


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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Waiting for Christ.

AIR—Hazel Dell.

SAD and lone my weary watch I'm keeping,
Pressed with many a fear,
For my blessed Saviour now I'm waiting,
When will he appear?
While the scoffers round me walk securely,
Smiling at my pain,
I am waiting for a hope that surely
Is my lasting gain.

CHORUS.

Sad and lone my watch I'm keeping,
Pressed with many a fear;
For my blessed Saviour now I'm waiting,
When will he appear?

Signs and tokens now are fast fulfilling,
Of the kingdom near,
While the cry of sin and wrath is filling
Every listening ear.
While with anxious hope our minds subduing,
Here we watch and pray,
And with faith our weary hearts renewing,
In this rugged way.

CHORUS. Sad and lone, &c.

Dearest Lord, we wait for thine appearing,
Hasten the glad day,
When our loved ones from their graves uprearing,
Wake from slumbering clay;
Then while floods of endless love come o'er us,
Join with loud acclaim
In the tones of joy that swell the chorus,
To the Lamb once slain.

CHORUS. Sad and lone, &c.

Mauston, Wis.

C. H. ROGERS.

Spiritualism.

THE DOCTRINES OF SPIRITUALISM.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. iv, 1.

As the Scriptures cannot be broken (John x, 35), the foregoing must be fulfilled "in the latter times," where it is believed we are now living. It is a well-known fact, that large numbers of the most noted Spiritualists have once been professors of religion, and members of churches. Many of their lecturers have been preachers of the gospel. Thus it is shown that the Scripture, just quoted, is not broken. If we did not see what we do, then it might be said, the Scripture has failed.

If, as we have endeavored to show, Spiritualism is but another name for Demonism, then the doctrines taught by the spirits and their followers, should be opposed to the Bible, in order to correspond with the rest of their teachings. We will now let the spirits

and the Spiritualists tell their own story in their own language. Most of the evidence will be that which has been published in the *Banner of Light*, in Boston, which has been the leading Spiritualist paper for many years. Other Spiritualist papers and books publish the same. We will arrange their doctrines in the following twelve articles of faith, which we will call

THE SPIRITS' CREED.

1. The Bible is not a reliable book.

In the testimony of a spirit given in the *Banner of Light*, Nov. 23, 1861, it is said:

"Many times before have we said that we cannot place implicit confidence in that which we find between the lids of the Bible."

A spirit, claiming to be Rev. John Moore, says: "My friend asks, 'Do you believe the Bible?' I answer, No, I do not. I cannot believe one word of it as the word of God."

Another, when speaking of the Bible, says: "You may not place any confidence in that book. . . . I can assure my friend that God had no more to do with writing that book than he had; . . . and do not expect to create any light in the mental world, if you cling to your Bible."

A spirit, who claims to be Timothy M. Baker, says: "I've got folks in Montpelier, and . . . I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible all to nothing."

2. There is no sin.

These spirits say:—"We say, as we have said a thousand times before, there is no such thing as sin; no such thing as evil. . . . Now, then, if there is sin anywhere, God made that sin—he is the author of it." "The foundation of your religion is fast fading away. Soon we shall find you shaking hands with these new things. This must be so. . . . Jesus of Nazareth, if he were here to-day, would tell you as we tell you."

Another spirit, when speaking of sin, says: "Spiritually and divinely considered, there is no sin. Full well we know the book you call the Bible teaches of sin. Full well we know the whole Christian world recognizes such a condition; but, to us, there is no sin."

Another says:—"All men and women are equally righteous, because all are good. No matter where we find them, or under whatever condition they exist, they are good."

Says another:—"Every thought, word, and deed, is of God, and therefore modern Spiritualism is of divine origin. . . . The religion of the heathen is no less divine than is yours. God approved of it as well as yours."

Another spirit says:—"Everything that ever has been or ever will be, is an immutable decree of God. . . . There is not an atom in the universe but will at some time become an immortal spirit. . . . It is vain for man to talk about disobeying the law of God; he can at no time disobey it. . . . Every grain of sand you tread upon to-day, shall in time become an immortal soul, endowed with wisdom. . . . You may curse the Author of your being. Do you sin? No; you are but casting off the gross in your nature—obeying your God. . . . The highest archangel was once the lowest spirit on earth."

Says another spirit:—"What! says the self-righteous man, 'is God controlling the murderer when he lifts his hand against his brother?' Yes, we answer, he is, and every atom in nature proves us true."

Another says:—"We believe our God to be the author of sin, as of good. If we give him his due, we give him this."

3. There is no Devil.

The demons appear to be very anxious to have us believe that no such beings exist. This is just as we should expect. A thief would be glad to convince all his neighbors that there were no thieves, so that they would not lock their doors and safes, and then he could have free access to them. So, if the demons can convince us that there are no such beings, we shall not be on the watch for their snares. The following is their teaching on this point:

"There is no Devil either. . . . Seems to me man must be devoid of good sense to believe anything of the kind."

4. Christ is not raised.

A spirit says:—"But the question arises, What became of the body of Jesus? We answer, the friends of Jesus stole away the body. . . . So then, we will say the natural body of Jesus Christ was never re-animated after the crucifixion. All nature, our God, tells us so."

How different the foregoing reads from the Bible on this subject. Says the apostle Paul, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which have fallen asleep in Christ have perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. xv, 17, 18, 20. Luke says, "Jesus showed himself alive after his passion, by many infallible proofs." Acts i, 3. Peter said to the Jews, "Ye . . . killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." Acts iii, 15.

5. Man is his own judge.

"Within the bosom of every man and woman, there is a judgment-seat, a throne of God; and before that, and that alone, should men bow down and worship. By that alone they are to be guided. He is to be judged by himself as a spirit; he is to come before no other tribunal. If by the law of self he is condemned, he must suffer according to the condemnation; if acquitted by self, he is indeed acquitted."

We need not stop to say that this is utterly opposed to the teaching of the Bible. According to this standard, if a man gets mad at his neighbor and kills him, no one must condemn him. Or if the seducer leads hundreds from the path of virtue, to gratify his beastly passions, which have completely seared his conscience about such things, "he is to come before no other tribunal" but "himself;" and his decision is, to seduce the next fair one he can find. This is but one item in the "new religion" of Spiritualism, which, it is said, will "exert a moral and reformatory power among the nations, and inaugurate the millennial era."

6. There is no resurrection of the dead.

A spirit says:—"We presume our good brother will ask if Jesus did not raise the dead? He never did, and never could." Another says:—"The grave is the resting place of the form we no more require." All the spirits and their followers, so far as

we know, deny the resurrection of the dead, which is a cardinal doctrine of the Bible. Says the apostle Paul, "If the dead rise not, then is not Christ raised." Again he says, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" But if there be no resurrection of the dead, then is Christ not risen." 1 Cor. xv, 12, 13, 16. It will be seen that the apostle was free to admit that Christianity was a failure, if the *dead* rise not. He says, "If after the manner of men I have fought with the beasts at Ephesus, what advantageth it me, if the *dead* rise not? Let us eat and drink, for to-morrow we die." 1 Cor. xv, 32. Again we read, "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and the trump of God; and the *dead* in Christ shall rise first." 1 Thess. iv, 16. Says the Saviour, "Marvel not at this; for the hour is coming, in the which *all* that are in the *graves* shall hear his voice, and *shall come forth*; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John v, 28, 29. No doctrine is more plainly taught in the Bible, than the resurrection of the *dead*. This the spirits deny.

7. Man is his own Saviour.

"The only true religion, is a natural religion. . . . You are your own Saviours."

In answer to the question, "Did not Christ die, that through his death we might inherit eternal life?" a spirit answers, "No! Christ did not die, that through his death we might live. . . . His death has no more to do with the remission of your sins than the death of any of your martyrs."

Says a spirit: "No man should rely upon any Saviour outside of himself. . . . Each and every one is a Saviour, as he is a judge, a God."

The teaching of the spirits on this point is directly the opposite of that in the Bible. When speaking of Jesus, Peter says, "Neither is there salvation in any other; for there is none other name under Heaven given among men whereby we must be saved. Acts iv, 12.

8. Christ will not come personally.

Said Leo Miller in a discourse at the Melodeon in Boston, June 2, 1860, "We behold in the advent of Spiritualism the second coming of the Spirit of Jesus of Nazareth."

So far as we can learn, all the spirits deny the *personal* coming of Christ. According to the teaching of the apostle John, this denial is one of the special marks of antichrist. When Jesus ascended, it was said to his disciples, "Ye men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven." Acts i, 11. No language could more plainly express the *personal* coming of Christ. Says the apostle, "The Lord himself shall descend from Heaven." 1 Thess. iv, 16. Christ came personally the first time, as such he taught in Jerusalem and elsewhere, was crucified, dead and buried, and "rose again the third day according to the Scriptures." 1 Cor. xv, 4. "This same Jesus" is the one who is to come again to raise the dead, and set up his kingdom. But all the spirits deny it. Which shall we believe? the Bible, or the spirits?—*World's Crisis*.

1866.

