

# 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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## The Advent Review & Sabbath Herald

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### Chastened.

"For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul."

O MY Saviour! Lamb of God,  
While I feel thy chastening rod,  
Under which I sigh and moan,  
As I restless toss and groan,  
Let these fires the dross consume,  
And thy love my heart illumine;  
Jesus! Master! hear my plea,  
Make me, Saviour, just like thee.

On me sore thy hand is laid,  
Lend me now thy Spirit's aid,  
Sanctifying every ill,  
Crucifying all my will,  
Till thy graces are revealed—  
By thy Holy Spirit sealed.  
Saviour, how I long to be  
Purified and made like Thee.

Weary grown, and tired of sin,  
Manifest thy power within—  
Try me e'en as gold is tried,  
Clinging to the Crucified:  
I will patiently endure,  
Till this conflict here is o'er;  
Hoping by thy grace to be  
Purified and made like Thee.

JULIA A. GRIGGS.

Clinton, Ill.

### Articles Declined.

THAT it is both the right and duty of an editor to refuse to publish articles not in keeping with the cause he represents, no reasonable person will deny. To teach otherwise, would be the same as to argue that a parent has no right to watch over and guard the interests of his own children. But the object of the following thoughts, is to call attention to the reason assigned by the editor of the Review for not publishing a certain article containing objections against a position taken by Seventh-day Adventists. The province of this article is not to discuss the merits of the position assumed, viz., that the two-horned beast of Revelation is a symbol of our government, or to form any opinion concerning the writer or the objection offered; but to speak of the action itself, disconnected so far as it may be, from all personalities. The reason given for not publishing the article referred to (if the reason be understood) is because the writer did not, in connection with his objection, give his own positive view concerning the same matter. It seems hardly necessary to offer any argument or remark to show that the above reason is a good one, founded on principle and forming a worthy rule to govern us in our private as well as our public intercourse. All true religious toleration grants to every man the right to represent his own views, and "to make articles of faith for himself and faithful;" but it never acknowl-

edges the right of one man to dictate for another, especially if the former has no theory of his own. The man that has some cherished, although ever so deformed a view of his own, has at least the excuse of real or supposed interest for wishing the destruction of all opposing opinions. But it is neither generous nor excusable for one who has nothing of his own, and can in no way be benefited by another's loss, to seek to overthrow the faith or hopes of another.

Again, all true criticism, while it is faithful in pointing out and reproving the wrong, as clearly defines, and as zealously urges the true and the right way. Hence a person who labors to show an error, without at the same time presenting the truth, is more properly called fault-finder than reformer. And again, all honorable warfare, controversy, or gaming, places the parties engaged on an equal footing, equally responsible, and in equal danger. But the man who has no expressed convictions of his own, is neither in danger of being attacked by others, nor is he amenable to any law or code of honor for the manner in which he assaults others. And not only are the foregoing remarks and arguments true, but it is also true that as judgment is the comparison which the mind is enabled to make between certain objects, no one can form a correct judgment concerning the errors which attach themselves to any system of doctrine, without understanding the, truth also. How can any one talk about dross without knowing the relation that it sustains to the pure metal?

From the above considerations, which might have been expressed at much greater length, it is manifest that it is neither the right nor the duty of any man, not possessed of well defined views of his own, to attempt to right the wrongs of other people. It is hardly necessary to state that these thoughts most forcibly apply to infidelity, which, while it wages an unrelenting war against the light, the hope, and all the genial influences of Christianity, offers nothing in return but the very blackness of death and darkness forever.

And although perhaps quite enough has been said already, yet as we have many forcible and practical illustrations of the truth contained in the foregoing, it may be pardonable to refer briefly to a single instance which we find in the history of the settlement of our earlier frontiers.

"In an early day, among the few families that were scattered along the eastern bank of the Mississippi, there was one by the name of Lewis, composed of father, mother, three bright promising boys, and one lovely little sister—the pet of the family. One day as the father was away from home at work, the two elder boys (aged respectively thirteen and eleven) as they were a short distance from the house, engaged in sporting in the woods, they were immediately surprised by a couple of rudely painted Indians, and at once carried across the river. No sooner was this done, than they were compelled by threats and forcible measures, to march directly into those western wilds, inhabited only by Indian tribes. At first the despondency and stubbornness of the younger boy, had nearly cost him his life; but being encouraged by the older boy to appear cheerful, that they might the better hide their design, and if possible make their escape, he permitted himself to be led at a very

rapid pace far away from home and all its dear ones. At noon they were permitted to stop and rest a little while beside a clear cool stream of water, and partake of some pounded meal, which they drank in a kind of raw porridge. Quite as soon as this was done, they were compelled at the same cruel rate as before, to march until the last rays of day-light had departed, leaving the earth shrouded in darkness, broken only, yet happily, by pale moon-light, when they were stopped. And having partaken of the same rude meal as at noon, with the addition of a few small pieces of 'jerked' venison, they all lay down around the fire they had made, the boys lying unbound close beside, and directly between their captors. And lying there in the stillness of the evening hour, with sore and stiffened limbs, and wakeful eyes, thinking of all the loved ones, and the many miles they were from home, thinking of the possibility of escape, yet dreading to stir lest they should be discovered and their fate sealed forever—in a word, all the interests of a lifetime crowding themselves into a single hour, who can paint the mingled interest and agony that pressed their heroic hearts? And waiting only for the heavy breathing and snoring of their captors, they stole slyly and noiselessly from their unwelcome bed, and with sorrowful hearts, palpitating between hope and fear, hand in hand they started for home.

