become alarmed, and say, "He who so preaches to us these things is not one to deceive us;" but they go on in their carnal security, and say, "I must meanwhile quaff my glass." On, then, against the words of Jesus, so shalt thou have thy deservings: thou wouldst not hear, I have given thee warning; hence shalt thou be suddenly overtaken. Then shall they have to say, It has served them right; but now they concern themselves not about it. But the Lord saith, "The day shall come as the lightning's stroke; upon this we may calculate."

Thus shall matters stand before the last day, to the end that people may learn and not vex themselves, that things come to such a close, but say, "Christ has declared it in advance, that thus intractable, barbarous, and greedy, shall the world become." Thus was it with Sodom in the time of Lot, and in the entire world in the days of Noah. It is all said to us by way of consolation, admonitions, and instruction, that we may be able to determine what is signified. The barbarous multitude understand it not; but we are to know, and to watch, that we do not fall into the same indifference. We must eat and drink, but not so as to overcharge our hearts, but lean them upon the Saviour's coming, and know that that which cometh is the resurrection of the dead, and eternal life. Regulating myself by such a rule, I may alike sleep, wake, study, eat or drink; and, come the day of judgment when it may, it cannot overtake me unawares.

Yea, it is our wish, for the sake of the present, that that day should come; for in this life the name of God shall not be hallowed, but more and more blasphemed; His kingdom is withstood; His will is not done on earth; our daily bread is being withdrawn; our trespasses continually increase, and temptation ceaseth not; therefore we pray: Our heavenly Father, Thy kingdom come; deliver us from evil. Help, O Lord; let the final stroke come, and make an end. If we will permit ourselves to be thus admonished, watch and pray, we may be confident that the last day shall not overtake us with dread. But all others shall be overwhelmed, and it will be their own fault; for they are not willing to regard the Saviour's coming as at hand; hence that day must overtake them suddenly, not for any fault in Christ, who amply warns them, but on account of their own guilt, in not taking the warning that is given them.

In the second place, the Lord comforts us, and incites us to rejoice, when we see the sun and the moon darkened, and comets in the sky, and all created things arranging themselves for change, and the usual order of things coming to an end. "When ye shall see," says He, "the sun and moon turning away their eyes, then has the time come for the death of nature." Just as a man, as his spirit is departing, only half sees, and rolls his eyes, is near the moment of his death, so, also, when the world rolls its eyes, and great changes are manifest, know in like manner that the time of its end has come. Lift up your heads, and be not therefore alarmed, for your redemption draweth nigh.

These are words which should be written in golden letters in the heart, for they are immeasurably full of consolation to those whose hopes are fixed upon the life eternal. "When ye shall see," says Jesus, "that things are moving, that the world is breaking in ways of ghastly terror, be not dismayed, ye that are my followers and friends, but let them be afraid to whom it appertains." But the secure, untutored people about us concern themselves not about these things. And if there should even be three darkenings of the sun in one day, they would still lie in the beer-houses, and drink to the fill. Hence saith the Saviour: "When ye shall see that Heaven and earth are giving way; that people are wedded to their wickedness, and that everything is being borne down by the current, then take heart and rejoice. Rejoice in what? Upon yourselves? No; no; but upon me, for I come. It

will be somewhat alarming; for if I throttle the world so shall it have a distressing look, and roll its eyes; but fear not, I am at hand, ye shall be delivered." Upon this let us lay hold, that we may believe that our Lord Jesus Christ certainly cometh, and that eternal life we shall have. When this day and hour shall come, however, we cannot precisely tell; but still we may know when it is near at hand, as the Lord says: "When these things begin to come to pass, know ye that it is not far off." Hence we are admonished every day and hour.

He gives us, also, a parable of the fig-tree and other trees; not an alarming and horrifying picture of fire, but a beautiful, joyous, lovely picture concerning the trees. When the trees now put forth, says he, "So behold in them, and take note, that now the summer is nigh; likewise also ye, when the sun is darkened, say: 'The trees are putting forth;' and when the sea roars and the waves thereof, say: 'This is the beautiful bloom upon the trees.'" An indication of what? That we shall be eternally redeemed. The world shall look upon these signs in the sun, moon, water, and earth, with reference to what they are to eat and to temporal supplies; but ye, my followers and friends, shall take them for beautiful flowers. Therefore shall ye be joyful, for the kingdom of God cometh unto you that ye may have faith, to which end ye have been baptized, wherefore ye suffer, wherefore also ye are called and entreated.

These two things, then, should we learn, by way of increasing our faith, and having ourselves admonished and comforted. When we behold the manifold scandals with which the world abounds, we are not to turn ourselves to them, but guard carefully against all who move with them, like stocks and blockheads, and care for none of these things. To them shall the wrath of God suddenly come; but we are to rejoice, looking for the Lord, who shall come in the clouds with his angels, and deliver us from all adversities. This is what Christ has preached to us this day. God give us grace to lay hold of it and keep it! Amen.—Walch's Luth., 13 vol., Cols. 34-43.

#### Tobacco and Tea.

[Bro. WHITE; The following piece on Tea and Tobacco appeared in the Review some three years ago. Please reprint if convenient. J. FRANK.]

It is a matter of encouragement to God's people, that as far as organization and church order are adopted and carried out among us, tobacco and tea are being laid aside. It has often been proved and the testimonies of the church teach that these articles are injurious and expensive, and must be overcome in order that it may be said that we have cleaned ourselves from all filthiness of the flesh and spirit, and that whether we eat or drink, we do all to the glory of God.

If tea and tobacco are injurious to our health, as far as we use these herbs, we violate a principle of the sixth commandment, which says, "Thou shalt not kill." And let us remember that we profess to show a respect for all of God's commandments.

Again, if we see the light on this subject, and manifest more willingness to sacrifice our means in buying tea and tobacco, that we may satisfy an unsanctified appetite, than we do to promote the well-being of our fellow-creatures and the glory of God, do we not show plainly that our affections are not limited to the real worth of things, and that we do not love God supremely, and our fellow-creatures as we love ourselves?

How plain it is that self, tea, and tobacco, etc., are idols, to which many bow and sacrifice. Some can afford to pay several dollars a year to satisfy their appetite for tobacco and tea; but they think they cannot give anything for the advancement of the cause of truth, for religious works, which they very much need, or for the Review, which is the source of so much light, comfort and encouragement to the remnant, and by which we can keep pace with the church in the way of holiness.

It is not necessary to make lengthy remarks to show that with some a reform is necessary on this point, and

that the appetite should be overcome. This appetite is not natural but artificial and injurious. In this respect it is like the appetite for spirituous liquors. Some feel worse for not using tea and tobacco. They have had these articles, and their nature demands them. While using them they have been stimulated, and have, perhaps, for the time being, lost the sense of pain; but they have not been really and permanently benefited. To say the least, the injury has been as great as the benefit, so that in reality no advantage has been gained.

If we would overcome this appetite, we should avoid that which would lead us to use the articles that feed it. Hence if a friend presents us a pipe, or a quid of tobacco, or a cup of tea, we should have decision enough to say, No. Here is where many have erred, and have been overcome. A little decision here would save much trouble and perplexity. Tea should not be used as a beverage. To use it as a beverage would keep up the appetite for it. Those who really need warm drink, can use articles that are not prepared with poison, and which are more congenial to our nature.

Again, when we are perplexed in regard to the propriety of using tea or tobacco, we should keep on the safe side, and see that our example does not encourage the use of, and appetite for, tea and tobacco, in others, and cause the good way to be evil spoken of. I prefer to deny myself even of that which might be a benefit to me, rather than to cause others, by my example, to do that which is not lawful.

The idea that there is a difference between tea and tobacco is not a sufficient reason why tea should not be overcome as well as tobacco. It will not do for us to excuse ourselves by saying that one sin is not so great as another. We must overcome every sin. A pure people will the Lord present to the Father at his coming; and now is the time for us to purify ourselves. If we lower the standard to suit the taste of one, why not lower it to suit the taste of another, and so on, till the work of reform stops among us? No, the standard must be raised, and God's people will rally around it.

The fact that the blessing of the Lord does attend those who follow the body in this reform, is good evidence that our position is correct. We truly sympathize with those who are trying to overcome, and would say to such, Be of good courage. Look at the sufferings of God's people in the past, and murmur not. Look at the trials and sufferings that Jesus endured that he might sanctify a people unto God, and remember that he can be touched with the feeling of your infirmities, and that his grace is sufficient. Limit not his power. Master your appetite, or it will master you. You have not yet resisted unto blood striving against sin. "If at first you don't succeed, try, try again." You can yet obtain the victory through our Lord Jesus Christ.