We pause upon the margin of 1866, and feel, as the students of prophecy have been giving out for ages, that it must bring forth occurrences of unwonted significance and moment to the church and to the race! Signs of various sorts are multiplying on every side.

False christ is appearing. We have just received certain printed documents proposing the re-organization of society, from one who announces himself as "The Promised Son of Man." He propounds his scheme as "the world's desired, prayed for, and expected kingdom of and from Heaven." He says, "Jesus, and the Christ in him, came the first time to preach about the kingdom spoken of by the prophets, which has been repeated unto this day; but now, having re-

ceived the kingdom, and returned in the present Son of Man, I come not to preach about it, but to set it up, practically, without money, hire, or price, that the praying for it may be answered and ended."

Is not this in the direct line of the Saviour's words, that, as the day draws near, "there shall arise false christ, and shall show great signs and wonders, inasmuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say into you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not."

The Policy of Assassination.

WHEN the ball from the pistol of Booth went rudely crashing through the brain of President Lincoln, and his noble spirit passed to the bar of God, every one felt that whatever might be the effect upon the North, the deed was ruinous policy for the South. Roger A. Pryor is said to have declared at a public meeting in Petersburg, Va., that it was the severest blow the South had received. This appeared to be the prevalent feeling with thoughtful men both North and South. The thought was entertained and frequently expressed (by some as a hope, by others as a fear), that the Vice President was made of "sterner stuff" than the martyr who had fallen, and would deal with the rebels more severely, and more in accordance with their deserts. How far this hope has been realized, the country is generally aware. We are by no means willing to venture a wholesale and indiscriminate condemnation of President Johnson's exercise of the pardoning power. That its exercise, in many instances, was wise and just, none will dispute; and that the executive clemency has been freely, largely, recklessly, and even ridiculously extended, few thoughtful men in the North will deny. The present aspect of affairs both North and South, as compared with what it was ten months ago, is calculated to raise the question of the *policy of assassination* as a stroke of political expediency. The apparent success which, in the case under consideration, has attended a resort to the custom of mediæval and still more barbarous times, would seem to warrant the conclusion that this relic of barbarism has not lost its wonted power, even in the nineteenth century.

At the conclusion of the war, the rebels were subdued in spirit, humbled, almost terrified. They were ready to accept any terms. To-day they are bold, arrogant and defiant—more disposed to dictate than accept terms. While there is a faithful, and, fortunately for us, a large body of men in Congress who are disposed to insist on proper guaranties as regards the South, for the honor and peace of the nation in future, there are not wanting evidences of the revival of the spirit of compromise, which was the bane of our politics in the past. No terms will be accepted by the South now comparable with what would have been gladly accepted last spring. How far this state of things would have been different had Mr. Lincoln lived, is, of course, matter of conjecture. But we suppose few intelligent men in either section think it would have been anything like what it is.

While the deed of assassination may not have been prompted by the leaders of the rebellion at the moment of its execution, we are far from thinking that the profounder spirit who managed their cause from the beginning, and whose interests were inseparably linked with theirs, did not instigate the last and crowning act of malignity, as a *master-stroke of policy* in the interests of oppression. And though we have full faith that in this act of diabolism, as in all others, he will be ultimately outwitted, overreached, and crushed by the power of a mightier hand; yet he gains time, appears to succeed, and at least manages a hopeless cause with consummate skill.

The horror with which the deed of assassination was for a time regarded, led many to hope, and confidently to express the hope, that as this was the first attempt in the history of our country to decide political differences by the assassin's stroke, so it would be the last. But the recent somewhat doubtful attack upon Senator Wade, and the ill-concealed wish, if not purpose (in the current language of these men), of

"putting Senator Sumner out of the way," raises the apprehension that in the management of our politics, the code of the duellist is hereafter to give place to that of the bandit, and consequently also, the startling inquiry, whether the nation is in the ascending or descending scale of civilization.—*Christian Press*.

"Trichina Spiralis."

EUROPE is afflicted at present in more ways than one. Hardly had the cholera disappeared when the cattle plague broke out, and now we hear that a still more alarming epidemic has seized upon the hogs. While the cattle in England are dying by the thousand, the hogs in Germany have been attacked by a species of worm called "*trichina spiralis*," which are so small that their presence can only be detected by the most careful microscopic examination. Already hundreds of people who had partaken of the pork thus tainted have died, and thousands are lying dangerously ill in consequence of it. Thus, in the Prussian village of Hedersleben, 350 persons have been taken sick and 90 have died, out of a population of 1,800. In each one of these cases the origin of the illness has been traced to the same source. In Brunswick, Magdeburg, and other districts, a number of similar instances have occurred, and the panic seems to have extended all over the country. At Berlin the hospitals are filled with patients thus afflicted, and the physicians daily report new cases in their private practice. Pork is, therefore, at a discount, and though in front of the butchers' stalls large placards announce that the meat has been microscopically examined, few can be induced to buy the dangerous article. At the same time, there are not wanting skeptics who pronounce the whole thing a humbug. At a public meeting convened recently at Berlin to discuss this question, which was attended by the magistrates and leading physicians, a veterinary surgeon, named Urban, declared that these worms had always existed, were entirely harmless, and that the excitement was all nonsense, got up by the press and the medical faculty. This assertion greatly exasperated the audience, and a member of the press, who was present, immediately challenged the skeptic to eat some of the sausage made out of the diseased meat, which the latter declined. But the cry "eat! eat!" becoming quite threatening, he finally consented to the ordeal, and ate a large piece.

The strangest part of the affair is, that in spite of all these solemn facts and the testimony of the most distinguished medical authorities, there should still remain any doubt about the poisonous properties of the meat attacked by *trichina spiralis*. Yet such seems to be the case, for the German papers teem with arguments on both sides of the question.

As far as we can learn, these worms seem to exist only in the lean portion of the flesh, not in the fat. In the human body they chiefly attack the muscles, and cause, if not death itself, paralysis. Under the microscope their heads present the same formation as those of the tape-worm.

A Cincinnati paper says:—Good people who dearly love a roast of pork, a slice of ham, or a savory sausage, have flattered themselves that *trichinae* were indigenous to Germany, and would confine their labors to the domesticated and demoralized offspring of the wild boar of the Thuringian forests. Not a bit of it. Since the German physicians have made such valuable use of their microscopes, others have been engaged in the inspections of pork, and the result is the announcement that *trichinae* have developed themselves in the swine of America. The Chicago papers inform us that a load of pork put on sale at Peoria, Illinois, last week, was examined microscopically, and two of the hogs were alive with *trichinae*. Dressed hogs examined at Dixon, were also discovered to be inhabited by these infinitesimal creatures. The St. Louis papers of Saturday announce the poisoning of two families in that city from eating "diseased pork," though no attempt appears to have been made to discover the character of the disease.

There are two ways of keeping *trichinae* out of the human stomach. Buy a microscope or leave off eating pork. If you are as fond of roast pig as Charles Lamb

was, and will have it, keep a microscope in your kitchen. It will have to play an important part in domestic economy. Engage no cook who is not as familiar with a microscope as with a waffle-ring. Avoid sausage—German sausage, (imported particularly). Yield not to the temptation of Bologna, and eschew Westphalia ham. Eat sparingly of pork, though you know who raised it, and are positive that it was corn-fed. A microscope would not be objectionable by the side of your plate, to inspect the morsel that tantalizes you on the fork's end. It will be a slow process, this inspection by mouthful, but it will be safe.

Noah's Carpenters.

[Bro. WHITE:—I copy the following, believing that it will be beneficial to many of the readers of the Review. P. STRONG.]

"Henry," asked the elder of the younger, "do you know what became of *Noah's Carpenters*?"

"Noah's Carpenters!" exclaimed Henry; "I didn't know that Noah had any carpenters.

"Certainly he must have had help in building one of the largest and best proportioned ships ever put on the stocks. There must have been many ship carpenters at work for a long time, to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters?"

"I don't know," said Henry, in a half-thoughtful, half-trifling manner; "but I think I should have got on the rudder."

"That is human nature exactly, Henry. It would 'climb up some other way,' rather than enter the fold by the only door. It will 'get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety. It will *save itself* by hanging on, at the hazard of being swept into the gulf of despair, instead of *being saved* by the provisions of infinite love.

"But I'll tell you plainly what I mean, Henry, by Noah's carpenters. You have been kindly and generously giving me your aid, day after day, in building an ark in N—, by which many, I trust, will be saved. I feel grateful for your help. But I greatly fear that, while others are rejoicing in the fruits of our labors, you will be swept away in the storm of wrath which will by and by beat on the heads of those who enter not the ark Christ Jesus. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay." * * *

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive—those who contribute to promote the spiritual good of others, and aid in the up-building of the Redeemer's kingdom, but personally reject the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send libraries or tracts and books to the West, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible-classes and Sabbath-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the way, but are not travelers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Christless parents, who instruct their children and servants, as every parent should, in the great doctrines of the gospel, yet fail to illustrate those doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Printers, folders, sewers, and binders, engaged in ma-

king Bibles and religious books, booksellers and hawkers, and publishers of religious newspapers, who are doing much to increase the knowledge of the gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing, that while their toils have been instrumental of spiritual good to thousands, they were only like the pack-mule that carried a load to market without tasting it; or like Noah's carpenters, who built a ship they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the gospel, but who "will not come unto Christ that they may have life," are hewing the timbers and driving the nails of the ark they are too proud or too careless to enter. Perhaps they think they will be safe on the "rudder;" but they may find too late, that when they would ride they must swim—when they would float they must sink, with all their good deeds, unmixed with faith, as a millstone about their necks.