But hardly had they passed a score of rods ere their hearts were made to sink within them, the whooping of their captors and the crackling of brushwood, telling as plainly as words could, that they were pursued. At first they were on the point of crying out in affright, but acting as much through weakness and instinct as fear, they crouched down in the dark shadow of a low clump of bushes, and hope soon revived on seeing their eager pursuers pass them, one on the right and the other on the left, without discovering them. And waiting only for the dying out of the sound of retreating footsteps, making a short circuit out of the course of their once and now would be captors, they again started on their homeward journey. And making their way as best they could through the woods, over fallen trees, across streams of water, down into deep and dark ravines, and up steep and rugged hills, guided only by the light of the pale moon, and the general make of the country, which they had, so far as they could, particularly observed through the day, did these manly little fellows, through all the long weary hours of the night, travel, never once stopping to sleep or rest; but often stopping to listen, believing that they heard footsteps close behind them, or that they saw in the shadow of some tree the forms of those they so much dreaded, until morning, bright morning, dawned, when they stopped a few minutes to rest their aching bodies, and as far as possible learn their true course. Soon they started again, and notwithstanding they were tired, hungry, and sleepy, they dared not stop to rest, or sleep, for fear of being captured again; but kept bravely on through the livelong day, until when just as the sun was sinking behind the western hills, and shedding a flood of golden light on all the eastern bluffs, their hearts were made glad by beholding the broad beautiful river upon which they had so often looked with pleasure, knowing that they were nearly opposite their own home. And although they were

quite as much dead as alive, hardly able to move a hand or a foot, fearing their disappointed captors had judged their design and lay in ambush to take and carry them back again, they dared not rest; but hastily gathered together pieces of poles, logs, and brushwood, and having constructed a kind of raft, and having provided themselves with poles by which to push and paddle, as well as they could they floated down and across the river, and were soon embraced by their fond yet almost distracted parents.

But in order that this picture should serve our purpose, it is necessary to go back in our minds and suppose that just as the boys had completed their rude raft, and were in the act of launching the same, some would-be, yet misguided reformer, had come along, and not approving the action of the boys, addressed them thus: "Oh worthless thing, if you cannot find some better way of crossing, you shall have none at all;" and suiting the action to the word, with one rude thrust, he had scattered the raft to pieces, and with it their last ray of hope. It is thus that infidelity seeks to deal with Christianity. And measurably so with every man who has no view of his own, yet endeavors to modify or destroy the views of others. Not that Christianity is fairly represented by a frail raft, but even if it was, it is certainly better than no hope.

E. GOODRICH.

Edinboro, Pa.

### The Lord's Coming.

The prophet in contemplating this glorious subject, breaks out in the following language: "But who may abide the day of his coming?" Mal. iii, 2. Though this, like some other portions of Old Testament prophecy, may have had its fulfillment in some measure in the past, it still awaits its great and final fulfillment. This prophecy we understand to be synonymous with the declaration of Rev. vi, 17, "The great day of his wrath is come, and who shall be able to stand?" To the question asked in this scripture we answer, in brief, the holy in heart and life. Those who take unto them the whole armor of God, that they may be able to stand the evil day. We see from Isa. vi, 13, that there will be "a holy seed" that will be the substance in the end of the desolation when "the cities are wasted without inhabitant," and the land made utterly desolate. It will be those who are the seed of Abraham, by faith in Christ. But men will persistently refuse to understand and obey the truth, though ever so faithfully declared. Such cannot abide that day.

If this text has an application to the first and second comings of Christ, as we think it has, how striking the similarity of those two periods and events, in some points. In those days his people were looking for him, yet when he came they knew him not. John, the Elias that was to come, pointed out to them their sins, and their departure from their God. Him they bated and killed. He possessed the spirit of Elijah, had an uncompromising spirit toward those who departed from the living and true God, and he rebuked the vanities of the age in which he lived. So with the people of God in the last days. As it was in the first coming, God's professed people were observing a tradition of men in the place of the fifth command; so also in the second coming, his professed people will be observing a tradition of men in the place of the fourth commandment. Yet nevertheless, according to the word of the Lord, Isa. ii, 3, there is no end of their professions of loyalty, and willingness to hear the law. Let us ponder carefully the whole of this chapter, especially verses 6-9. It should be carefully observed by every Bible student, that the Lord calls our attention to the remembrance of the law of Moses his servant, just before the coming of the great and dreadful day of the Lord. See Mal. iv, 4. And doubtless those who remember and love the law, will think carefully of the fourth precept, and keep it holy, as well as the other nine.

Those also who abide the day of Christ's coming will have a family altar, a patriarchal religion, not confined merely to churches, or Sabbaths. They who hear the warning of the third message, and understand its meaning, will worship neither the beast nor his image, nor receive his mark; but as is seen in Rev. xiv, 12,

a class will be found remembering the law, to keep both it and the requirements of the gospel. These will stand on the Mount Zion.