The following lines from sister R. Smith are appropriate on this point:

"Tea, coffee, and tobacco, lay aside forevermore;  
The High and Holy One will help, if we his aid implore,  
He'll help to get the victory; and victory must be gained,  
Or no resolve to break the hold will ever be maintained.

"Not victory for a single day, a week, a month, a year,  
But victory that shall stand the test till Jesus shall appear,

A victory that will overcome inordinate desire  
To gratify perverted taste, by habit made, entire.

"The conflict rages fiercely—here a victory, then defeat;  
But faint not, we can overcome, and make our foes retreat.

An armor for us is prepared, with helmet and a shield,  
And One who mighty is to save, is with us on the field."

Be as consistent in this matter as you would in other matters. See that you do all you can to help yourselves, and the Lord will do for you what you cannot do for yourselves. When the temptation presses upon you and threatens to captivate and overcome your appetite, then flee to the Lord in prayer, and ask him for overcoming grace. In doing this you will resist the temptation, obtain strength, and get an experience that will be a blessing to you and to others. You

will learn the art of obtaining strength to help in time of need, and be enabled to comfort others with the comfort wherewith you are comforted of God.—*D. T. Bourdeau.*

### How to Make Home Happy.

THERE are two institutions which contribute largely to make home happy, to wit, The Sabbath and family worship. The Bible is sure to carry them into every house where it is itself admitted, and they, in turn, sustain and increase its influence. It would occupy too much time to show at large, how effectually the Scriptures contribute to domestic happiness, through the mediums of these institutions. Let it simply be observed, as regards the first of them, that the Sabbath supplies the only season which the great mass of men are allowed to spend at home. Stern necessity drives them abroad during the six working days. If it were not for the Sabbath, the laboring classes would have, in the meaning which we attach to the word, no homes. Their natural affections would be blunted, and a diminished interest in each other's well-being, would ensue, in consequence of the infrequency and hastiness of their family intercourse. The several members of the same household would grow up in strange and freezing apathy toward each other. The children would seldom see the father, except for a few hurried minutes, and then it would be when he is chafing beneath the labor-yoke, a time not at all calculated to encourage the reciprocities of paternal and filial love. \* \* \* \* \*

These evils are, in a measure, counteracted by the hallowed influence of well-kept Sabbaths. This season is to the laborer and the artisan, a sacred enclosure, shut in by infinite goodness, from the strifes and tumults of life; like that beautiful little isle, the Jardin, high up among the glaciers of Mont Blanc, presenting to the eye, a tablet of unchanging verdure and perennial flowers, embosomed in a sea of everlasting ice.

Nor is it these weekly re-unions of the sons of toil, which furnish the only illustration of the salutary effect of the Sabbath upon the homes of a people. No family can habitually "remember the Sabbath day to keep it holy," without being drawn more closely to each other's hearts, and having the cords strengthened which bind them to their homes.

No less salutary is family worship, as a means of promoting domestic happiness, and adding to the attractions of home. It is something to bring the members of a family together twice a day. "For in proportion as the subjects of mutual obligations live apart, they will cease to care for each other."

But in the case we are contemplating, they are not merely convened morning and evening to look each other in the face, or to hold a familiar talk; they assemble to engage in one of the most tender and impressive of all services. To listen, as a family, to the counsels of inspired wisdom; to sing in unison their hymns of praise, and bow down together, before the throne of grace, and follow the hallowed accents of a father's voice while he presents, as the revered priest of his household, their common confessions, supplications, thanksgivings, and intercessions. Is it possible to conceive of a service better adapted than this to repress all jealousies and envies, to drive away the gloomy vapors of moroseness, to restore serenity to every clouded brow, to reburnish the chain of affection, and diffuse an air of cheerfulness through the house? If there is a transient interruption of conjugal cordiality, can the coolness survive the family-prayer? If there are heart-burnings among the children, will they not dissolve like snow in the sun, as the petition goes up, "Forgive us our trespasses as we forgive those who trespass against us?" If misfortune has come down upon them, will they not cling the more closely to each other, as they pour their common sorrows into the ear of their common Father? If they are enriched with unlooked-for blessings, will they not feel them to be the more precious as they present their united thank-offering to the Giver of all good?

But I must not detain you with this animating theme. Let me rather invite you to prove for yourselves the efficacy of family worship as a help to do-

mestic happiness. Let it be your first care to rear an altar to God, if your house is without one—to repair your altar if it has fallen into decay.

And by this and every other means which God has placed within your reach, strive to prepare yourselves and those who are dearest to you, for a better world. Give the BIBLE the place in your families to which it is entitled, and then, through the unsearchable riches of Christ, many a household among you, may hereafter realize that most blessed consummation, and appear a whole family in Heaven!—*Copied for Review from Home Memories.*

### How Goes the Battle?

Good morning, brother soldier, how fares it now with thee? What progress art thou making, what is thy prosperity? The combat's growing fiercer, we hear the volleys rattle, I think of thee, and fain would know, with thee, how goes the battle.

Is thy courage strong as ever, determined ne'er to yield? Or art thou growing weary, and fain would quit the field? Do doubts and fears come o'er thee, that 'mid the din and rattle, The foe will be victorious, and with shame thou'lt lose the battle?

Are thy weapons all in order, and ready for the strife? Hast thou faithfully considered thou art fighting for thy life? Art thou surely well prepared with the mighty foe to grapple? Be careful, brother, careful, lest thou perish in the battle.

Didst thou cast aside thy burdens, and prepare thee for the fight? Has temperance given thee vigor to contend with all thy might? Then forward, brother, forward; fear not the cannon's rattle, With Jesus for thy leader, none can face thee in the battle.

But listen, brother, listen, the battle's almost o'er. Hark! methinks I hear them shouting in triumph on the shore.

Yes, triumph through the Lamb, who 'mid all the storm and rattle, Has brought them safely through, Victorious in the battle.

Then courage, brother, courage, don't, O don't give up the strife, Arouse, with all thy vigor, shouting, Life, eternal life! Soon we'll gain that blissful shore where cannons never rattle, And with Jesus by our side we shall soon forget the battle.

S. W. HICKOK.

Mantorville, Minn., Feb. 1866.

### Wonders of the Universe.

WHAT assertion will make one believe that in one second of time—one beat of the pendulum of the clock—a ray of light travels over 155,000 miles, and would, therefore, perform the tour of the world in about the same time it requires to wink with our eyelids, and in much less time than a swift runner occupies in taking a single stride?

What mortal can be made to believe, without demonstration, that the sun is over a million times larger than the earth, and so far from us, that a cannon ball shot directly toward it, and maintaining its full speed, would be twenty years in reaching it; yet the sun affects the earth appreciably, by its attraction, in an instant of time?

Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second? Or that there exist animated and regularly-organized beings, many thousands of whose bodies, laid together, would not cover the space of an inch? But what are these, to the astonishing truths which modern optical inquiries have disclosed, and which teach that every point of a medium through which a ray of light passes, is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred million of millions of times in a single second? That it is by such movements, communicated to the nerves of the eye, that we are enabled to see; nay, more, that it is the difference in the frequency of these movements alone which causes the diversity of color? That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two million of millions of times; of yellowness, five hundred and forty-two millions of times; and of violets, seven hundred and seven million of millions of times per second?

Do not such things sound more like the ravings of

madmen, than sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained. It is worthy of examination.

### Manners.

"I MAKE it a point of morality," says a writer, "never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic; I care not what they are, if the man only means well, and acts from honest intentions, without eccentricity or affectation. All men have not the advantage of 'good society,' as it is called, to school themselves in all its fantastic rules and ceremonies; and if there is any standard of manners, it is well founded on reason and good sense, and not upon artificial regulations. Manners, like conversation, are extemporaneous, and not studied. I suspect a man who meets me with the same perpetual smile on his face, the same bending of the body, and the same premeditated shake of the hand. Give me the hearty—it may be rough—grip of the hand, and careless nod of recognition, and when occasion requires, the homely, but welcome, salutation—'How are you, old friend?'"