Moralists, who attend church and support the ministry, but who do not receive into their hearts the gospel they thus sustain, are like Noah's carpenters.

Professed ministers of the gospel, who preach the truth without practicing it, who commend the love of Christ without experiencing it, who guide the wandering to the fold of Christ without entering it themselves—are they not like Noah's carpenters? If Paul might indulge the apprehension lest, when he had "preached to others" he should himself "be a castaway," may not those of us who follow at a sad distance from Paul in the Christian race, well see to it that we are not left to buffet the waves of an overwhelmed world, when some of these we have led into the ark are borne triumphantly above the billows in which we are engulfed?

Reader, the ark, Christ, is now ready. Mercy still lingers. Hasten then to Christ and be saved.

The Fearful State of the South.

THE following is from evidence before the Reconstruction Committee. It is simply one of the thousand of similar testimonies, daily spread before the country.

DISORGANIZATION AT THE SOUTH.

"The evidence before the Reconstruction Committee in regard to the state of the South is of a startling character. Nearly all the witnesses agree that the state of things has been daily growing worse since the surrender. Citizens from Virginia and North Carolina represent a most deplorable condition of affairs in portions of these States. In some sections, all the Union men, who are able, are moving with their families."

We subjoin a portion of a recent and very able letter to Speaker Colfax, from that brave, frank man, and sterling patriot, Governor Brownlow of Tennessee.

"I tell you, and through you all whom it may concern, that without a law to disfranchise rebels, and a force to carry out the provisions of that law, this State will pass into the hands of the rebels, and a terrible state of affairs is sure to follow. Union men will be driven from the State, forced to sacrifice what they have, and seek homes elsewhere. And yet Tennessee is in a much better condition than any of the other revolted States, and affords a stronger loyal population."

"Those who suppose the South is 'reconstructed,' and that her people cheerfully accept the results of the war, are fearfully deceived! The whole South is full of the spirit of rebellion, and the people are growing more bitter and insolent every day. Rebel newspapers are springing up all over the South, and speaking out in terms of bitterness and reproach against the government of the United States. These papers lead the people, and at the same time reflect their sentiments and feelings. Of the *twenty-one* papers in Tennessee, *fourteen* are decidedly rebel, outspoken and undisguised, some of them pretending to acquiesce in the existing state of affairs. In all the vacancies occurring in our legislature, even with our franchise law in force, rebels are invariably returned, and in some instances, rebel officers, limping from wounds re-

ceived in battle, fighting against the United States forces! And yet, I tell you that Tennessee is in a better condition than any other revolted State.

"Others will give you a more favorable account; I can not in justice to myself and the truth. I think I know the Southern people. I have lived fifty-eight years in the South, of *choice*, and two at the North, of *necessity*."

"I have the honor to be, very truly, etc.,

"W. G. BROWNLOW,
Governor, etc."

The Unity of the Bible.

As in Beethoven's matchless music there runs one idea, worked out through all the changes of measure and of key, now almost hidden, now breaking out in rich natural melody, whispered in the treble, murmured in the bass, dimly suggested in the prelude, but growing clearer and clearer, as the work proceeds, winding gradually back until it ends in the key in which it began, and closes in triumphant harmony; so throughout the whole Bible, there runs one great idea—man's ruin by sin, and his redemption by grace; in a word, Jesus Christ, the Saviour. This runs through the Old Testament, that prelude to the New, dimly promised at the fall, and more clearly to Abraham; typified in the ceremonies of the law; all the events of sacred history paving the genealogies of Ruth and Chronicles; spoken of as Shiloh, by Jacob, as the Star, by Balaam, as the Prophet, by Moses; the David of the Psalms; the Redeemer looked for, by Job; the Beloved of the Song of Songs. We find them in the sublime strains of the lofty Isaiah; in the writing of the tender Jeremiah; in the mysteries of the contemplative Ezekiel; in the visions of the beloved Daniel; the great idea growing clearer and clearer, as the time drew on. Then the full harmony broke out in the song of the angels, "Glory to God in the highest; on earth, peace, good-will toward men." And Evangelists and Apostles taking up the theme, the strain closes in the same key in which it began; the Devil, who troubled the first paradise, forever excluded from the second; man restored to the favor of God; Jesus Christ the key-note of the whole.—*American Messenger*.

THE dreams of our Roman Catholic chiefs in regard to America, will be seen by the following extract:

"It was a policy of imperial Rome to open her gates to every form of heathenism. Every god was tolerated, every god was accepted, no matter how incongruous or contradictory its presence by the side of others. The Empire was intent upon one thing—aggrandizement—and for religion it did not care. Thoughtful men smiled or sneered at those mythologies and divinities and their forms of worship, and the people became cold and indifferent to them. They were dying of this contempt, when, behold, the newly-imported presence of the Fisherman into their midst, with his catechism of Christian doctrine, inspired one and all with a new life and energy; the gods began to speak, and the people began to hear them. It was not that a new faith had been awakened in their old idolatry, but a new hostility and hatred had been aroused against the majesty of consistent truth, which stood before them humble, yet confounding them. They began to school themselves to become devout pagans, and to prove the sincerity of their convictions by endeavoring to smite down a divine figure of the Catholic Church which claimed a universal homage and a universal power. Events strangely repeat themselves in the world. That which occurred among the sects of ancient Rome, is now taking place among the sects of America. Men smile at their pretensions; their convictions are not moulded by them, and they will not submit to their discipline, or bow to their authority. But the sects object to death, and they think to prolong the term of their existence, not by a life of faith, but by a life of sustained enmity against the religion which is strongly gaining upon them, and supplanting them in the mind and affection of the people.—*Dublin Review*."

The Review and Herald.

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

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

URIAH SMITH, EDITOR.

For the Truth.

"For we can do nothing against the truth, but for the truth."—*Paul*.

"For their rock is not as our Rock, even our enemies themselves being judges."—*Moses*.

"Admissions in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Mahan*.

We have a striking illustration of the above in the way that many act and speak with reference to the Ten Commandments. Infidels, Spiritualists, and some professed Christians, oppose the Law of God, and yet cannot help admitting its claims and its importance.

Perhaps the strongest opposition to the Ten Commandments, of late, has been by the *World's Crisis*. In that paper the law has been characterized as the "old dead schoolmaster," "yoke of bondage," "abolished," "done away," &c., &c.

This, and much more, we have seen in the *Crisis* "against the truth;" and now in contrast we have the following in the same paper "for the truth."

"It is a suggestive fact that, while infidels have presumed to mock the Lawgiver, and Him who has redeemed us from the curse of the law, they have never touched the Law itself. The perfection and glory of the Ten Commandments stand before the civilized world unimpeached as a perfect rule of right and wrong."—*Crisis*, Feb. 21, 1866.

"New England people seem to be losing their respect for the Sabbath at an astonishing rate, and will soon outdo the Germans in their desire to make it a day of recreation, instead of rest and devotion to religious duties. Too many of our young people regard the teachings of the Bible in regard to the observance of the Sabbath as "too old fogyish," and act accordingly; but there are well-settled principles of moral action that cannot be thrown aside without endangering the peace and good order of society, as well as resulting in injury to the individual."—*Newburyport Herald*."—*Crisis*, Feb. 14, 1866.

M. E. CORNELL.

Report from Tuscola, Mich.

Our meetings in this village have just closed. We have been here six weeks and have given about forty-five lectures. The opposition of our enemies has been very strong here from the first. When it was known that we intended to come here, a protracted meeting was "long drawn out" to keep us away. But at length, failing to get hearers, this stopped, and we began our meetings. We have had a large attendance all the time, and especially the last week. About the middle of the meetings the Methodists put in an appointment right on the top of ours. This only served to expose what spirit they were of, and turn the people in our favor. Then Eld. Silliman so utterly failed in his attempt to prove a Sunday-Sabbath that it still further opened the eyes of the people. Seeing all things going on so well, they at length tried to shut the house; but here they failed again as the mass of the people were in our favor. Not satisfied with these efforts, professors, and even ministers, have circulated all sorts of slanderous reports about us and our brethren. To this we pay no attention but keep steadily at work in our Master's business. Finding that none of these things move us, but that the truth was gaining ground every day in the county, the anger of some of the ministers was no longer restrainable. It was manifested in so harsh and unchristian a manner that many declared that they would never go to hear them again. All this only serves to bring out the honest from the fallen churches, and confirm our friends in the truth. As Paul says, "We can do nothing against the truth, but for the truth."