JESSE DORCAS.

Tipton, Iowa.

### Watch.

Our Saviour very frequently enjoins this duty upon his followers. First, to watch against evil in our own hearts; second, to watch for the signs of Christ's second coming. With what importance have the many admonitions to watch, stamped upon our minds the duty to keep our hearts with all diligence, lest the spirit of truth leak out, even while we have the theory. "Keep the heart with all diligence, for out of it are the issues of life." Prov. iv, 24. This is comparatively an easy work when all is favorable and pleasant around us, but under adverse circumstances, we often find it difficult to feel and do right, just as we wish to feel and do, when we meet frowns and unkindness from those, even those, from whom we merit and expect the opposite. And when we feel the effect of those who act the liar's part, we experience the necessity of greater strength than human to keep the heart. But if we love as Jesus loved his murderers, we can love the ungrateful, and untrue, and how easily we can forgive the injury intended; often is the evil visited upon the offender.

It is truly God-like to show love and mercy to the erring; nature and human-like to love those only who love and treat us kindly; but truly Satan-like to abuse those who have never had ill toward us. When we receive such abuse, we need the love that the Saviour bore, that we may in perfect patience and forbearance, keep our hearts from murmuring. I have often felt the uprising of a complaining spirit against cruel injustice. This has shut out the sweet peace I could have felt, it has hindered me from exercising that faith in the precious promises, which would have sweetly sustained me in trial and affliction, I would, in future, bear all the ills I meet, knowing that all will work for my good if I love God, and his grace is sufficient for me in every time of need.

I feel to praise the Lord for his great goodness toward me, unworthy as I am. I have, thus far, been able to stand firm and unshaken on the precious truth. I rejoice in his love to-day. The Lord has ever had a tender care for me. At times when every earthly hope has failed, and all seemed dark and forbidding around me, he has opened some unexpected way for my relief. My life is spared, and my health at the present is better than for many years. The health-reform is doing a good work among us. The naturally strong, will be greatly benefited. The naturally weak and sickly must reap some benefit. I have found the latter true in my case, the three years passed, as I have been learning to live agreeably to the laws of my being. We have adopted the two-meal system, mostly of grains and fruits, and simply-cooked vegetables. I find that disease has less hold upon my weak system. I do not wish to expect more than can be accomplished for me. I know not as my slight constitution can ever become healthy. I would hold myself submissive to the will of my heavenly Father, in whatever he pleases, that I may devote the remainder of my life more perfectly to his service, to the honor and glory of his holy name.

F. M. BRAGG.

Cambridge, Wis.

### A Parable.

BRO. WHITE: Having received from the leaders of the present rebellion in this State, plain intimation that they expect I will go with them in their effort to build up a party, and wage a war against certain portions of the present truth, and having answered their letter by a parable, I now wish to speak through the Review, that others may know how I stand.

There was once a certain woman that had a large estate, and a numerous family. She adopted many children under her paternal roof, and among others there was one son in whom she put much confidence, placing under his control a large number of her children, and giving him a liberal share of her income.

She also bestowed on him a notable mansion in which to live. And he having it in his power to say how much he should receive for his services, placed the amount far above the wages of his fellow-laborers. But this ungrateful son rose up in rebellion against the wishes of his kind mother, and by wicked intrigues plotted her destruction, and endeavored to lead her obedient children, who before had so kindly honored and obeyed her, down in the path to death.

INTERPRETATION: Said foster-mother is the Seventh-day Adventist church. Said son, is one Eld. B. F. Snook.

A. S. GILBERT.

Clermont, Iowa.

### Popular Objections Answered.

1. "WATER-TREATMENT is too slow for dangerous and violent diseases."

Answer. It is the most speedy method of curing all diseases in the known world.

2. "It is too harsh for feeble persons."

A. It is the mildest plan of treatment ever invented.

3. "It is troublesome, and too much like work."

A. Health is worth working for. It is very convenient to take medicine, and very easy to die. A few drops of prussic acid would kill an invalid in five minutes, but long years of toil might be required to restore him to health. But which would the wise man choose?

4. "Pale, weak, and bloodless invalids cannot bear cold water."

A. Nor should they take it. Such persons need warm or tepid applications.

5. "It shocks the system and disturbs the circulation, thus conducing to organic diseases of the heart."

A. Nonsense. If too cold or too severe processes are employed, the result will be internal congestion and debility. But all this is unnecessary.

6. "Cold applications to inflamed, gouty, and rheumatic joints, tend to drive the disease inward upon the vital organs."

A. Nonsense again. They are just the things to keep it on the surface. Gouty and rheumatic affections are never struck in upon the brain, heart, or lungs, except in persons who have been reduced by bleeding, or poisoned with drugs.

7. "In skin diseases, the application of cold water tends to repel the bad humors to the internal organs."

A. Not so. Humors of all kinds naturally tend to the surface, and cold applications increase such determination, whenever there is preternatural heat. When repelled from the surface, it is always by depleting processes or poisonous drugs.

8. "Some persons have tried the wet-sheet pack, shower-bath, etc., with manifest injury; they did not react."