### Handkerchief Preaching.

I NOTICE in some cases a handkerchief habit in the pulpit, which has led me to inquire if the use of that very necessary article is a part of theological training. I notice that some ministers take it out of their pockets as they do their sermons, and lay it on the pulpit. Some spread it out lengthwise through the middle of the Bible; some roll it up and tuck it under the Bible; some shake it over their heads as if they were going to throw it at the audience; and some keep crowding it into their pockets and pulling it out again, with a nervous movement, as if they did not know what use to make of their hands. I once went to hear a popular young preacher, and as much as half his sermon was made up of pocket handkerchief, and the most of the other half was gold watch and bits of poetry.—*Christian Reflector.*

### Simplicity of Faith.

THE Savior said that one must become as a little child in order to enter the kingdom of Heaven. Here is a beautiful record of childhood's faith.

"What do you do without a mother to tell all your troubles to?" asked a child who had a mother of one who had not; her mother was dead.

"Mother told me whom to go to before she died," answered the little orphan. "I go to the Lord Jesus. He was mother's Friend, and he's mine."

"Jesus Christ is up in the sky. He is away off and has a great many things to attend to in Heaven. It is not likely he can stop to mind you."

"I do not know anything about that," said the orphan; "all I know is, he says he will, and that's enough for me."—*Sel.*

### Laziness in Bible Reading.

LORD, I discover an arrant laziness in my soul. For when I am to read a chapter in the Bible, before I begin it I look where it endeth; and if it endeth not on the same side, I cannot keep my hands from turning over the leaf, to measure the length thereof on the other side; if it swells to many verses, I begin to grudge. Surely, my heart is not rightly affected. Were I truly hungry after heavenly food, I would not complain of meat. Scourge, Lord, this laziness out of my soul. Make the reading of Thy Word not a penance but a pleasure unto me. Teach me that as among many heaps of gold, all being equally pure, that is the best which is the biggest, so I may esteem that chapter in Thy Word the best which is the longest.

If every year we would root out one vice, we should sooner become perfect men.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 13, 1866.

URIAH SMITH, EDITOR.

### More about Old and New Style.

SINCE writing the article on this question, which appeared in No. 4, present volume, Bro. J. H. Waggoner has called my attention to two facts worthy of notice. They are sufficient of themselves to silence every cavil.

Let it be borne in mind that the objection that is here raised against our view of the Sabbath, is, that in consequence of the change from Old to New Style, there was such a "loss of time," or disarrangement of dates, that it is now impossible to determine with any certainty the right day of the week for the Sabbath. This objection—if it may be called an objection—vanishes at once in the light of the facts which I now present.

1. In Hill's perpetual or Scientific Calendar, which I have before me, in which is shown the day of the week of any given date for twenty centuries after Christ, in both Old and New Style, we find in the explanatory remarks the following words: "For instance, Washington was born Feb. 11, Old Style, or Feb. 22, New Style, 1732. It being a leap year, the Dominical letter for February, Old Style, was B, and for New Style, it was F. The table being entered with the former letter, shows the 11th to be Friday, and being entered with the latter, shows the 22d to be on the same day of the week." Of course the same result is found in any other date, as any one can ascertain by referring to this ingenious Calendar.

2. The Russian empire never adopted the New Style, but still reckons by the Old Style. Consequently there is a discrepancy between them and other nations on the day of the month, but not on the day of the week. Now if the Russians count by Old Style, and the English by New Style, and yet all agree upon the days of the week, where is the difficulty? This was illustrated during the past year. A letter was written by our Consul at St. Petersburg, endorsed by C. M. Clay, our Minister to Russia, which was dated both in Old and New Style. Possibly our objectors will insist that this letter must therefore have been written on different days of the week! People should be careful how they urge their ignorance for argument.

J. M. A.

### The Review.

A few words concerning the interests of the Review, financially, seem to be in order at the present time. Our brethren, perhaps, need to be reminded occasionally of the fact that the publication of their paper, which they prize so highly each week, is attended with no trifling amount of expense. It should be borne in mind that we have not yet emerged from the period of high prices. The price of labor, paper, and all kinds of printing materials, is still exceedingly high, and no immediate prospect of abatement. In fact, paper manufacturers talk of still higher rates. Our present stock of paper is nearly exhausted, and soon we shall have to obtain another supply.

Our brethren should also understand that the price at which the Review has been published during these years of high prices (\$2 a year), has not been sufficient to cover the expense of the same, to say nothing of our free list, and those who receive the paper at half price, and other unavoidable losses. Such extra expense has been in part generously met through the liberality of those who have donated toward the purchase of paper, and those who have chosen to pay at the rate of \$3 a year.

As the Review has been sustained thus far at the rate established years ago, under the peaceful rule of low prices, we desire to let the price still remain unchanged, especially as we are very partial to free-will offerings.

Now in view of such facts we still feel like drawing

moderately upon the liberality of our brethren in behalf of the Review Fund. Brethren, therefore, who feel like donating to this fund, and thus help carry on the good work of disseminating the present truth, have the privilege of manifesting the same in the usual way. And in this connection we can hardly avoid making a modest suggestion to all who feel willing and able to bear a proportionate share of the expense of publishing the Review during the present period of high prices, to follow the example of those of our brethren who pay at the rate of \$3 a year. This plan seems more like equality than any other.

Should any be inclined to compare the Review, as to size and price, with other papers, and think that we suggest a high rate, they should first consider that the Review, unlike such other papers, does not engage in promiscuous advertising, which is a source of large profit and income. It advertises but one thing, namely, the present truth. And while our brethren must concede that this one item is of sufficient importance to engage the entire space of the Review each week, they should also bear in mind that in accordance with our rule and practice on this point, we cut off a source of large income that is realized by papers that make general advertising a part of their business.

But let it be understood that the terms of the Review are the same as heretofore. We only ask for free-will offerings. We feel confident, from the known liberality of our people, that the Review fund will be amply sustained.

J. M. A.

### The Saviour's Titles.

AN INCIDENT OF THE TIMES.

SAID Jesus, "Ye call me Master and Lord; and ye say well; for so I am." And, "One is your Master, even Christ." Paul said, "there is but one God, the Father," "and one Lord Jesus Christ, by whom are all things." Also, that the Holy Ghost instructs to call him Lord. 1 Cor. xii, 3. The title of "Lord," is frequently given to "Jesus Christ" in the Scriptures. Of his coming it is said, "The Lord himself shall descend." As an evidence of its frequent use, we find the title of "Lord" directly given to him no less than sixteen times in the short epistle last quoted from; 1 Thess., and fourteen times in the still shorter one, 2 Thess. "By him were all things created." "And he is before all things, and by him all things consist." "Who being the brightness of his [the Father's] glory, and the express image of his person, and upholding all things by the word of his power," "hath by inheritance obtained a more excellent name" than angels. It is the Christian's glory that help has been laid upon "one that is mighty to save."

But Peter says, "false teachers shall arise, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." We do not assert that this scripture refers specially to any event of our age, yet we have seen one of the most striking fulfillments of it, that was ever presented to the world.

A National Convention of the Unitarians was held not long since in New York. It was an imposing body of great men. Among the speakers, were Gov. Andrew, the first president of the Unitarian convention. Peter Cooper, William Cullen Bryant, Rev. Dr. Bellows, and other noted ones; a multitude of "Rev. D. D's." were in attendance. The preamble to the constitution gave rise to the following remarks:

"Rev. Mr. Watson said he could not agree with the first article, which used the words 'Lord Jesus Christ.' He could not call Jesus, Lord; for he believed he was not Lord, in the meaning attached to that word. [A gentleman on the platform here reminded Mr. Watson that 'Lord' was applied to Christ in the New Testament, and a voice, sotto voce, repeated the fact.] That was the language, continued the speaker, of Paul, not of the New Testament; but he could not receive it. . . . If they should use Lord, in the sense of a title among men, he would not oppose them; but they should explain emphatically and distinctly the meaning of the word."

"Rev. Mr. Burley, of Florence, Mass., a tall gentleman of about sixty, with long, brownish, gray ringlets, hair parted in the middle, and a lengthy

beard, next rose to speak. He said he should not like to see any form of doctrine adopted among them which should prescribe any one. . . . In one of these articles, Christ was called Lord; but he believed they were wrong. He (the speaker) would be in favor of calling him not even Master Jesus Christ, but Mr. Jesus Christ, in order to explain his character distinctly."—Copied from the Chicago Tribune.