The result of our labor is that about forty have em-

braced the truth and are now keeping the Sabbath. Others are investigating with a good prospect of obeying. It has been frequently objected to our views that we only made converts from other churches without converting any from the world. But so far as our experience goes the reverse is the case, as the most of those who embrace the truth have made no profession before. In this place many families have erected the family altar where one month since God was not revered nor his word read. Last Sabbath about sixty were out. In our social meeting about twenty-five testimonies were given and about twenty arose for prayers. This was a sight to make a Christian's heart rejoice. We trust that the work has only just begun, and that the Lord will carry it on to the glory of his name.

Some of our Wesleyan brethren have been very kind to us here, and rejoice with us in the work which God has wrought in this place. May the Lord bless them, and give them hearts to walk in all the light of his word.

We have obtained 17 subscribers for the Review, and 5 for the Instructor, and sold a large quantity of books. Our expenses have been about \$15.

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

Report from Bro. Taylor.

Bro. WHITE: It has not been for the want of something to write that I have been silent so long. After laying our children away to rest, till the indignation be past, we felt that our home duties were much lessened, and that we had more time to devote to the wide harvest-field.

In company with Mrs. T. we left home the 24th of Nov. last, to attend the Quarterly Meeting at Buck's Bridge. It proved to be a good one. God owned his truth and people. Sister S. Whitney, of Malone, came to enjoy the prayer of faith, that she might be healed. The Lord answered, and she returned to her home sound.

Was with the church at Norfolk from Nov. 29 till Dec. 5. Had meetings every evening and Sabbath. The interest continued to rise till the last.

We passed on to our native town, to enjoy, for a few days, the society of our relatives. Had sweet seasons in talking, praying, and singing, and the falling tear told that the heart felt.

Dec. 9 and 10, were with the Champlain church. They are few in number, but there are good souls there who are pressing on toward a home in the kingdom. Their numbers have been thinned by removals and deaths.

From the 16th to the 18th we were with the church at West Enosburgh, Vt. Had religious meetings on Sabbath and first-day, and business meeting on Monday, all of which were satisfactory and profitable for the church and cause of truth in that section. A great change has taken place since my first visit to that place, eight years ago. The Lord has raised up a large church, and everything to carry forward the third and last message. The kindness of the Brn. Bourdeau and families, made us feel perfectly at home. We found Bro. D. T. living out the laws of hygiene as strictly as though he had been at "Our Home," and gaining health and strength fast. Those who have assisted him in the recovery of his health, will not lose their reward. We shall long remember our visit with them.

We returned, and were with the Champlain church the 23d and 24th. Did what we could for them, yet not all that we wished to, on account of the bad roads, and the brethren being scattered, and not getting together.

During the following week we visited scattered families and brethren in Franklin Co., going from house to house, speaking words of cheer and comfort, praying with them, &c. We found it good to be in our Master's service, trying to prepare a people for his coming.

The 30th and 31st we attended the Quarterly Meeting at Bangor, which was the best that I had attended at that place for the last year, and but for one exception it would have been a sweet, heavenly sitting together.

The evenings of Jan. 2 and 3, 1866, we met with the church at Norfolk. Found them still willing to hear the plain testimony, and to profit by it; and when we left them we felt the truth was sinking down and taking root. We reached home the evening of the 4th.

I look back on this trip, and see many bright spots. Many times my own spirit was watered as I endeavored to water others.

Yours to toil here, and in hope of rest when the immortal age shall come.

C. O. TAYLOR.

The Judgment Hour.

How solemn the thought, that we are now passing the period of this world's history in which the character and destiny of God's people is being determined. Have we made a profession of faith in God? that faith is either a living or a dead faith. How stands the matter? The apostle springs the all-important question touching this point. After showing that the time has come for judgment to begin at the house of God, that is, when the "judge standeth before the door," and "the end of all things being at hand," he says "What manner of persons ought ye to be in all holy conversation and godliness?" Oh, that we might realize these things as we should, and stir each other up to lay hold on eternal life. The judgment work must progress on earth among the people of God, as it progresses in the eternal city. God will judge his "people with his truth."

This time has come; the time spoken of by all the holy prophets, and apostles. See for example Rev. xi, 18, "And the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great," &c. Do we see a people arising this side of when the "temple of God was opened in Heaven," at the ending of the 2300 days, who give evidence that they are moved by these solemn facts and truths? We do, most emphatically. We most devoutly pray that this people may "arise and shine, their light being come;" that they may be not only a peculiar people but particularly zealous of good works; and that their words may not eat as doth a canker, but be seasoned with grace.

Oh, my brethren, my sisters, let us exhort one another, and so much the more as we see the day approaching: may the poet's question and answer always be fresh in our minds.

"What is the world? A wildering maze,
Where sin has tracked ten thousand ways
Her victims to ensnare;
All broad and winding and aslope,
All tempting with perfidious hope,
All ending in despair.
One humble path that never bends—
Narrow and rough and steep—ascends
From darkness into light."

J. DORGAS.

Tipton, Iowa.

The Sabbath.

A SHORT SERMON ON THE FOURTH COMMANDMENT.

BY J. H. WAGGONER.

THE wording of this commandment is peculiar; it is the only one which commences with the word *remember*. It has been thence argued that (1) it is more likely to be forgotten than the other commandments, and (2) that it is especially important to remember it. That these ideas necessarily attach to the language, we shall not urge; but we know it to be a fact that it is very much forgotten. Men do not steal or kill because they forget that it is wrong. The profane swearer, perhaps, comes nearest to the Sabbath-breaker in this respect. The frequency of the crimes seems to destroy sensibility, and efface, almost, the knowledge of right and wrong.

When we bear in mind that God says "the seventh-day is the Sabbath," and see almost the entire world keeping another day which is not the Sabbath—which God never required men to keep, we are struck with the fact that the world has almost forgotten the Sabbath-day. They do not merely neglect it; it is not care-

lessness or indifference; it is *forgetfulness*. Their ignorance of this truth, could scarcely be greater if the Bible never contained it, or God had never spoken it.

But this commandment is not fulfilled by merely remembering the Sabbath-day. The essential part of the commandment, the object for which the Sabbath-day is to be remembered, is "to keep it holy." But here it is objected by those who keep another day, that the object of the law is accomplished by keeping first-day holy. But to this we reply; it cannot be kept holy, until it first be made holy. God hallowed and sanctified the seventh-day; therefore the commandment comes with reason to keep it holy—to preserve those relations which he ordained and established: but to profess to keep the first-day holy, when it never was made holy, is to profess to preserve relations which were never established, which is only absurd.

Says the Lord, "Ye shall keep the Sabbath, for it is holy unto you." Ex. xxxi, 14. Some would evade the force of this divine declaration, by making it a profane day, and then saying it is not holy to them; but there is a declaration in verse 15, which no sophistry can evade: it is "holy to the Lord." However man may profane the day, and disregard its sanctity, there stands this heaven-born truth, it is holy to the Lord. And here we might appeal to those who keep the first-day: how can you be in harmony with Heaven, while God says the seventh-day is holy to him, and you say the first-day is holy to you? Truly, this is an institution bringing Heaven and earth in harmony, and, when observed as God ordained, insuring communion and fellowship with the Creator. That such an institution—so honored of Heaven, should be scorned and despised of men, is an evidence of the perversity of human nature; of the hardness of the human heart.

The importance of the Sabbath as an institution, is further shown, in that God has established it as a sign of his power: a commemorative sign, whereby we may know and remember the true God—the Creator of Heaven and earth. This is an honor which God himself has placed upon the seventh-day:—an honor which belongs to no other. And as it is thus highly esteemed of God, so should it be regarded as precious to them to whom it is said, "it is a sign . . . that ye may know that I am the Lord that doth sanctify you." In this text we cannot allow that the term sanctify is used in any subordinate sense: as indicating any thing less than the holiness and sanctity required in the New Testament. When the Lord gave the commandments, he said they would be a holy people if they kept them: and again he said, "Be ye holy for I am holy." Peter enforces holiness upon the church of Christ, by the authority of this same scripture: hence, the moral character—the sanctity of the two testaments is the same; even as the character and attributes of God are the same, and unchangeable, for his holiness is both the model and reason for which the injunction is enforced in the above scripture.

We make these remarks because it has been contended there was no spiritual worship in the observance of the Sabbath; that it was suited to the condition of a carnal people. The text above quoted is quite sufficient to meet this objection. But we go further and urge that the carnally-minded, the unconverted, cannot keep the Sabbath. It was "made for man" in his innocence, and would have been observed according to its original design and use, if man had never sinned. Even as it will yet be observed by the holy and redeemed, when all flesh shall worship Jehovah from one Sabbath to another. The Sabbath commandment is a part of that law of God, which Paul says the carnal mind is not, and cannot be, subject to. It cannot be a sign of the sanctification of the carnal mind; that would be a sign of sanctification to the un sanctified.