A. Very true. But it was malpractice with them. Either the patients were not in condition for such appliances, or the practitioner who advised them did not understand his business.

9. "The dietary—mostly vegetable—is too low and meagre to suit all constitutions."

A. It is the most nourishing diet that can be found.

10. "You exclude tea, coffee, etc., which to many persons are a necessity."

A. They are no more so than alcohol and tobacco are to others. We take away all stimulants for the reason that they do not give strength, but waste it.

11. "Persons who live according to your system until they get well, are obliged to continue the system, or they are liable to get sick again."

A. And so they should be. A reformed drunkard can remain sober no longer than he lets intoxicating drinks alone. Our system does not propose to avoid the penalties of disobedience to nature's laws. It is predicated on obedience to them.

12. "It deprives persons of many good things they are accustomed to."

A. Habit is poor authority for what is good or bad. Our system prohibits nothing that is intrinsically good; but it opposes all false habits and morbid appetences—everything, in short, which is itself a cause of disease.

13. "The great majority of regular physicians oppose it."

A. Because it opposes them. Its universal adoption would be the ruin of the medical profession.

14. "Some Water-Cure physicians give medicine; others pretend to give none. Who shall decide when doctors disagree?"

A. Refer to first principles. Our system is *Hygienic*, not *medicinal*. He who practices drug medicines is not a true Water-Cure physician, no matter what his pretensions may be.

15. "Why can not physicians, who are in possession of all the lore the profession has accumulated for three thousand years, judge of the merits of your system as well as you can?"

A. Because they do not investigate it.

16. "Water-Cure, vegetarianism, and such new-fangled notions, expose one to ridicule."

A. Unanswerable. You are right for once.

### Precious Jesus.

"Unto them that believe, He is precious." Blessed words! like the sweetest music they fall on our enraptured ear, and we take up the sweet strain, Jesus, precious Jesus. "His name shall be called Jesus, for he shall save his people from their sins." What name so sweet and attractive to the believer! What high and holy aspirations cluster around the sacred name! Precious Jesus, thou wast slain for us. Oh, what love! what wondrous love! Be astonished, O my soul, at such amazing condescension! What theme on earth so glorious, so sublime! Precious Jesus, thou art my Saviour, my Redeemer,

"Oh, who's like my Saviour, he's Salem's bright King, He smiles, and he loves me, and learns me to sing; I'll praise him, I'll praise him, with notes loud and shrill, While rivers of pleasure my spirits do fill."

His name shall be called the Wonderful, the Counselor, the great and mighty Lord. He is the chiefest among ten thousand, the one altogether lovely. O Jesus, thou lovely Saviour, let me ever praise thee while I live. Let me never be ashamed of thee and of thy precious cause. Though thou wast angry with me, thine anger is turned away, and thou comfortest me. Thy yoke is easy, and thy burden is light. Thy ways are ways of pleasantness, and all thy paths are peace. Being justified by faith we have peace through our Lord Jesus Christ. Who would not listen to his cheering voice? Who would not have this blessed peace which comes through faith in his name? Who would not rest under his banner of love with great delight? Oh precious trust! who would not confide in Jesus, the blessed Lamb of God? Who would not love him with all their hearts, and seek to reflect his lovely image, that all his grace may abound in us, that we be not barren nor unfruitful in the Lord? for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. L. E. MILLNE.

### Put Your Children to Bed.

THERE may be some mothers who feel it to be a self-denial to leave their parlors, or firesides, or work, to put their little children to bed. They think that the nurse could do it just as well—that it is of no consequence who "hears the children say their prayers."

Now, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when a child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraint; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make permanent impressions. If the little one has shown a desire to do well and be obedient, its effort and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We cannot understand the characters of these little beings committed to our care, unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand.

Certainly it would be unwise to excite young chil-

dren by too much conversation with them just before putting them to bed. Every mother, who carefully studies the temperament of her children, will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babes of the flock; the very tones of the voice they last listened to, make an impression on their sensitive organizations.

Mother, do not think the time and strength wasted which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray, and to pray for it in simple and earnest language, which it can understand. Soothe and quiet its little heart, after the experience of the day. It has had its disappointments and trials, as well as its play and pleasures; it is ready to throw its arms around your neck, and take its good-night kiss.

### The Four Precious Things of the Apostle Peter.

1. "*Precious Blood.*" 1 Peter i, 19. Precious, because he who shed it is the mighty God and the sinless man; because infinite love was in it; because without it sin could never be forgiven, lost sinners never saved, nor reconciled to God. Precious, because its voice, both within the veil and in believing hearts, ever whispers peace. Precious, because every soul sprinkled with it shall be eternally safe from the glittering sword of God's vengeance. Of its preciousness the white robed multitude will sing before the throne of God.

2. "*Precious Jesus.*" 1 Peter ii, 7. Precious, because he is the brightness of the Father's glory; because he is "bone of our bone, and flesh of our flesh;" because that all the majesty of divinity, all the tenderness of perfect humanity, meet in him; because in his person and in his work there is exact suitability to meet the need of ruined souls and trusting saints. He is the "One pearl of great price"—the "Chiefest among ten thousand"—the "Altogether lovely One." His holiness, his power, his love, his grace, are precious. His living, his dying, his interceding, his second coming, are precious. So exceeding precious is he to believing hearts, that to all eternity they will gaze upon it, and tell it out, and yet leave its depth unfathomed.