No language can add to the hideousness of the impiety of these "false teachers." While they would allow no other title to Christ than that of "Mr.," they are not ashamed to appropriate to themselves the title of "Reverend," which only occurs in one instance, in the English version of the Scriptures, and is then applied to God. See Ps. cxi, 9.

J. H. WAGGONER.

### Azazel or Satan.

THE evidence is accumulating to confirm the view that the Scape Goat, (called in the margin, *Azazel*), which was sent away with the sins of the people at the close of the day of atonement, was a type of the Devil. And as we are now in the antitypical day of atonement, and near its close, the question is one of vital interest to the people of God, at the present time. The following testimony on this subject, I find in a work by Charles Beecher, entitled "Redeemer and Redeemed," pp. 66-69. This same Mr. Beecher is the author of the best thoughts on Sectarianism and Creeds, we have seen. He is one of the most independent thinkers and writers of the age, and having both the means and ability for collecting evidence on such a subject, his thoughts will be appreciated by our people.

M. E. CORNELL.

"Placing these goats before him, the High Priest put both hands into an urn containing two golden lots, and drew them out, one in each hand. On the one was engraved LA-YEHOVAH (for Jehovah), on the other, LA-AZAZEL (for AZAZEL.) \* \* \* \* \* The same preposition is used on both lots, La-Yehovah, and La-Azazel, and if the one indicates a person, it seems natural the other should. Especially, considering the act of casting lots. If one is for Jehovah, the other would seem for some other person or being; not one for Jehovah, and the other for the goat itself.

"What goes to confirm this is, that the most ancient paraphrases and translations, treat Azazel as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by ἀποπομπῆς (ἀποπομπῆς), a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name Azazel, evidently a corruption of Azazel, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where Azazel is employed as the name of the Evil Spirit. In addition to these, we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabbinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origin was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origin: 'He who is called in the Septuagint ἀποπομπῆς, and in the Hebrew Azazel, is no other than the Devil.

"Lastly, a circumstance is mentioned of the Emperor Julian, the apostate, that confirms the argument. He brought, as an objection against the Bible, that Moses commanded a sacrifice to the evil spirit. An objection he never could have thought of, had not Azazel been generally regarded as a proper name.

"In view, then, of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that Azazel cannot be anything else but another name for Satan.

"If it should be objected that God would not sanction a sacrifice to Satan, even in appearance, and that therefore this view cannot be true, we reply, that it is not necessary to regard the goat as a sacrifice to Azazel; and there is not even an appearance of it, but a studied prohibition.

"A sacrifice, as has been well shown by the English author Outram, implies the taking of life. His words are: 'Offerings which were put to death, divided, consumed, were sacrifices in the vocabulary of the Jews. . . . This would exclude certain things sometimes called sacrifices; for example, the bird used in cleansing the leper, the scape-goat, &c.'

"Hence, not only was there no sacrifice, but there was a studied negation of the idea. It is known that the Egyptians offered such sacrifices to the evil one, under the name Typhon; and that the practice was almost universal. Now, by sacrificing the first goat to Jehovah, and letting the second go alive, and both by casting lots, i. e., by an appeal to God, there was a direct contradiction of the Gentile practice. It said, virtually, this sacrifice is to God alone, and not at all to Satan. There is a relation to Satan, but not a sacrificial one. Hence, in the next chapter, it says, 'And they shall no more offer their sacrifices unto demons.'

"To this rite, then, we may attribute the disappearance of all sacrifices to evil deities, as such, forever after in Israel. They, indeed, worshiped idols, but always under the theory of their representing the good, not the evil power. \* \* \* \* \*

"Do any object at finding the idea of Satan so prominent in the focal center of all sacrificial analysis?

"Why should it not be prominent, if to destroy him was the very object of Christ's death? He was God's chosen champion; ordained to avenge the cause of God, on man's behalf, against the enemy of God and the seducer of man. . . . Would it not be strange, if in all the symbols of the sacrificial system, there were not a single intimation of the serpent's existence? and where should we expect to see his baleful shadow, if not here, on the great day of atonement."

#### Communication from Bro. Bourdeau.

BRO WHITE: I would gratefully acknowledge through the Review that in endeavoring to carry out the principles of the health reform under the blessing of the Lord, my health has been gradually improving. Since leaving Dansville, I have gained sixteen pounds in weight, and am much stronger than I was when I reached home. I expect to be in a condition to commence laboring, with temperance and care, in about three months from this time.

I trust I appreciate this sweet privilege of resting, and am trying to improve it in drawing nearer the Lord. As I examine myself, I see there is room for growth on every trait in my Christian character. I hunger and thirst after righteousness, and reach out by faith after the living God, for grace and strength to overcome. He fills me with his rich blessing at times, which encourages me to live and seek for more. If at times darkness hovers over me, I call to mind past blessings, and believing that God changeth not, I try to trust in him.

I earnestly desire more power from on high, as well as light and wisdom, that my future labors may be more effectual than my past labors have been. I feel incompetent to move out in my own strength. It is my duty and privilege to be strong in God and in the power of his might. God has strength in store, and is willing to bestow it upon his humble and obedient children who have his glory in view.

To me the thought that we are living in the shaking time, is very solemn. I would learn from the faults and fall of others, and avoid the snares that they have fallen into, and escape the awful fate that awaits them.

The afflicted preachers among us, still have my sympathies and feeble prayers. I expect they will come

up speedily in health, and soon be out in the field again, to engage in the work which they love.

Brethren and sisters, the prospects before us are encouraging. God is with us. I am with you to believe, labor, suffer, and hope, till the final victory is gained, we reach the haven of rest, and our blissful happy home.

I still ask to be remembered by you in your prayers.  
D. T. BOURDEAU.

West Enosburg, Vt., Feb. 25, 1866.

#### Report from Bro. Matteson.

JANUARY 27th I had the privilege once more to see and stay with my family, after an absence of about six months. I found them all well, for which I feel thankful to the Lord, and kind friends, who, in my absence, lent them a helping hand.

We met on Sabbath and the following nights, with the church here at Oakland, and were refreshed. February 2, went to Hundred Mile Grove, where we had Quarterly Meeting on the 3d and 4th. It was very cold, which kept some away from meeting, yet a goodly number assembled, and we were encouraged to go on in the good old paths. One brother was received into fellowship, and one dropped. There are many dear brethren and sisters here, who try to come up to the standard of holiness, and have an experience in present truth. They felt the necessity of laboring with those who were backward or out of the way, and their efforts in this respect are worthy of imitation. It is impossible for a church to enjoy much of God's presence, and be very active, when they are divided, or have Achans in the camp. But it is the duty of each individual church to look to this, themselves. And they should not throw the whole burden of this work upon the Elder, but each member should be willing to do their best. Much wisdom from on high is needed in such a work, but this can also be had. Some churches are too slack in this work, and others, perhaps, a little too fast. Some men have a party spirit. They will get the sympathy of a part of the church, and then be down on others with a crushing spirit. What we should look after, is not so much a single action of an individual, but their general conduct and disposition. Meekness and honesty are two necessary elements in a Christian character. As long as a man is proud and dishonest, he is carnally minded. The sooner we can cease to fellowship such, the better. A man may understand every theory in the third angel's message, but if he is not honest, he ought not to be called a Seventh-day Adventist.

Our church records ought to be a true representation of the realities existing. Now if the book says, such a member is in good standing, but most of the members of the church say, "We have no fellowship with him, we do not think he is a Christian," then there is something wrong. My brethren, why will you say, We do not believe such a brother is keeping the commandments of God and the faith of Jesus, but still you want to retain his name on the church-book? This ought not so to be. Let our actions and profession correspond, then God can bless us.

On the other hand, when a brother or sister is weak in the faith, but yet, are struggling to overcome their besetments, and are willing to be corrected, and listen to the counsel of their brethren, and the word of God, it seems to me we may forgive such an one, not until seven times, but until seventy times seven. Our Saviour has borne long with us, and should not also we bear long? He has forgiven our many sins, and should not we forgive some small offense in our brother?

But those who are against us, we should much rather meet in the ranks of our enemies. One traitor in the camp, is more dangerous than a hundred enemies without. May our churches awake to feel the responsibility that is resting upon them in this respect, and exercise properly, the authority which Christ has given to his church.

Give not heed to the slanderous reports of dissatisfied or disconnected members; for such will always try to gain sympathy. If they slander your brother, consider it an attack upon your own honor; for we

are members of the same body. Then go to the brother against whom the charge was made, and be determined to find out the truth in the matter. Speak in the spirit of love, and good results will always follow.