Akin to this objection, is the remark frequently made, that the Sabbath was a sign between the Jews and Gentiles, to keep the Jews a distinct and separate people.* The Lord did not speak thus; he said, "It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and

earth." It is a fact worthy of note, that when the fourth commandment is read, the name of Jehovah is often dropped, and "the Jews" substituted for it; thus making it read: "The seventh day is the Sabbath of the Jews," or the Jewish Sabbath, instead of, "the seventh day is the Sabbath of the Lord thy God." It can be no small offense to change the name of the "one Lawgiver," from his own law, and substitute for it a name of dishonor—a title of reproach. But when we turn to Ex. xxxi, 17, we find there the names of the Lord and of Israel both connected with the Sabbath as a sign. What can now be done to dishonor the Sabbath, and destroy the force of the truth respecting it? To substitute the Jew for the Lord would make a tautology too glaring to escape observation. But the carnal mind, which is enmity against God and his law, is full of expedients. The name of the Lord is again struck out, and "the Gentiles" put in its place. It seems to make no matter to the opposer what term is inserted, if the name of the Lord is only taken away. With such a state of things before us, it is not surprising that Isa. xxx, 8-11 has been thought to have its fulfillment in these times. "Now go, write it before them in a table, and note it in a book, that it may be for the latter day, forever and ever; that this is a rebellious people, lying children, children that will not hear the law of the Lord, which say to the seers, See not, and to the prophets, Prophecy not unto us right things; speak unto us smooth things; prophecy deceits. Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us."

It has been remarked that the primary and essential object of law is the good of the governed. This is designedly to evade the obligation of the Sabbath, by urging therefore, that it need not be kept if it cannot be shown to be for our good: or, in other words, that we are to judge of its utility under any particular circumstance, and act accordingly. But this statement contains error worthy of examination:

1. This position constitutes us as "judges of the law," instead of "doers of the law." 2. If the subject has the privilege of judging of the advisability of obeying the law, all government is at once destroyed. Anarchy and confusion is the sure result. 3. The statement can be even partially true, only in a republican government where the power is in the people, who cause such laws to be made as they judge will be for their own interests. But in the government of God it is ordered, and wisely ordered, otherwise. The subjects of God's government, as a mass, are too ignorant and too capricious to be able to judge correctly of the utility of laws. And besides this, the first great idea inculcated in all law, and in all revelation is the glory of God. That God has placed his own glory before man's good, or man's salvation, is shown in that we shall be saved only if we glorify him. Had he made man's good the paramount object, he would have ordered that man should be saved even though he dishonored God, which is not the case. The Saviour declared that love to God was "the first great commandment," and love to man secondary to that. In this we see the error of considering the gospel plan as a means of human salvation merely, without respect to the effect it may have on the administration of God's government, or the glory of his name. Doubtless the holy angels correctly understood this subject, when they announced the birth of the Saviour, saying, Glory to God in the highest; on earth, peace and good will to men.

But without further comments on this point, we claim the great importance of the Sabbath institution in that all the objects of God's government meet in it. We may infer this of any or all of his requirements, but in regard to the Sabbath we have specific scripture declarations on the subject. We can conceive of no manifestation of divine power, no dispensation of Providence, no revelation of divine will, but tends to these great objects: the glory of God, and the good of his creatures. What does the word of the Lord say on this subject? "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable [not the old Jewish Sabbath]; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine

own words." Here we see that, to call the Sabbath a delight, to esteem it as honorable, and to keep it holy, is to honor God. Connected with this is the promise: "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father," i. e. the inheritance of Israel. Man may reject the testimony, disregard the promise, or deny the truth; but for our assurance and consolation it is added, "for the mouth of the Lord hath spoken it." On the contrary who is honored by the observance of Sunday? Whose mouth has spoken words of promise to them that keep it? "What is the chaff to the wheat? saith the Lord."

With the law of God plainly enforcing the observance of the Sabbath; with the precious promises to the obedient; with all the weighty considerations in God's word, before us, we may rest content in doing God's will, though it bring the reproach and scorn of the world. They may accuse us, as they often do, of thinking too much of the Sabbath; of exalting it out of its place; but the fault is with themselves in degrading it below the level of the other commandments, and taking from it that honor which the Lord placed upon it. And if we often speak of its joys, its benefits, and call it a delight, and rejoice that we have been made acquainted with its claims, and brought to enjoy its hallowed influence, have we not a warrant in our Saviour's words? He said, the woman having the ten pieces of silver, if she lose one, would seek it with care, and when it was found, would call her neighbors to rejoice with her over the finding of that one. And the man having a hundred sheep, when one went astray, would leave the ninety and nine to seek that one, and when he found it, would rejoice more over it than over the ninety and nine that went not astray. Modern objectors would no doubt have considered them unwise, and tendered them the advice to be content with the greater quantity remaining, and not make so much ado about one that was lost, and found. But so we rejoice over God's precious truth, long since cast down to the ground by the Man of Sin, covered up under the dust and rubbish of tradition, forgotten by the world, but again revealed to our sight by the third angel's message. Precious message! How many hallowed associations cluster around it. Founded upon the broad basis of the commandments of God and the faith of Jesus. How solemn its warnings! How cheering the prospect it opens to our sight, of the soon coming of the blessed Saviour; pointing us to the heavenly city through whose pearly gates the commandment-keepers shall enter.

May we all so keep the commandments, through faith in Christ, as to meet in that city when Jesus comes and takes his ransomed ones home.

How Will It Be With Thy Soul?

"AND then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxiv, 30.

When all the tribes of the earth mourn because of the plagues poured out at the Judgment, and the signs of the coming Saviour are again hung out to cheer the faith of those who are looking for his appearing and kingdom, and cause them to lift up their heads and rejoice, and cause a look of joy and glory to shine out upon their faces, where will you be, dear reader? and how will it be with thy soul? Will you be found among that little company who are rejoicing amid deep trials? or among those who persecute them? When the Lord shall roar from on high, and utter his voice from his holy habitation, proclaiming in thunder tones which shake the earth to its foundations, the day and hour of Jesus' coming, will it make your heart rejoice as you hear those awful tones? or will you be of those who think it was simply thunder, and still scoff at the idea of his coming? And when the sign of the Son of man appears, as the small black cloud draws nearer, and looks larger and brighter, until it is a great white cloud, and we can behold the glorious form of Him who sitteth thereon, will you be among those who will be able to stand before his searching gaze? And when

*The late Henry Grew, of Philadelphia, took this position in a letter to the writer of this, and quoted Ex. xxxi as proof.

he sends forth his angels to gather the elect from the four winds, will you be among that company who are caught up and borne away by angel hands to meet the dear Saviour in the air? or will you be of that unhappy number who shall cry in their terror for rocks and mountains to fall on them and hide them from the presence of the Lamb? They will not be able to look upon him, for the exceeding brightness of his glory shall consume them, and their portion is death.

Will you be among those who stand on the sea of glass? who shall enter into the heavenly city, and walk its golden streets, and have right to the beautiful tree of life? or will you be cast into the outer darkness, never more to experience happiness, but to be burned with the chaff and the tares? Will you join in the song of the redeemed, and dwell forevermore with Christ and the angels? or be forever shut out from his presence, and in your extreme anguish and pain, blaspheme his name?

Your destiny you hold in your own hands. Choose this day whom ye will serve, and may your choice be a wise choice. Which way will you take? Will it be the one leading through the flowery fields of worldly enjoyments and pleasure, but which is the broad way that leads to destruction? or will you choose the rougher path, which is sometimes very rugged, but whose whole length is enlightened by beams of glory from the Saviour, who once traversed that uneven path, and left some of his own hallowed footsteps in the way, whereby we might know if we were following him? In traveling through this path is found much peace and joy; and it will bring us straight to Heaven. If any faint in the way they can recover their strength by applying to the Saviour, who has promised to sustain us in the hour of trial.

Be entreated to seek the Saviour in meekness, and serve him with singleness of heart. Let the arms of his divine love and mercy encircle your heart. Let no other object come between your affections and the Saviour; but open your heart to him, and let his great and unbounded love for you melt your heart to submission to him. Let it touch your heart, and cause it to beat in thrilling bounds to the mention of his name. Listen to the tones of his lovely voice as he gently bids you come to him. Will you not heed his tender call? Hear him pleading with the Father for you. Hear him plead his blood that he shed freely for you. And shall he plead in vain? Angels are watching, anxious to carry to Heaven the glad news of a sinner coming to the fold of Christ. Shall Christ, and the angels, and the saints of God, all be moved at your situation, and you alone feel no anxiety? Will you not seek him now? Fly to him for refuge from the storm. If you delay, it may be too late to repent; and the question, How is it with thy soul? I fear will bring the fearful answer, *Lost! lost! FOREVER LOST!!*

S. J. WAKELING.

Merrillsville, St. Clair Co., Mich.

What I Love.

I love the Lord, he has been so good to me. May he help me to obey him.

I love the Seventh-day Adventist brethren and sisters. Their testimonies are good Bible truths.

I love the volumes of Spiritual Gifts, believing the Lord has poured out his Spirit on his handmaid, by whom they were written. Joel ii, 29.

I love the papers; I read and save them all. I love the books that come from Battle Creek. I love the tracts; find them handy to sow, when the ground is prepared.

I love to think on mercies past; love to think about Jesus' coming, to take his weary children home.

I love to think that all things will work together for good to them that love God.