3. "*Precious Faith.*" 2 Peter i, 1. Precious, because it is the hand that clings to a precious Christ—the eye that gazes upon him through the mists and vapors that darken this vale of tears. Precious, because it draws the soul into communion with its risen Head. Precious, because it rests upon the sure foundation of the truth of a covenant-keeping God. Precious, because it looks "not at the things which are seen," "the fullness of joy," which is at God's "right hand for evermore."

4. "*Precious Promises.*" 2 Peter i, 4. Precious, because they are very many, and their clusters are very sweet. Pardon for the guilty, strength for the weak, comfort for the mourner—yea, every good and perfect gift that hungry, weary, thirsting souls can need, are wrapped up in those "precious promises." They shine forth through the word, as brilliant stars shine out at midnight. They rejoice the heart as fair flowers charm the weary wanderer over a desert way. Precious, because they are "yea and amen in Christ Jesus." The believer's heritage of promise, in all its rich unfailling abundance, can never be forfeited.

The world's gems tarnish; earth's fairest flowers droop and die; but these precious things of the apostle, possessed by the soul, make it rich and joyful forever.

THREE things should be thought of by the Christian every morning; his daily cross, his daily duty, and his daily privilege—how he shall bear the one, perform the other, and enjoy the third.

EVERY good doctrine leaves behind it an eternal furrow, ready for the planting of seeds which shall bring an abundant harvest.

### Up Yonder.

CHRISTIAN, yonder, far up yonder  
In the ether blue,  
There's a city—God the founder,  
Built for me and you.

There a crystal stream is flowing, pure, and calm, and bright;  
And its limpid waves are glowing in that glorious light.

On the banks of this fair river,  
Is a lovely tree;  
Holding life for every person,  
Life for you and me.

As its laden boughs are tossing, rustling in the breeze,  
Its golden fruit is brightly glowing, 'mid the healthful leaves.

No dark shadows ever hover  
O'er that glorious sea;  
But a world of bliss is offered,  
Here for you and me.

And no sorrow, pain nor sickness, ever enters there,  
Where our Father and our Saviour, and the angels are.

Forward, Christian, hasten forward,  
Unto life's fair tree;  
And existence never ending,  
Is for you and me;

And a mansion in that city, and a robe of white;  
And a harp of heavenly tuning, and a crown of light.

EMILY L. CANRIGHT.

Albion, N. Y.

### The Form Without the Power of Godliness.

ST. PAUL tells us that in the last days perilous times shall come. Conspicuous among these perils he enumerates a formal, powerless religion, "having a form of godliness, but denying the power thereof." Are these perilous times upon us? We can approximate an answer to this question only by setting face to face a godliness in form and a godliness in power. Each has features and fruits peculiarly its own.

What, then, is religious formalism in the church? It is to have a creed, and never really believe it, at least never so believe it as to get any spiritual nourishment from it. It is to have a covenant, and to hear it read once in two months—that is the last and the whole of it; living up to it is out of account. It is to pledge love and fidelity to each other as brethren, and then bite and devour one another. It is to profess all confidence in the cross of Christ as the power and wisdom of God, and then demand that every thing else be preached but Christ and him crucified. It is to desecrate on the importance of prayer, and then leave others to do the praying. It is to appoint the weekly prayer-meeting, and then seldom or never attend it; or to call it a social prayer-meeting, and never lift a voice or finger to make it social. It is to covenant to have family worship morning and evening, and then to have it occasionally, when the world's business is not crowding too hard. It is to put a minister in the pulpit, and then go to be entertained with his wit, rhetoric and flashes of oratory. It is to set pastors over the churches, and to profess great love for them, and then to reduce them to penury or starvation. It is to build splendid churches, put into them a costly organ and a charming quartette, and then expect these will do the work of home evangelization. It is to discourse charmingly of the service of song in the house of the Lord, and then hire strange men and women to do the singing. It is to boast of our religious progress, while confessedly the proportion of church-going people is less and less every year. It is to glory over our religious organizations—our Missionary, Tract, and Bible Societies—and then calculate they are going to move themselves—a sort of self-running machines to convert the world. It is to write prize essays and exhort on the duty of beneficence, and then scowl when a contribution is named. It is to extol our Christian charities, and then average annually a sixpence apiece, all told.—*Christian Guardian, a Wesleyan Methodist journal, published at Toronto, O. W.*

WHAT matter whether on earth or in Heaven, if Christ is with us, and is getting glory by us? Seek his glory; so will you enjoy his presence, and answer every valuable end of life.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 17, 1866.

URIAH SMITH, EDITOR.

### God's Present Dealings with His People.

SEVENTH-DAY ADVENTISTS have for years believed that the testimony to the seventh and last church, Rev. iii, 14-22, applied to us as a people. This message, like all the preceding messages, is addressed to the angel of the church. By the angel of the church, we understand the ministry of the church, or the true ministers of God, during the period covered by that church. The message to the Laodiceans is therefore addressed to the ministers of that church; not that it has exclusive reference to them personally, but it is designed to be given through them to the people. Whatever special dealings; therefore, God should intimate that he would have with the last, or any of the seven churches, we might expect the ministers to be the ones chiefly concerned therein, they standing as a representative of the church.