February 9-20, held meetings in the vicinity of Poy Sippi. Our Quarterly Meeting was not so well attended, on account of the previous storm and cold weather. Will the brethren and sisters living at a distance, please send their reports to the clerk, N. Petersen?

This church has been severely attacked by the enemy, and I had no freedom at first. But the Lord sent help, and his Spirit moved kindly on our hearts. Love and union revived. Four had been dropped before I came. The rest were firm. Others around us are trying to keep the commandments, and meet with us. While the heart is bleeding for lost souls, the rays of hope shine from another quarter, and so we still toil on in hope.

February 24, we had Quarterly Meeting in Oakland, and again we had stormy and cold weather. We were anticipating to see some of our friends from abroad, but were disappointed. We had a good meeting, and two brethren were received into fellowship. They both testified that they had been watching the state of our church for years, and were now satisfied that we were the people of God, and the only people, who were truly striving to keep the commandments of God, and the faith of Jesus. This church is still firm in the third angel's message, and their desire is to go with the body, and to meet Jesus in peace.

JOHN MATTESON.

Ft. Atkinson, Wis., Feb. 26, 1866.

#### Crossing the River Jordan.

THERE is no period in the history of the Israelites, more interesting, than when they entered the land of Canaan.

The older and most rebellious of the people had perished in the wilderness, and the younger portion of the people had witnessed the great and wonderful works of God; had been trained under Moses' supervision, aided by able and devoted assistants. They had witnessed for forty years, the constant visible presence of God, in the pillar of cloud by day, and of the pillar of fire by night. Their strong and healthy persons had been nourished all this time, upon bread furnished from the direct ministration of angels. They had witnessed the persistent murmurings of their fathers, and had felt and seen the consequences of their course.

They had for forty years almost daily heard the voice of Moses, the man of God, as he eloquently addressed the congregation, or interceded for them in prayer, or as he gave words of instruction or reproof.

The murmurings of their fathers had caused Moses to sin, and for this they were deprived of the very man whose experience and abilities rendered him every way the fittest person to lead them into Canaan. But it could not be; and they were forced to part with their loved commander, Moses the man of God. To them he had been a king, an intercessor, a mediator, and a true and tender-hearted friend; and when they wept his loss, and sadly lamented his death, they keenly felt that rebellion and murmuring had weakened the strong man, and brought him where he in his weakness had sinned against God.

They knew that their rebellion and murmuring had brought Moses to the brink of despair; and that for the same cause, their stay in the wilderness had been prolonged for many long years; and, benefited by past experience, they resolve that their present leader Joshua, shall not be called to such trials and discouragements as Moses was called to undergo; hence they thus addressed him: "All that thou commandest us we will do, and whithersoever thou sendest us we will go: only be strong and of good courage." Had Israel done the same to Moses upon their first leaving Egypt, a few months might have sufficed to have passed the dreary desert, and to have entered upon the land of Canaan.

But now this severe lesson produced a good effect; and for the lifetime of Joshua, and that generation, the Bible records no stain, or blot upon that people.

But we may suppose, that a deep and sincere love for God, pervaded almost the entire nation; and simplicity and purity of manners prevailed.

From the example of Israel at this time of favor with God, we may learn that it is fitting, proper, and necessary, for God's people in times of danger and trial, to inspire and encourage their leaders, and to testify to them by our confidence and esteem, so expressed in word and deed, as the people did to Joshua: thus lightening their burdens, and cheering their hearts.

J. CLARKE.

### The Beggar's Petition.

ROLLING through the vaults of Heaven,  
Circling round the dazzling throne,  
Burst the songs of praises given  
By the bright admiring throng;  
Notes of joy from Heaven's orchestral,  
Make the glorious arches ring;  
Songs of praise from lips celestial—  
'Tis the song the angels sing.

Higher still the anthem rises,  
Louder still its volumes swell,  
Hallelujahs, shouts of praises,  
From their golden harp-strings fell.  
Cast their glittering crowns before him,  
Veil their faces with their wings,  
All the shining hosts adore him,  
All the court of Heaven rings.

But alone and unattended,  
Came a low, a plaintive strain,  
With the angels' song it blended,  
Echoed back their sweet refrain.  
Silent grew the harps in Heaven,  
Silent grew the radiant throng,  
As they list with rapture riven,  
To the beggar's humble song.

It ascended up in meekness,  
Mixed with bitter tears and shame,  
Telling of his great unfitness,  
But to speak his Father's name:  
Father, be my sins forgiven,  
All my life could not atone,  
Let my name be marked in Heaven,  
For the sake of thy dear Son.

Sighings deep marked his contrition,—  
But with joy the shining host  
Gathered up his meek petition,  
Not a single groan was lost.  
Joyed with thrilling rapture o'er it,  
Mingled with it, incense sweet,  
To the dazzling throne they bore it,  
Laid it at the Father's feet.

Long they wondered at salvation,  
At the Lamb's redeeming power,  
Then in notes of exultation,  
Burst their swelling strains once more.  
Music shook bright Heaven's portals,  
Made its gorgeous arches ring;  
For a song was sung by mortals,  
Which the angels could not sing.

C. M. WILLIS.

Charlotte, Mich.

### A Few Thoughts on the Gifts.

LEARNING from the Review, that some in Iowa make the Gifts an excuse for their disaffection, I have been led to the following thoughts: Visions must proceed from one of three sources: 1. From God; or 2. From Satan; or 3. From a human source.

The test our Saviour gave by which to try false prophets, is very simple. "Ye shall know them by their fruits." Matt. vii, 16. But let us simplify the question by showing first of all, that the Gifts received by the S. D. Adventist people, are not from a human source.

1. They sometimes correct the previous teaching of the one through whom the visions are given.

2. They often correct, or reprove persons whose conduct and even name had been previously entirely unknown to the one having the vision.

3. Individuals have been reprov'd by them, for thoughts or deeds known only to themselves, but which were afterward acknowledged. Either one of the above tests show that the source of the visions is beyond human knowledge or foresight. Hence we are shut up to one of two positions, either that they are from the Lord, or from Satan.

The simple test is to try them by their fruits; if the fruit is bad, they are from an evil source; if good, they must be from a good source. The Gifts acknowledged by S. D. Adventists, have stood in the forefront of the message since its rise; and many disaffected spirits are ready to admit that the message is from God, and that they have confidence in the work. But the work in all its symmetry and beauty, is the result of having, though not based upon, the spirit of prophecy in the church, to correct errors and purge out the false-hearted. Therefore, if the Gifts in the church are from an evil source, then the work of God has been influenced by Satan from its commencement; which is absurd. And even some of those who dislike the visions, would be unwilling to admit that Satan has had so much to do with the glorious present truth.

The Gifts have led very many, who had begun to go astray from God, to return and love him and his law. On the contrary, none have ever been led to forsake the law of God by the influence of the gifts. Thus far the fruit has been good. Isa. viii, 20.

Again, the testimonies exalt Jesus and make him the only hope of salvation; and in reading them we are often admonished to follow him as our great Pattern. Though we may have a lofty conception of the beauty of the character or person of our Lord, yet a perusal of the testimonies will make him appear as altogether lovely, and worthy of our highest notes of praise. Thus the fruit is good, for they do not deny Jesus. 1 John iv, 1-6.

The Gifts nowhere teach contrary to the word of God, nor lead us to forsake the Bible, like the teachings of Spiritualism. But the Bible is often referred to, as the Book of books—the word of God; and we are entreated to receive it as the word of God. In this we discover only good fruit.

Thousands will testify that they have been led to make a more perfect consecration of themselves to God, by the teaching of the testimonies; and that much rubbish has been removed from their hearts, and in consequence they have drawn much nearer to God. Here good fruit is also seen. While those who have openly denounced the visions, have generally taken such a course as to disgust even the wicked, by manifesting a corrupt spirit, and at last made shipwreck of their faith altogether. A corrupt tree cannot bring forth good fruit." The fruit of the testimonies is good, hence, the source from which they spring is good. E. B. SAUNDERS.

Penfield, N. Y.