May the Lord be pleased to raise to health his laborers, and send more out with the message. Bro. Macomber brought the message to me more than four years ago. I was one year searching Bible and history, then with a good will gave up a day that man ordered to be kept for the Lord's Sabbath, and named after Baal, an ancient idol, Sunday. I am alone in keeping the seventh-day Sabbath in a dark spot. Pray for me, my family, and the Island.

B. G. ALLEN.

Bleck Island, R. I.

The World to Come.

They say there is a world to come,
More bright, more fair than this,
Where storms and nights are never known,
And all have perfect bliss.
That hill, and vale, to either shore,
Are clad in changeless green,
And never 'mid those lovely bowers,
One fading flower is seen.

They say that world is beautiful,
Too fair for mortal eyes,
That one eternal day is on
Its soft and azure skies.
And they are like the angels made,
Who gain that peaceful shore,
They'll never sigh nor weep again,
And they can die no more.

And through the long bright summer year,
Gay birds with silvery wing,
Are fitting through the balmy air,
And always sweetly sing.
And living streams as crystals clear,
In tuneful murmurs flow;
And trees, whose leaves, the nations heal,
Beside these waters grow.

And all the goodly things it bears,
They say for all are free,
That every ear its music hears,
And all its beauties see.
There none in loneliness shall pine,
Nor strangers weary roam,
One family they'll gather there,
Within one happy home.

A glorious city, too, is there,
It hath not gloom of night,
For yet the sun's bright golden rays,
Gleams o'er its dazzling light.
But one is there whose smile is light,
And glory gilds his brow,
And willing nations round his throne,
In love's sweet homage bow.

But oh, they say that none can be
In that bright world to come,
But they, the pure, the lonely ones,
That here in meekness roam.
That only those who here endure,
In meekness, grief, and shame,
Can enter through those pearly gates,
The New Jerusalem.

The Sabbath in Denmark.

It appears from "the Danish Evangelist," that the Sabbath question is also being agitated in Denmark. I. Kobner, a Jew by birth, but now a prominent man in the Baptist church, is trying to defend the tottering Sunday institution. He first establishes the ancient Sabbath, and then endeavors to change the day. This he argues from, first, The resurrection of Christ. Second, Heb. iv. Third, Ps. cxviii. Fourth, God creating light on the first day. Fifth, The feast of tabernacles. Lev. xxiii, 36. Sixth, Christ meeting with the disciples, &c.

He says, "A rest-day, after six days of labor, was the original divine institution. But this, the Devil desires to shake, that he may rob us of the Sabbath. Therefore, he commences like an angel of light, like a pious Devil, to put an awful stress on the seventh day." (Wonder whether it is the Lord or the Devil, that puts such stress on the first day.)

The following good points are then made: "The written word of God must alone decide in all questions of doctrine and practice. But this decision will only be in proportion as the law of God is written in the heart. So long as the heart secretly loves money and profit more than the Sabbath, all argument will be in vain. But he who desires a Sabbath, can easily understand that God gave such to man, when he created him. The Sabbath, therefore, belongs to the pure and divine state in which creation commenced. *This we cannot argue too strongly.* When the earth was formed, the Sabbath was instituted, and not till the earth passes away, will the Sabbath cease. Well might God have taken away from us this precious gift when sin and the curse came into the world, and it is a wonder that the Sabbath was not lost at the fall. But the greatness of God's mercy preserved it. And if Satan and sin could not rob us of the Sabbath, how could the Saviour of the world, . . . who gave his life for

us, . . . rob us of the Sabbath? *This is the greatest impossibility.* Before the coming of the Lord, God confirmed the continuance of the Sabbath, in the eternal, moral law. . . . 'Remember the Sabbath-day!' we are told in the midst of those ten holy words, which express the unchangeable will of the everlast-God. This will of God, . . . is not done away by Christ. We must love God and our neighbor, not according to human ordinances and feelings, but in harmony with the divine precepts contained in the ten commandments. Now if we take away one precept of the divine law, then the other nine must also fall. If it is lawful to labor on every day of the seven, then it is also lawful to worship idols, take the name of God in vain, commit adultery, and steal. But if it is meet for the child of God to walk in the will of his heavenly Father, then he will not try to overturn any of his precepts, much less the oldest one." JOHN MATTESON.

Action of the Church in Sandyville, Iowa.

BRO. WHITE: The Church of Seventh-day Adventists of Sandyville, Iowa, met on the 4th of March to take action in regard to those who are in rebellion, who calculate to visit Sandyville soon. The following resolutions were offered, the names of the brethren and sisters were called, and all voted in the affirmative.

RESOLUTIONS.

To the Brethren scattered abroad, and to all concerned:
—When Elders Snook and Brinkerhoff first rebelled, there were some of us who sympathized with them, but, after learning that they had given up the third angel's message, and declared that six of the seven last plagues were in the past, we wish to express our minds in the following preamble and resolutions:

Whereas, We, at Sandyville have had many unpleasant things among us on account of the inroads of the Devil, and in consequence have become weak; and

Whereas, B. F. Snook and Wm. H. Brinkerhoff have turned their backs to the third angel's message, and are trying to pull down that which they once professed to build up, therefore

Resolved, That we will not countenance those who are in rebellion against the third angel's message.

Resolved, That we will not admit them into our house of worship, neither will we go to hear them.

NOAH HODGES,	FRANCES BEAMAN,
R. W. REED,	LOUISA WILBUR,
JOSIAH WILBUR,	ELIZABETH GRANT,
SAM'L ZIN,	SARAH A. BONIFIELD,
H. J. BONIFIELD,	LOUIS REED,
CHARLES SMITH,	CATH. KENT,
WM. H. ROBINSON,	MARY A. GRANT,
G. A. W. GRANT,	H. TERWILLIGER,
ZACH. BEAMAN,	LUCINDA ROBINSON,
JOHN TERWILLIGER,	MARY M. ZIN,
JOHN GOSS,	S. LEWIS,
J. H. KENT,	CHARITY SMITH,
WM. H. SNOOK,	ELLEN VAN SYOC,
JESSE VAN SYOC,	B. SUTTON,
AMOS VAN SYOC,	NANCY A. SUTTON,
CELIA A. SNOOK,	BENJAMIN MORRISON,
MARTHA HODGES,	NANCY MORRISON,
ABIGAIL STOVER,	LUCINDA MORRISON,
ELIZA DAVIS,	BUENAVISTA MORRISON,
RACHEL VAN SYOC,	ANDREW J. STOVER,
JOSEPH WILBUR, (of Rosseau.)	

On motion it was voted, that we send these resolutions to the Review, and that our names be published in connection therewith.

A. J. STOVER, Church Clerk.

What Kind of a Recommend is It?

Two lads were sauntering along the way, when there passed by one who was a believer in the near coming of Christ. "There goes an Adventist," said one of them to his companion. "Is he? Well, I don't like that kind of people; do you?" "No sir," was the emphatic rejoinder, "there isn't but one decent trait about them." "And what can that be?" said the younger. "Why," he replied, "people do say they live up to what they profess." "Well, they must be queer; I guess the less one has to do with them, the better." Comment unnecessary.

J. A. DAYTON.

Assassination of Bro. Orton, of Rochester, N. Y.

LAST Tuesday, the 13th inst., we received the distressing intelligence, in a note from Bro. Fuller, that Bro. J. T. Orton was attacked by an assassin on Thursday evening the 8th inst., in his own barn, at about 7 o'clock in the evening, and died at 12.35 the same night. A subsequent letter from Bro. Loughborough to Bro. Aldrich, gives additional particulars from which we make the following extract. Under date of March 9th, he writes:

BRO. ALDRICH: I have grievous news to write this morning. It is that Bro. J. T. Orton was maliciously murdered in his own stable, last night, by the hand of an assassin. The murder was committed unseen, and unheard by mortals. Suspicions rest strongly on Paddock: and the officers are scouring the country in every direction for him. Bro. Orton told me last Friday while we were at Parma, that he feared P. would try to take his life. I advised him, if he was afraid of his life, to make oath to that effect, and have Paddock taken care of. This suspicion arose from P.'s coming on to the hack stand and inquiring of Alva if his father was at home. He heard him say to another man as he left, "I will have vengeance on that man yet." Yesterday we were preparing all day to go to the Monthly Meeting at Lancaster, the 10th inst. We were together till 6 o'clock P. M. Bro. Orton and myself made arrangements to go to the meeting together, to-day noon. We then bade them good night, little suspecting that danger was near. Myself and wife took the street car back to Bro. J. B. Lamson's, where we arrived a little before 8 o'clock. At 9, a messenger came and summoned us all up to Bro. Orton's saying he was hurt very badly, but keeping back the worst. Bro. L. and I went up immediately. There we learned that at about 7 o'clock Alva came home with the hack. His father was at the barn. Alva there decided to go with his father to Lancaster, and told his father if he would feed the team and get in the hack, he would go down town and finish getting ready to go. Sister Orton thought Bro. O. remained at the barn longer than he usually did, and started to go, but seeing there was a light there, did not then go. But becoming uneasy, she went out in a little while, and found Bro. O. insensible, all in a gore of blood. Supposing he had fallen and wounded himself, she rallied the neighbors; but when they came they learned the awful fact that he had been struck five times over the head with a carman's car stake, banded with iron that lay by his side bloody. Three physicians were immediately sent for, and the police notified. The physicians examined him and said he could not live. His right temple and frontal skull were all broken to pieces, and the brain was oozing out in several places. Everything was done that could be for his comfort, but he was insensible, and died apparently easy, at 12.35 last night. The coroner was immediately notified, and came and took charge of the body, and remained till morning. An inquest was to be held to-day at 9 o'clock, from which I have not heard. Sister Drusilla Lamson got to her father's about an hour before he died. It is a heavy affliction upon that family. Bro. Orton has been ripening up for this, ever since the praying seasons here for Bro. White. The funeral is to be held next Sunday at 10 A. M. Bro. Fuller is expected to preach.