In the message to the Laodiceans, the time must somewhere come when what is intimated in verse 19, will have its fulfillment: "As many as I love I rebuke and chasten." As the ministers are the representative of the church, might we not expect it would be especially manifested through them?

These thoughts have been suggested by the peculiar condition of our ministers at the present time. That God is touching us in a remarkable and especial manner, the careful observer cannot have failed to perceive. One year ago when in answer to the prayers of the church, the winds were so signally stayed according to Rev. vii, 2, 3, we expected to see an immediate rise in the message, an increase of laborers qualified to sound the last message of mercy, the unmistakable manifestations of God's providence with his people, and in behalf of his truth, the progress of the work in power, until in due time, having accomplished its purpose, it should close in the triumph and deliverance of God's people. From these glowing anticipations, how much and what has been realized? Instead of a special rise in the message, the progress of the truth the past year, has been no more than ordinary; and instead of an increase of laborers, many of the more efficient ones then in the field, have been either entirely prostrated, or afflicted in some way calculated to dishearten or cripple them. And as in times of prosperity it is proper to enumerate our blessings, so now in this time of adversity and humiliation let us enumerate our calamities:

1. Bro. White, unable to labor since August last.
2. Bro. Loughborough incapable of being in the field, during the same period.
3. Bro. D. T. Bourdeau, lost to the cause through feeble health, since last Conference.
4. Bro. Hutchins obliged to rest a great proportion of the past year.
5. Bro. Frisbie severely afflicted with sickness, and kept for months from the field.
6. Bro. Byington more or less crippled with poor health and some severe sickness the past year.
7. Bro. C. O. Taylor written childless, in the loss of all three of his interesting children.
8. Bro. R. J. Lawrence of Mich., afflicted in the loss of a son, in his absence from home.
9. Bro. Bates, the day before he expected his only son to arrive at home, learns by letter of his death and burial in the ocean, on his homeward passage from Europe.
10. Bro. Andrews, laboring far away from his family, is occasioned weeks of distress and anxiety by the sickness and death of an infant daughter.
11. Bro. Fuller had a son attacked with measles; the disease so affecting the brain as to leave him insane, without much prospect of recovery, a constant source of care and anxiety.
12. Bro. John Bostwick of Minn., deceased.
13. The Gen. Conf. Committee, and the Mich. State Conf. Committee unable to act on account, in each case, of the sickness of two out of their three members.

Other cases might be mentioned, but are not these sufficient? All this has intervened since our last Conference; and what is the meaning of it all? If God is by these things designing to teach us an important lesson, we should not be slow to learn it. This is not an affliction upon the preachers merely. No greater affliction could come upon the church than to have her messengers disabled; and all who are in sympathy with the body will feel it such. As already remarked, the ministers are the representatives of the church; and when they are touched, the whole cause is affected.

But there is no occasion in this for discouragement. It is not an evidence that God is casting us off; but on the contrary, his testimony is, "As many as I love I rebuke and chasten." It is designed to bring us into a right relation to himself, where he can come into our hearts, and sup with us and we with him. As a people, we are now called upon to humble ourselves under his mighty hand.

In view of these things, the present state of the cause, and our need of immediate help from God, it has seemed good to us to appoint the following

### SEASON OF FASTING AND PRAYER.

We cannot believe but that God signally heard the prayers of his people one year since, and restrained the winds of war and strife in behalf of his cause. The prophecy asserts that the winds are held, that the servants of God might be sealed. But there has as yet appeared no change for the better in the progress of this sealing work. It appears to us therefore that we should feel as deeply over our present spiritual condition, as we did one year since over the temporal evils that then seemed to threaten us, and that there is now as much occasion for a season of fasting and prayer as there was then. We therefore recommend and request that four days, commencing Wednesday, May 9, and continuing till the close of the following Sabbath, be set apart as special days of humiliation, fasting and prayer on the part of the church. Let business be suspended, and the churches meet at one o'clock on the afternoon of each week day and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussions, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God.

During these days of prayer we recommend on the part of all a very abstemious and simple diet, Dan. x, 3; while some may more or less abstain from food as their health may permit, or their feelings prompt.

Let us cry to the Lord to revive his cause, remove his rebuke from off his people, restore his servants, and lead on the message to its destined victory. We shall expect that all who have the interest of the message at heart, will enter willingly and heartily into this matter. We have reached a crisis in which it seems that the Lord alone can save us; and may we not stand still and see of his salvation. We believe he will be inquired of at our hand, and once more make bare his arm in behalf of his people.

GEN. CONF. COM.

### Questions.

1. In Rev. xi, 11, what is meant by "the three days and an half"?
2. Gal. iii, 24, to what law does Paul refer; the moral or the ceremonial?
3. In Rev. xvii, 12, what is meant by "one hour"?