### Our Hope.

WHAT a glorious hope! reaching far up above earth, and centering in bright Heaven. It is the hope of soon leaving this earth where we often meet frowns, instead of smiles; where those we have loved, turn coldly away; where the flowers we have cared for so tenderly, fade and die; where temptations oft assail us; where, in short, the blighting effects of sin are all around us; and going to live with Jesus and angels, where all is love, peace, and fadeless beauty. The hope of seeing him who left his home in glory, came down to earth, and suffered untold agony, then died upon the cross, while blood trickled from those torn hands, and feet, pierced by the cruel nails. The hope of seeing him—our Saviour—in all his glory, crowned with such a crown of glory as mortal never conceived, of receiving from his hand those robes of spotless white, and such a white! I fancy it will be unlike the white of earth, so pure and glittering, and crowns of gold; just think of it, that you and I, poor sinning mortals, may be thus exalted. This is the honor to which our hope points us, and what is earth's honor to compare with it? Nothing, nothing. And then, too, if we realize our hope, we shall see Jesus open those pearly gates, and hear his lovely voice, far sweeter than any music, saying to us, even to us, "Enter in, ye that have come up through great tribulation." Great tribulation! Yes, 'tis thus that we must be purified if we see the fruition of our hope. But we need not shrink from the trial, for we have the sweet promise, "my grace is sufficient," and then, our hope. Is it not enough to cheer us amid all tri-

als? Yes; if this hope is indeed ours, and we cling to it with firm faith, we shall be enabled to stand every trial.

Our hope is full of glory, it points to a land where friends are never untrue, where flowers bloom in fadeless beauty, where no cold wintry winds can come, where no tempter will mar our harmony, where death can have no foothold. This, and much more, may be ours to enjoy, if "by patient continuance in well doing" we seek for it.

Then onward, upward let us press,  
Until the pearly gates unfold;  
Until we see our Jesus crowned,  
And with him walk the streets of gold.

Let not earth-frowns daunt us, earth-music charm us, or earth-pleasures allure us from the Heavenward path, rough and thorny though it be, the end is very near, and soon we shall see all the Lord has prepared for those that love him. MARY J. COTTRELL.

### Fifty Times in the Bible.

So said a neighbor the other day, in reference to the word, immortal. We were conversing upon some points of present truth; after a little, the conversation turned upon the natural immortality of the soul. After asserting himself very positively on the subject, I asked for one text as strong in favor of his theory as the one where it says, "the soul that sinneth it shall die," was against it. He said he could not then think of one, but knew there were many. Friend, said I, as you are so positive on this point, will you tell me how many times the word "immortal," is found in the Bible? He seemed to query a little as though "the thing was gone from him," and then answered, "I don't know exactly. I did know, but guess it is about fifty times or more!"

His surprise was so great, when I told him it was found but *once*, that he seemed unwilling to believe me.

And the conversation immediately took a turn, by his saying, "It is of no use for us to talk on this subject." Ah, thought I, truly consistency is a rare jewel; but a knowledge of the Bible, how very rare! And ignorance of the Bible, is often, I fear, to be found among commandment-keepers. As an instance of this, I not long ago saw a sister who had been a Sabbath-keeper for several years, trying to find one of the books near the close of the Old Testament. She began at Genesis and turned to Revelation, and did not find it!

May God help us to search the Scriptures, that "they may truly be a lamp to our feet," to guide us safely through to an eternal day. H. F. PHELPS.

Pine Island, Minn.

### He Leads Us On.

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. x, 23.

This language has often recurred to my mind in connection with the manner in which I, with many others, have been led to see and embrace the present truth. Truly it was by a way that we knew not. Many times in reviewing the past we have felt to exclaim, It is the Lord's doings. It certainly was not the way we should have chosen for ourselves. We should never have looked for light from such a source. It seemed so unlikely that the despised little company of Advent Sabbath-keepers should be right in their views of Bible truth. But we were led, (oh how mysteriously) to hear before judging; and to hear was to believe, and believing, we must obey. We felt that the message was a compelling one, and oh, how blessed we found it to yield obedience to God's holy law! It was not a yoke of bondage, but a delight. Having love to God it was not hard to keep his commandments.

Do we have to give up our friends and worldly prospects? love will sweeten all our sacrifices: and the reward at the end of our pilgrimage will amply repay for all we may endure for Jesus' sake.

With the assurance that the Lord is leading us, we can joyously submit to his guiding hand, and with childlike confidence move on in the humble, self-deny-

ing pathway that is sure to end in peace and rest at last.

"He leads us on,  
By paths we did not know,  
Upward he leads us, though our steps be slow  
Though oft we faint and falter on the way,  
Though storms and darkness oft obscure the day;—  
Yet when the clouds are gone  
We know He leads us on.

"He leads us on  
Through the unquiet years;  
Past all our dream-lands, hopes, and doubts and fears  
He guides our steps. Through all the tangled maze  
Of sin, of sorrow, and o'er clouded days  
We know His will is done,  
And still He leads us on.

"And He at last,  
After the weary strife,—  
After the restless fever we call life,—  
After the dreariness, the aching pain,—  
The wayward struggles which have proved in vain,  
After all our toils are past,—  
Will give us rest at last."

A. M. A. CORNELL.

Norridgewock, Me.

### A Voice from Knoxville, Iowa.

BRO. WHITE: As we profess to be lovers of the present truth, as advocated by the S. D. A. church, and are trying to magnify our faith by corresponding action, we are free to express ourselves in relation to the present rebellion of Elders Snook and Brinkerhoff. We cannot bid these men God speed in their present work. Neither shall we bear the responsibility of opening our house of prayer for the advocacy of their confusion. And furthermore, we have no ears to hear them whilst engaged in the work of tearing down the work they have once labored to build up.

This is not the first time these ministers have been engaged in scattering seeds of discord among the churches in Iowa. But after their confessions in the Review, that they were blind, crazy, mad, and under the influence of Satan, and that such a course would result in anarchy and universal confusion, we were in hopes this would be the end of their opposition to the truth. We wish to have it understood, once for all, that we have no appetite for their heresy, and no disposition to sacrifice old tried friends for rebels against the work of God.

Knoxville, Feb. 25th, 1866.

The above comes to us, signed by thirty members of the Knoxville church, besides four who have not yet joined, with a request that it be published in the Review.

### Action of the Church in Fairfield, Iowa.

The following action was taken at a meeting of the church at Fairfield, Iowa, Feb. 18, 1866:

Whereas, Elders Snook and Brinkerhoff have rebelled from the cause of S. D. Adventists, and given up most all the fundamental doctrines of the same, and

Whereas, They design to visit all the churches in Iowa, and

Whereas, We believe that the course these men are taking will surely "result in anarchy and universal disorder," therefore

Resolved, That we do not wish Elders Snook and Brinkerhoff to come here with their scattering and distracting influences.

Resolved, That if they do come, we will not go to hear their confusion.

J. A. SMITH, Church Clerk.

Signed by all the members of the church present when the action was taken.

### Quarterly Meeting in Minn.

THE Quarterly Meeting of the S. D. Adventists of this place has just closed. We were very much disappointed in not meeting with a messenger; and for a little time it seemed as though we could not rise above our disappointment; but we did, in a measure, get the victory. The attendance was rather small, partly on account, perhaps, of drifted roads. Taken all in all,

it was a good meeting. There seemed to be a disposition on the part of some to get into good working order, and strive to rise higher.

At a business meeting of the S. D. A. church at Oronoco, the following resolution was passed unanimously:

Resolved, That it is the duty of every member of this church to report themselves, by person or by letter, at their Quarterly Meetings, and especially at their business meetings.

In behalf of the church.

H. F. PHELPS, Clerk.

Pine Island, Minn.

## 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 Cole.

BRO. WHITE: I want to be one of the number that fear the Lord and speak often one to another; for we are taught that the Lord hearkens and hears it, and a book of remembrance is written for them that fear the Lord and that think upon his name. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

How solemn the thought that the day for the Lord to make up his jewels is just before us!

And how good the Lord is to give us such a flood of heavenly light, in this solemn time, that we be not hindered in our work of preparing him an acceptable jewel. Truly the Lord is good to his people in these last days. I thank him for preparing my heart to receive his truth. I thank him that he has given me faith to believe his testimonies with my whole heart. His promises look large and free, all-sufficient help in every time of need.

That was a blessed day to me when I heard Bro. Bordeaux's remarks on the subject of overcoming. It began to work on my heart like leaven, that worketh until all is leavened. Why, I have not a discouraging word to bring. I do not see as the Lord requires any thing of us but what we can easily perform with willing minds.