The Rochester Express gives a notice of the terrible deed which we herewith present:

"We are called upon to record one of the most diabolic crimes that was ever committed in this community—one that for hellishness and premeditation throws entirely in the shade any similar crime ever committed in this city, and one that, should the perpetrator be caught, would require great effort to prevent the assumption of the law by an incensed neighborhood.

"The murdered man is Jonathan T. Orton, a respectable citizen, following the occupation of a hackman, and residing at 73 South Union street, where he owned a house and lot and the barn where his horses are kept. He was fifty-five years of age, has a wife

and two children—a son, Alva, 21 years of age, and a married daughter. His son occasionally drives the hack, which was the case yesterday, Mr. Orton remaining at home. At about seven o'clock in the evening the son drove home, and wishing to return to the city immediately to perfect some engagement, he asked his father to put up the team, with which Mr. Orton unfortunately complied.

"A few minutes after Orton had been to the barn, and as Mrs. Orton thought long enough to take care of the horses and feed them, she went to the rear door and looked toward the barn, seeing the light, and went into the house again. Becoming impatient, she again looked and saw that there was no light, and immediately lighted a lamp and proceeded to the barn, where she discovered her husband lying down, all bloody, in a passage-way which leads from the stalls to the main room, where his hack is kept. Supposing that he had fallen from the loft and killed himself, she went shrieking to the house of a neighbor, Bernard Eichelman, and alarmed him. He came out, and with Mrs. Orton, proceeded to the barn, where, upon examination, it was discovered that he had been brutally murdered.

"He was found still breathing and lying in the passage-way with his feet toward the carriage house and a bloody cart-rung or stake found lying about six feet from him, which shows that the villain had secreted himself in the carriage room, and, Orton having fed his horses, was struck by him as he was going through the passage-way for the purpose of pulling in his hack and closing the main door.

"There were five blows on the head—one on the frontal bone or forehead, fracturing severely; one on the left temporal bone; one on the right malar or cheek bone, destroying the nose and side of the face, being a complete pulverizing of the parts; one blow on the left parietal bone, with extensive fracture; one on the upper portion of the occipital bone or back of the head—all uniting in a complete fracture and laceration from the right temporal region to the left in a circular direction, involving all the bone of the upper portion of the cranium, with extensive lacerations of the cerebral mass, or brain, the internal formation of the facial bones being in a complete mass of destruction.

"Drs. Walter Fleming and G. W. Peer, performed the autopsy this morning before the Coroner's jury, and found nearly all the cranium detached and fearfully fractured.

"Mr. Orton died last night at 12½ o'clock, lingering over four hours after receiving the injuries, which were so extensive as to render surgical aid impossible. The surgeons were both with him until his decease, during which time he was entirely unconscious.

"The deceased was a very pleasant, agreeable man, and had hosts of friends, who patronized him, because he was of such an accommodating nature. We hope to be able to record the speedy capture of the villain.

"A reward of \$300 is offered by the Sheriff of the county.

"P. S.—We learn from this morning's Rochester Democrat that one Horace G. Paddock is arrested on suspicion of being the murderer."

The loss of Bro. Orton will not be felt by his family alone. The Brethren in New York will feel it. And it comes especially near to some of the church here in Battle Creek, who have been long and intimately acquainted with him. The news of his death being received as we were about assembling for our Tuesday evening prayer-meeting, the church passed the following resolutions of sympathy and forwarded to sister Orton and the family:

Whereas, in the dispensations of an All-wise providence, God has seen fit to permit to be removed from the society of his people, by the murderous assault of the assassin, our dearly beloved, and much esteemed brother in Christ, J. T. Orton, and

Whereas, in our deep affliction at this sudden and shocking intelligence, we think of the still deeper anguish of his surviving companion, family and relatives, therefore

Resolved, That we, the church of Seventh-day Adventists of Battle Creek, assembled in prayer-meeting,

March 13, 1866, hereby present this testimonial of our unfeigned sympathy for the heart-stricken widow and children: and further

Resolved, That we ever pray that our All-loving Father in Heaven, who has consolations adapted to all our sorrows, may, in his singular mercy, and gracious love, so sweeten this distressing bereavement by the communication of his Holy Spirit, that Sister Orton, brother Alva, and sister Drusilla, may be mercifully sustained: and may they be enabled to look forward to the resurrection of the just, when Jesus the Life-giver will come, when the wife and children shall again embrace a kind husband and affectionate father, when the glory of God shall fill the earth as the waters fill the sea, and when there will be nothing to hurt or destroy in all his holy mountain.

Extracts from Letters.

Sister Mary J. McCallum writes from Saugatuck, Mich.: I have been trying to keep the commandments of God for about three years, and can truly say that I am not tired of the way. I love present truth. The Lord has done very much indeed for me. I feel to rejoice and praise God that we have a prayer-hearing and a prayer-answering God. I prayed much for my absent husband while he was in the Rocky Mountains, that the Lord would spare him to return to his little family once more, and see God's truth, and willingly receive it, and be a Sabbath-keeper with me. Praise the Lord, he is a prayer-hearing and prayer-answering God. The fourth day of last March, my husband reached home, after an absence of six years; and about three months ago, he commenced to keep the Sabbath. May the Lord help us to bear the cross and not be stumbling-blocks to either saint or sinner. I ask the prayers of the scattered brethren and sisters, that we may come forth and be bright, shining lights before the world, having our lamps trimmed, and oil in our vessels, waiting for the Lord.

Bro. S. Myers writes from Decatur, Nebraska: I stopped over the Sabbath at Marion, Iowa. The rebellion has produced its sad results. It is truly painful to see what amount of evil two men can do; but there is one gratifying reflection: it will rid the church of much dross, and cause the rest to feel more dependence on the Lord, and will probably have a purifying influence on them.

There are some few here that are prepared to receive the present truth if they could hear it, I think, by what I learn in private conversation.

Sister C. Rice writes from Folsomdale, N. Y.: I am often cheered by reading in the Review, letters from dear brethren and sisters scattered abroad, and often wonder what has become of those whose names I have been wont to see in the Review. As this is the only way many of us can speak to each other, should we not speak oftener? And although we at times feel discouraged, would it not cheer us up to speak even in this way? I still love the truths we have embraced, believing them to be Bible truths. I wish to live them out and at last be gathered with the saints.

Bro. A. B. Williams writes from Clinton, Wis.: As I have not the privilege of meeting often with those of like faith, I wish to let my brethren and sisters know that I am still living in hope of a better country. I am not discouraged, but expect in due time to reap if I faint not. I was talking a few days ago with a man in regard to our faith. He asked me how I disposed of that passage which says, "These shall go away into everlasting punishment, but the righteous into life eternal, and this generation shall not pass, till all these things be fulfilled." I asked him where it was. He did not know, but he had read it a good many times. I took the Bible and showed him that they were two different texts. He was not satisfied until he took the Bible and read them himself. This man afterward told me that he had been driven to disbelieve the Bible by Orthodox preaching, and the practice of their church members.

Sister M. M. Moody writes from Chatham, Ohio: I love the Sabbath, and all those who are striving to keep all God's commandments. I am deprived of the privilege of meeting with any of like precious faith; but I am weekly cheered by the testimonies given in the Review. I am determined to take new courage and try harder to overcome, that I may be numbered at last with God's remnant people.

Bro. J. Iden writes from St. Louisville, Ohio: I believe that the time has come when all our actions should tell for our profession. I love the cause of Christ, and would not sacrifice the truth for all the treasures of earth. I want my treasure in Heaven, that it may not be a corruptible one. Time is short, and what is done, must be done quickly.

The Review and Herald.

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

The church in Battle Creek enjoyed a good season, Sabbath the 11th inst. Bro. Bates was with us, and gave a stirring discourse on the message to the Laodiceans. The subject was not only appropriate and timely, but singularly in harmony with the feelings of those present, as evinced by the many testimonies that followed the discourse. The Lord was present in power, and deep feeling pervaded the meeting. The Laodicean message is yet destined to accomplish its work, and bring out a people in whose hearts the Saviour will be a welcome and exclusive guest.

We publish this week, the action of the church of Sandyville, Iowa, which S. and B. have heretofore claimed as their second stronghold in the State. We give the names appended to the resolutions, as such was their request.

Bro. Waggoner furnishes this week A Short Sermon on the Fourth Commandment. We would say to our preaching brethren, that the sermon department of the Review is open, the subjects ready, and the people waiting for your thoughts.