E. T.

### ANSWERS.

1. I understand the "three days and an half" to be prophetic days, signifying three and a half years. Undoubtedly the day-year rule applies here, the same as in numerous other cases: Rev. xi, 2, 3; xii, 6; xiii, 5; Dan, viii, 14, &c. The Scripture from which the foregoing question is deduced, had its fulfillment in the time of the French Revolution, in the dreadful war that was then made upon the Bible. The "two witnesses" brought to view in this scripture we understand to be the two Testaments comprising the Bible; and from historic facts we learn, that in the

midst of this "reign of terror," for the space of just three years and a half, by virtue of a bloody decree, the Bible was totally suppressed in France, so that during that exact period, the "dead bodies" of these "two witnesses" was all that betokened their previous existence. But after the expiration of the allotted time,—the three years and a half—life was again given to the two witnesses,—the Bible was again restored by national authority. See *Their's French Rev.*

2. The Ceremonial. The Moral law, while it convinced of sin, Rom. iii, 20; vii, 7, pointed to no remedy. It did not act the part of a school-master to bring the sinner to Christ, but on the contrary, it seems very clear that it was the province of the Ceremonial law to bring the transgressor immediately to him. Indeed, there was no other way to get to Christ, but by a system of types and ceremonies, such as the ceremonial law. Every type seemed to point directly to him. Every sacrifice required to be offered, tended to fasten the sinner's mind upon the great remedy.

Again, in verse 19, it is said of this law, that "it was added because of transgression." Nothing seems more clear, than that the ceremonial law was the added law. Certainly the Moral law was not added because of transgression, for it existed before transgression. But for the very reason that the moral law was transgressed, the ceremonial law was added, or if you please, appointed as the school-master to teach the way to Christ.

3. If this were a prophetic hour, as in Rev. ix, 5,—one twentieth-fourth part of the day-year—the answer would be fifteen days. But from the common usage of the word hour (Greek *hora*) in the Bible, it need not necessarily be regarded as a prophetic period, subject to the rule in such cases. It is frequently rendered season, as in John v, 35; 2 Cor. vii, 8; Philem. 15, &c. Also, one hour, as in Rev. xviii, 10, 17, 19, &c., in all of which cases it evidently means a comparatively short, but indefinite period. Such is probably the meaning of the term in the text in question.

J. M. A.

### Yearly Meetings.

THE decision of the Conference Committees to call a Conference of delegates, will, I trust, meet with general approbation. There are many reasons showing that this plan is not only preferable, but absolutely necessary.

1. The principal object to be accomplished is the transaction of business. The Association meeting, the General and State Conferences all occurring the same week, afford so much business, and require such an amount of mental labor that but little time or strength can be spared for religious meetings. How cruel it must be to require a minister after he has liberated all day in the business sessions to speak an hour and a half at night, and then retire so exhausted that he cannot sleep!

2. If people expect to hear good sermons at these meetings, they are liable to be disappointed, because overworked and nearly worn-out preachers cannot give due attention to necessary business and still be able to meet the expectations of the people. And on this account, many in times past, attending large Conferences expecting to be greatly benefited in a religious point of view, have gone away disappointed and dissatisfied. They took a wrong view of the matter.

3. If the object of these Conferences is to enjoy good meetings and have a comfortable time, the sisters of the church where the meetings are held, are evidently wronged; for they must work so hard to entertain the multitude that they cannot always attend, much less enjoy religious service. Reference can be made to several who have broken their constitutions by overworking during Conference week.

4. With the present system of Quarterly Meetings, devoted almost exclusively to religious services, the wants of the cause are being met independent of large yearly gatherings.

5. The organization of churches and Conferences has gone steadily forward, until now there are about as many delegates to the annual meetings as can conveniently be provided for in one society.

6. The church at Battle Creek, though still willing

to bear all necessary burdens, are not able to provide for three or four hundred persons during Conference week.

7. Our preachers, and Gen. Conf. Committee, so far as we know, are unanimous in the opinion that a conference of DELEGATES is every way preferable to large and promiscuous assemblies.

M. E. CORNELL.

Battle Creek, April 13th, 1866.

### Experience.

It is my experience that the world grows darker every day. The present truth is fast ripening the world for destruction, while it is a strong tower into which the righteous may enter and be safe. "The Devil is come down having great power, because he knows he has but a short time, and will deceive if possible the very elect." And those who do not love the truth will be delivered over to "strong delusions" to believe a lie that they might be damned. False reformations, carried on by mesmerism and Spiritualism, are well calculated to quiet the conscience and harden the people into the belief that there is no such thing as true conversion, as there is but little or no reform.

I may illustrate this by relating what a spirit medium told me some four years ago. He said that there was a Methodist protracted meeting in his neighborhood, and he attended. The preacher told him to give up his Spiritualism, which was of the Devil, and get out of the way of sinners. The spirit told the medium that they should not have a revival there and they might do their best; and if they did, to tell the preacher that he would renounce Spiritualism and unite with the Methodists. They continued their meetings about six weeks with the help, before he closed, of another preacher, but with no success. The idea came to me when he was telling this circumstance, can spirits stop a Methodist revival, or carry one on!