When I am tempted to think it is hard to deny self, hard to suffer for Christ, I have only to think of the eternal weight of glory and the immortal inheritance just before us, and I feel willing to suffer on, to crucify self, in whatever way the Lord pleases.

How good it is to be reconciled to God. In times past I have found him as good as his word; and I will put my trust in him.

"Lead me, O Lord, in thy righteousness; make thy way straight before my face." C. E. COLE.

Marshall, Mich.

BRO. J. H. COOK writes from Mound City, Kansas: There are in these parts six of us who are trying to live in obedience to the requirements of the third angel's message. Here is a wide field of labor for those who have the cause at heart.

There are a number of chances here for the homeless to help themselves to the benefits of the Homestead law, and good chances for those who have capital, to invest in improved lands. At present we feel somewhat lonesome being so far separated from the people of God, and the endearing associations connected therewith. Yet we are not without hope, for we realize even here, that God is the portion of all those who put their trust in him. We prize here more highly than ever the weekly visits of the Review, and read its pages as the hungry would partake of food, and feel to take fresh courage again to combat the apostasies of the age, and the darkness by which we are surrounded.

BRO. C. MONROE writes from Waldo, Me.: Could I speak to your correspondents, I would say to every one of them, Be just, and fear not; have that charity, that love, that beareth all things, and never faileth. 1 Cor. xiii, 7, 8. Till we reach this point, we are wanting and incomplete; but when we do, God's will is our will. We have nothing to fear, the king of terrors not excepted; Job xviii, 14; for this places us out of harm's way. 1 Pet. iii, 13.

Suppose we are neglected, injured, or abused, by any one. What then? Better suffer a thousand wrongs than do one? When our enemies, or even our friends, injure us, they give us the golden opportunity of returning good for evil, and showing our superiority by forgiveness and kindness. This is all the revenge allowed by our good Master; and having his blessed Spirit, it is all we feel disposed to show, bearing all, as he bore, meekly, submissively.

Such is my love to my dear Saviour, that my greatest trial, if I mistake not, is injury, or supposed injury, done to him in the house of his friends, or out of it, especially the former. Hence my tears, as I read the story of his passion—the injury that was done him, and is still done him, by our sins! How can we so often thus crucify our greatest, dearest, best Friend? This is not done by a deeply broken, contrite heart; but the reverse. I could lay down my life for him, I think, sooner than knowingly injure or abuse him, or see him abused, with a heart not deeply pained, or bleeding with anguish.

BRO. L. W. MORRISON writes from Daviess Co., Mo.: I would say that there are a few of us here trying to keep the commandments of God and the faith of Jesus. Although many obstacles are thrown in the way, yet we have been able to overcome them so far, and still feel like pressing our way to Mount Zion.

We have occasionally been blest with words of encouragement from brethren traveling this way to look at our country, and some have settled among us; still there is room for others. We would be happy indeed to have some of the messengers come this way. It would be encouraging to us all, and no doubt result in good.

BRO. W. SUTLIF writes from Falls City, Dunn Co., Wis.: I have been reading Vol. iii, of *Spiritual Gifts*. I am satisfied that we have the gift of prophecy in the church. I always, before, supposed that the acts of the patriarchs were all ordered by God. I now plainly see that it was man's interference with God's plans that caused all the confusion and wickedness which was connected with the lives of those good men. This removes the last doubt from my mind that the Bible is the book of God. It also shows me that God will not permit even his saints to deviate from the way which he has marked out for them, without chastising them.

This is far different from the course of a Methodist preacher who called on me a few days ago. He said we had better drop these little differences and attend to the weightier matters. I proposed to attend to both. He said it made no difference about the Sabbath. I suggested that if God was not particular about his Sabbath he might then occasionally permit us to swear! or now and then to steal!

We are sadly in want of some one to come here who is able to proclaim with power, the third angel's message to a slumbering community. I am satisfied that great good can be done here. The people are anxious to hear lectures on present truth. One wealthy man says he will give forty dollars if we will get a preacher to come and give a course of lectures. Will some one come? If so, please write and let us know.

## Obituary Notices.

DIED, in Wellsville, N. Y., Aug. 14, 1865, our beloved mother, Mary Ann Green, wife of Asa Green, in the 52d year of her age. In early life she professed religion and united with the Seventh-day Baptist church, where she remained until five years since, when she embraced the soon coming of her Saviour. And in that belief she died. She was a great sufferer for the last six years of her life.

Funeral discourse by Eld. N. Fuller, from John v, 28, 29. M. P. NILES.

DIED, in Carlton, Mich., March 2, 1866, Louisa B. Fleming, formerly Louisa Bogardus, in the 21st year of her age. She was baptized Jan. 3, 1863, with twelve other young people, and united with the Battle Creek church, of which she remained a member till the time of her death. Of the number who with her took upon themselves the name of Christ, she is the third one who has been laid in the grave. Having been for some time a backslider in spiritual things, she recognized the hand of God in her affliction, stretched forth to disengage her affections from earth, and bring her nearer to him, an effect which her sickness seemed to have in a remarkable degree. She was in much distress during her two weeks' sickness, but in answer to earnest prayer, her sufferings were relieved, and she revived sufficiently to give a parting word of admonition and exhortation to each one present. Thus she fell asleep leaving with her friends satisfactory evidence that she will have a part in the first resurrection. On the occasion of the funeral, appropriate and affecting remarks were offered by Eld. Tapley, Methodist, calculated especially to arouse the young to the importance of attending in time to their eternal interests. U. S.

DIED, in St. Charles, Mich., Jan. 22, 1866, of typhoid fever, Celestia D., only daughter of Bro. Alfred and sister Catharine Spencer, aged 17 years, 8 months, and 13 days. Although unconscious at death, yet her amiable disposition, and expressions of love for the people of God and his cause, gave us a bright ray of hope in her case. D. W. MILK.

Chesaning, Mich.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 18, 1886.

We are now devoting our attention to answering some points which are urged as objections against the visions. Having finished these, we wish to resume Thoughts on the Revelation. We therefore trust that brethren will see that the Review is so well furnished with matter, as to leave us very little occasion to write for its columns at present. We are happy to present this week an interesting and stirring variety.

THE Chicago Tribune, among its news items of March 7, has the following:

The most important item in our despatches this morning is the testimony of Major General Thomas, before the Reconstruction Committee, on the status of loyalty in the Southern States. The evidence is overwhelming that the spirit of disloyalty still exists; that secret organizations, hostile to the Government, are in operation, and that they are only waiting for the opportunity of a foreign war again to carry out their treasonable schemes. This testimony is corroborated by the equally important testimony of General Swayne, General Grierson, General Howard, Miss Clara Burton and others.

BRO. H. S. GURNEY, of Memphis, Mich., has a good assortment of our publications, which he will furnish to ministers and others at Office prices.

WE would say to our brethren living in the vicinity of Leslie, Ing. Co., Mich., that a general assortment of our books and charts can be had of J. E. Titus, at that place.

### To Correspondents.

LETTERS SENT. W. G. Burbee.

R. F. C. An article appeared in Review No. 16, Vol. xxvi, from the same writer embodying essentially the same facts.

H. B. O. of Wis. We send you a tract entitled the Wicked Dead, which sets forth our views more fully on the parable of the rich man and Lazarus.

ARTICLES DECLINED. "Letter of Condolence," we shall not be able to use. It is objectional chiefly on account of its length.—"Love to God and Love to Man." The article contains scarcely any allusion to its heading, and some of its statements are exceedingly puzzling.

ARTICLES ACCEPTED. Our Hope.—How Will it Be with Thy Soul?—For the Truth.—What I Love.—Rejoice.—I Will Come Again.—What Kind of a Recommendation is it?—Short Sermon on the Fourth Commandment.

SEVERAL persons have written to us, saying that they do not understand the figures on the pasters of their Reviews, and want an explanation.

We therefore would say that said figures denote the volume and number to which the subscription is paid; and any one may readily ascertain how his subscription stands by comparing the same, with the current volume and number of his paper.

For instance, the present issue, is Vol. 27, No. 15, as will be seen by looking on the first page, immediately under the heading of the paper. At the left side the number of the volume is given, at the right, the number of the paper in the volume. Now those whose pasters show higher figures than 27-15, as for instance, 28-1, 29-10, &c., are paid in advance, while those marked less, as 27-1, 26-1, &c., are in arrears.