"The Spirits' Creed" given in the article on Spiritualism in another column, gives a summary of the hideous teachings of the spirits. Could the Archfiend himself go further than to say, "I will knock your God and Bible all to nothing." It is a well-arranged and comprehensive view of the subject, and is worthy of preservation for future reference.

We have lately learned of the death of Bro. John Bostwick of Minn., by quick consumption, but have as yet received no obituary notice.

We would say to the brethren in Minnesota, that the Office publications formerly in charge of Bro. Bostwick, are now in the hands of Bro. Merry, and can be obtained of him.

To Correspondents.

ARTICLES DECLINED. "A Convert." Lacks measure and rhyme; "Dream of a Quaker Lady," on smoking has already been published in Review.

ARTICLES ACCEPTED. Public opinion.—Up Yonder.—Scripture Patterns of Meekness.—Acts viii, 37.—The Death Bed.—Conformity to the world.—Luther on the Law.

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J. M. A.

Remittances to this Office should always be made in Greenbacks or National currency. State currency cannot be used here except at a discount.

Mutilated fractional currency is worthless to us. Please send none of it here.

J. M. A.

Note from Bro. Lawrence.

Bro. WHITE: Last Sabbath and first day, I met with the church in Memphis. Though it was stormy and cold, there was a good attendance on the Sabbath on the part of the church. The Lord helped to present the truth, also we had a good social meeting. The testimonies were good. On first-day our congregation was larger than on the Sabbath, and in the evening the congregation was large, notwithstanding there was a protracted meeting in progress by the united efforts of the three denominations of this place. The interest here seems to be good. The church seemed encouraged. There has been a strong effort made on the part of the Methodist preacher, Mr. Kelly, to destroy the Adventists and their influence, but they hold on firm. May the Lord help them to hold on to the end.

Yours striving to do all I can for the truth.

R. J. LAWRENCE

Rochester, Mich., Feb. 21, 1866.

Note from Bro. Bates.

Bro. WHITE: The Allegan Co. Monthly Meeting held in Allegan, March 3, was strengthening and encouraging. Brethren and sisters seemed glad to meet again, and unite to worship the God of their fathers, and bear their testimony in favor of his precious cause. Before separating they were unanimous in organizing a county Sabbath School, for the further improvement and encouragement of the youth and children, to meet occasionally during the pleasant season of the year.

The next county meeting is appointed to be held in Otsego, on the first Sabbath in April.

JOSEPH BATES.

Monterey, March 6, 1866.

FEAR of trichinæ, the animalculæ found in pork, begins to seriously affect some of the western markets. The Chicago papers inform us that a lead of pork put on sale at Peoria, Illinois, recently, was examined microscopically, and two of the hogs were alive with the trichinæ. Dressed hogs examined at Dixon were found to be infected.

Good Deeds Never Die.

I DROPPED a single grain of musk
A moment in my room;
When years rolled by, the chamber still
Retained the same perfume.
So every deed approved by God,
Where'er its lot be cast,
Leaves some good influence behind,
That shall forever last.

Garrick's Precepts to Preachers.

GARRICK having been requested by Dr. Stonehouse to favor him with his opinion as to the manner in which a sermon ought to be delivered, the English Roscius sent him the following judicious answer:

MY DEAR PUPIL—You know how you would feel and speak in a parlor concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, or studying your emphasis, cadence and gesture; you would be yourself; and the interesting nature of your subject, impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlor, be in the pulpit, and you will not fail to please, to affect, and to profit. Adieu, my dear friend.

Appointments.

No providence preventing, I will meet with the church in Chesaning, March 10th and 11th.

R. J. LAWRENCE.

Business Department.

Business Notes.

ABEL TUTTLE: There are 79cts yet required to pay the postage on the Review you send to Ireland.—The postage is two cents on each paper.

LETTERS MAILED.—N J Rumsey, Sarah A Snyder, Julius B Anderson, Harvey Luce, Mary Palmer, Mrs P D Lawrence.

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.

H H Bramhall for E Spencer 29-16, S McVetta 27-11, F White 27-1, O Wilcox 30-8, H Main for C Collins 29-16, M S Locke 28-1, J Stiles 26-14, P Stone 28-15, A Tuttle 29-1, R Hicks 28-1, E Sanford 28-14, J C Oderkirk 29-11, R C Hunnewell 27-20, J A Hands 28-16, D Mussy 28-16, L Hackett 27-7, J Fishell jr 28-1, E Klase 27-1, M Palmer 28-7, S A Street 28-8, W B Wilson 29-16, J Cramer 28-1, I Sutherland 28-1, M A Clement for R J Welch 29-16, and S J W Kill 29-16, A Whitmore 28-1, P P Aldrich 28-16, \$1.00 each.

M C Hoag 28-9, W Hoag 29-1, M E Mory 30-1, W S Moon 31-1, Mrs H Erway 27-1, W G Watson 29-7, W McNitt 29-20, L Russell 28-14, Z Lewis 29-14, J Nichols 28-19, C N Russell 29-10, H S Pierce 27-14, B F Emerton 28-20, Q Hall 29-16, W Merry 29-1, E Chandler 30-1, B C Chandler 29-14, J E Crocker 29-16, F Burnham 29-14, T Ellis 29-14, G Phillips 29-14, J A Wilcox 30-1, S Howard, sen. 28-1, M S Burnham 29-15, E Barber 28-1, C F Hall 28-7, L Edmunds 29-1, M Garrett 29-14, P Robinson 29-1, M Jennings 29-16, J Marvin 29-1, L Willard 27-14, B Dutton 29-1, E H Tefft 28-1, C Wright 28-13, J B Laber, 28-1, I Park 29-1, C Buck 30-7, A Rogers 29-7, E Carlisle 28-19, H Mills 29-14, S Richer 29-13, P Sanborn 28-6, Eld G Cruzan 28-1, A Rankin 29-7, G W Holt 28-1, D M Harper 28-22, O Bates 28-11, J Boyd 29-16, H West 27-1, H Van Horn 29-1, J Hallock 27-1, Mrs J H Balch 30-1, E A Collard 27-1, each \$2.00.

J Q Foy \$3.00 30-1, J Hebnor \$3.00, 28-13, A M Eaton \$4.50, 29-13, Mrs E Parks \$3.00 29-1, E M Green \$2.13, 30-1, Mrs J Eckert \$5.00, 30-1 A Tuttle for Ann K Patrick \$1.25, 29-10, J Backer \$3.00, 28-1, N Sargeant \$5.00, 30-1, A Ballard \$4.00, 29-1, J Carpenter \$1.50, 27-8, E Styles \$5.00, 30-6, H Rousseau \$2.25, 29-6, R Colby \$4.00, 29-14.

J W Proper 29-16, J C Cogswell 29-16, S B Rogers 29-16, J L Miller 29-16, G W Richardson 29-16, S P Davis 29-16, S T Culver 29-16, A L Ellis 29-16, M A Saddler 29-16, Mrs H Stevenson 29-16, Miss A O Toby 29-16, each \$1.50.

E Butcher 28-16, E M Casey, 26-1, each 50c.

Subscriptions at the Rate of \$3.00 per year
H Kenyon \$3.00, 29-14, J E Titus \$2.00, 29-9.

Review to Poor.

Calvin Green \$2.00.

Donations to Publishing Association.

H H Bramhall and Family s. n. \$23.00, B C Chandler \$15.00, M M Edmunds \$2.00, Wm H Graves \$2.28.

Cash Received on Account.

C O Taylor 25c, D M Canright by H L Richmond \$3.75, Philip Strong \$6.00, Thos Paton \$5.00, J E Titus \$5.00.

Books Sent By Mail.

H L Parsons \$2 45, A J Grinnell 10c, John Atkins 15c, L L Loomis 15c, R L Young 42c, James Hull \$5.00 Ellen M Green \$1.12, B C Chandler \$1.00, Wm V Field \$1.00, Sarah A Snyder \$1 25, M M Edmunds \$1.00, Geo Tenny \$1.37, Emily Burgess 7c, Alva Burgess 73c, Eld Niels Nielson \$2.00, M A Reed 33c, Eleanor Eaton 50c, Wm M Graves \$2.25, Calvin Green \$4.35, R M Kilgore \$3.09, J E Titus 50c, J E Green 19c, James Cox 24c, Mrs H Robbins 12c, E Morehouse 5c, P D Lawrence \$1.00 H Rosseau \$2.75, Wm Peabody \$3.00 S H Kinsey 80c.

Books sent by Express.

D M Canright, Worth, Tuscola Co. Mich., \$6.38, C N Russell, Otsego, Mich. (Cir Lib) \$8.00.

Gen. Conf. Missionary Fund.

J Park, \$3.00.

Michigan Conference Fund,

Ch. at Greenbush \$12.50, Ch. at Oneida \$6.00, Friends in Leslie \$10.00, Ch. at North Liberty, Ind. \$20.00.

For Bro. Loughborough.

J B Sweet & wife \$2.00.

Youth's Instructor to Poor Children.

Charles R Davis \$2.00.