J. M. A.

THE Report of a French commission at Paris, states that "rain water is a preventive of Cholera, and that that disease has never proved an epidemic in any city where rain water is exclusively used." However true this may be, it is certain that pure water is more conducive to health than any other. The Kedzie filter removes all impurities from rain or hydrant water.

We have a few yet for sale at this Office, at manufacturer's prices: No. 4, \$13.50. No. 5, \$15.00.

J. M. A.

According to our recent notice to delinquents, the names of all those not paid to Vol. xxvi, No. 1, (except those who have requested otherwise) will be dropped from our list before next week's Review is issued. The requests and remittances lately, from those in arrears have been very encouraging. Let the responses still come in. We say again, *Look to the pasters on your Review.*

J. M. A.

### Note from Bro. Byington.

BRO. WHITE: Many were prevented from attending our Monthly Meeting at Convis last Sabbath by reason of the thaw which left us in the mud. We had, however, a room full of friends of truth, whose testimonies were cheering. We had also an encouraging season in attending the ordinances. The elder of the church said to me their meetings were never more interesting, nor the church more united. We felt some fear in starting in the rain and mud, with our poor health, for this meeting, but have received no harm. The next Monthly Meeting for Calhoun Co., will be held at Burlington, the first Sabbath (7) in April, at half-past 10 o'clock.

J. BYINGTON.

### Note from Bro. Lawrence.

I WOULD like to say through the Review, that my confidence in the ultimate triumph of "present truth" as held by S. D. Adventists, is unshaken. Since the death of my eldest son, our anxiety to overcome and meet the good of all ages in the kingdom, has increased. There is a feeling after the Lord among some of the afflicted believers in this section, that is encouraging. I hope to be found in harmony with the body, and prepared to endure all the tests of the future, and share with the "remnant" the final triumph.

H. W. LAWRENCE.

West Bangor, N. Y.

### The Meeting at Chicago.

To all brethren, and all others who are interested in the third angel's message, in the vicinity of Chicago, to whom this may come, a cordial invitation is extended, to attend the meetings to be held here Sabbath and first-day, March 17, and 18, as per notice in last Review. Come, praying the Lord to meet and bless us, and to add to us such as may be saved.

Let us know when you will come and we will try to accommodate all who may come.

E. G. STEVENSON. No. 250 West Monroe St.

H. C. MILLER. 807 West Madison St.

SIGNIFICANT. "Rev. James P. Lane, pastor of the Congregational church in East Weymouth, Mass., has been dismissed from that church by an Ecclesiastical Council, for having objected to raffling at a recent fair."—*Sab. Rec.*

Truly, "Babylon is fallen."

R. F. C.

DECLINE OF INFANT BAPTISM.—We find the following in an exchange on this subject: "The Minutes of the Congregational Association of Connecticut, contain some suggestive statistics. In 1864, the number of children sprinkled was 123 less than in 1863, and a smaller number than has been reported since 1857; 82 churches, with 7,421 members sprinkled no child."

### Appointments.

THE next Quarterly Meeting of the church of S. D. Adventists at Avon, Rock Co., Wis., will be held at the church in Avon, commencing Sabbath, March 31. Will be held over first-day. Preaching expected. It is the request of the church that all the members be present at this meeting. And as some have moved away without taking letters and have not been heard from for some time, they are requested to be present, or report themselves by letter, that the church may know their intentions. Letters to be sent in time to be read at the Quarterly Meeting. Direct to Orvil Jones, Brodhead, Grant Co., Wis.

ORVIL JONES, Clerk.

## Business Department.

### Business Notes.

LETTERS MAILED. Eld M E Cornell, Alida Brown, R S Littlefield, G T Adams, D M Weaver, D W Johnson, R M Kilgore, Mrs R C Straw, M L Mauk.

THE P. O. address of E. Macomber, is now Ashaway, R. I.

### 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.

S H Kinsey 28-15, C Monroe 28-1, A Z Pond 27-1, F M Gulick 28-1, Mrs J Swagerty 28-15, N E Hedlon 28-15, J S Harran 27-18, Geo McDowell 27-1, J Cady 28-1, S L Downer 27-1, J Barrows 26-1, J Iden 28-13, C Colson 25-1, R A Worden 29-1, J M Daigneau 27-1, I C Snow for C E Cramer 28-15, E Pratt 29-13, H Patch 28-1, S Flanders 29-1, J L Prescott 28-1, V N Cudworth 29-15, M A Ballard 27-6, N Davis 29-15, P Bolton 28-15, D T Evans 28-12, J Hartford 28-13, H Kilgore 28-13, S M Handy 28-13, S Anderson 28-15, E Sappington 28-1, P I Elting 28-1, A Worster 28-1, H Rounds 29-15, A Rumery for Wilber Tenny 28-15, each \$1.00.

M Chase 31-15, J Chase 29-11, S Burdick 28-1, A Lewis 28-14, M F Maxson 28-11, A A Thompson 29-1, A H Hale 29-13, J Flemming 29-15, G Stringer 29-14, L B Kneeland for M A Walker 29-15, E Lauder 29-14, A L Rogers 29-15, J Vickery 29-14, J E Willson 29-1, J Savage 29-15, J F Ballenger 26-1, M Bounds 28-6, E Hatter 29-15, N Cole 28-1, Mrs A Cochran 29-5, P A Thomas 29-1, J M Flanders 29-1, J W Demeritt 29-13, T R Horner 29-9, G Smith 29-1, P B Hoyt 28-12, J Frank 29-7, G Gear 29-15, S Nicola 29-9, H Davis 29-1, D Dadmun 29-18, W Dawson 28-1, L Lowry 29-1, L M Fish 29-1, E Cobb 29-1, W H Haynes 29-14, G W Barker 29-14, Mrs L H Robinson 29-15, Wm H Wild 29-1, B Warner 28-14, Julia A King 29-14, Mrs O J Dayton 28-17, M A Hiestand 29-1, B G Allen 29-13, Otis Clarke 28-1, D Arnold 29-1, A Worster 29-2, H C Hayden 29-13, each \$2.00.

N M Jewett 29-15, C C Blanchard 28-1, L A Spear 28-15, Mrs L A Willard 28-13, J C Byington 28-15, each 50cts.

G Kelsey \$3.50 30-1, M H Leonard \$1.50 27-13, Mrs C Rice \$1.75 29-1, W Sutliff 68c 28-8, M A Perkins \$5.00 30-1, C Rideout \$3.00 28-16, G Sweet \$3, 29-14, \* \* \* \$4.00 34-1, Wm H Brinkerhoff 35c in full D Spooner 29-15, E Bliss 29-15, S H Hewes 29-15, M J Fisher 29-15, L Dean 29-15, W R Randall 29-15, L H Culver 29-15, J M Palmer 29-15, each \$1.50.

#### Subscriptions at the Rate of \$3.00 per year.

Wm Kerr \$3.00 30-1, Fred Kundert \$3.00 30-1.

#### Books Sent By Mail.

G Kelsey \$1.00, E J Clarke 15c, W V Field 70c, E Lauder 10c, A A Sevey 50c, J E Wilson 45c, Mrs L A Spear 85c, W Sutliff \$2.76, H B Chamberlin 30c, A Calkins 20c, M Davis 10c, S J Hersum \$1.00, D W Johnson \$2.78, H P Wakefield \$1.25, R M Kilgore 91c, D Dadmun 50c, Mrs R C Straw 25c, Wm H Wild 25c, R N Stetson 5c, Mrs S Eastman \$1.12, J Hiestand 50c, A Worster 68c, H A Dobson 55c.

#### Books sent by Express.

L B Kneeland, Muir, Ionia Co. Mich., (Cir Lib.) \$8.00, G T Adams, Boston, Mass. \$9.75, Geo. Smith, Norwalk, Huron Co., Ohio, (Bread Pan) \$1.00, R M Kilgore, Washington, Iowa, (Cir Lib) \$8.00.

#### Cash Received on Account.

H S Gurney \$3.00.

#### Donations to Publishing Association.

A H H \$3.00, Mrs A Cochran (widow's mite) \$3.00, R M Kilgore \$13.00.

#### Michigan Conference Fund.

Ch at Orange \$10.00, Ch at Convis \$20.00 A O Toby \$1.00.

#### For Shares in the Publishing Association

L B Kneeland \$10.00.

#### Review to Poor.

D Daniels \$3.50.

#### Gen. Conf. Missionary Fund.

Ch at Eddington, Mo. \$4.65, Ch at Newport, N. H. \$20.00.