This took place in Kent county, town of Byron, Mich., medium Esquire Barton. I see the importance of believing and living out the plain truths of the Bible. In doing this there are great blessings. But to dwell on the dark side of any religious question, is to drink in darkness, which gives room for temptation and doubt. To live out that which is plain, is to live in the light of the Spirit. But to dwell on that which is dark, is to bring on darkness and death.

It is my experience, after receiving a large outpouring of the Spirit, and meeting with success in winning souls to Christ, that Satan most fiercely attacks to destroy the work. There are nothing but the plainest truths of the Bible, and these kept constantly before the mind, and the power of God's Spirit, and the assistance of holy angels, that can keep us from falling. We must have strong faith mixed with prayer. The will is of us, but the power is of God. Knowing this, oh how I fear and tremble! All lasting good is of God. Man is but the feeble instrument in the hand of God of any real success in saving men. How I mourn over my weakness after the best of my days are gone. How little have I accomplished. At the best, I have been a poor, unprofitable servant. "By their fruits ye shall know them." The present truth leads to honest devotion. The envious spirit of opposition to commandment-keepers, is the sad reverse. It is life and death, and more death than life. I will close this soliloquy by saying, As for me, I WILL serve the Lord, by the grace of God. I have been greatly blessed with his Spirit at late of times.

J. B. FRISBIE.

### Humbags--Beware of Them.

THE mails are loaded down with circulars sent out to persons all over the country, containing glowing accounts of gift enterprises, in which the recipient is told that if he will invest one dollar, he will receive for certain, an article of value worth more than his money, and in addition, a gift varying in value from \$100, to \$1,500, or \$2,000. Or a lottery scheme will be sent with a confidential letter promising select tickets sure to draw \$1,100, \$1,500, \$2,000, or \$5,000. Don't believe them. Men are not thus benevolent.

No one sure of drawing a prize of \$2,000 for ten dollars, would be fool enough to send it to you.

Beware of all such pretensions; they are illegal and bogus concerns, of which the country is full, and from which their conductors are realizing a golden harvest from their thousands of dupes, some of them thousands of dollars per day.

### Eternal and Everlasting.

THESE terms are regarded by many as most positive proof of endless duration, and are applied to the future punishment of the wicked or condemned. But it is a remarkable fact that though the original words, *aion* and *aionios* occur 179 times in the New Testament, they are used only nine times in connection with punishment! Matt. xviii, 8; xxv, 41, 46; 2 Thess. i, 9; Mark iii, 29; Heb. vi, 2; 2 Pet. iii, 17; Jude vii, 13.

What! is the gospel, or "good news," a special revelation of endless punishment, and yet the above assertion true! The original words denoting it are applied only in nine instances to any punishment from a usage of one hundred and seventy-nine times, and then by repetition in twenty instances, making its actual occurrence one hundred and ninety-nine times.

Learned critics and lexicographers all agree in rendering the nouns *aion* and *aionios* a space of time, past, present and future—an age whether longer or shorter—a long period of time—a lifetime—an eternity—a long duration, sometimes lasting. These words being ambiguous, we are to understand them ascending to the nature and circumstances of the things to which they are applied. The Greek authors employ these terms in a sense which excludes the idea of endless. PLATO has "eternal drunkenness." EUSEBIUS, an early Christian ecclesiastical writer, says of the darkness of chaos preceding creation, "they continued for a long eternity." "Alter not the eternal boundaries," &c. Examples might be multiplied beyond number, Josephus employs *aion* thus, "the everlasting name of the patriarchs; "the everlasting glory of the Jewish nation," which ended 2000 years ago; "the everlasting reputation" of Herod; "the everlasting worship" in the temple which ceased 1800 years ago; "the everlasting imprisonment" to which John the tyrant was condemned, and could continue but a few years at most. Josephus and the apostles stood in the same relation to the Greek language, all embracing both Greek and Jewish elements for the meaning and usage of these words. There is also an entire scriptural harmony between these terms and their Hebrew equivalents, thus: "I will give thee the land of Canaan for an everlasting possession." Gen. xvii, 8, and in verse 13, "my covenant shall be in your flesh for an everlasting covenant." And yet the Jews have been driven from the land, and the covenant of circumcision these 1800 years. An everlasting priesthood was that of Aaron; yet it was put aside by God's authority, and the priesthood of Christ set up in its place. Ex. xi, 15.

There is no more authority for the belief, that the everlasting punishment of Matt. xxv, 46,\* is endless, than there is for believing the priesthood of Aaron to be endless. The word may sometimes mean literally, eternity; but its force is taken from the subject or person upon which, or to whom, it is addressed. Everlasting God means endless—it cannot mean otherwise, because God is immortal and eternal; not by any force of the word everlasting, for it borrows its sense of endlessness from God, not God from everlasting.

ETTA BOOTH.

Medina, N. Y.

\* NOTE. We understand the future punishment taught in Matt. xxv, 46, is eternal, or endless, in the sense that the persons so punished will finally be destroyed, never to live again. Not that their sufferings shall continue endlessly.—Ed.

THE CHRISTIAN GUARDIAN, a Wesleyan Methodist paper, published at Toronto, C. W., says: "Unless the activity and zeal of the church be increased, there is no hope for the conversion of the world." And again, "if the church does not increase its liberality the world can never be converted."

### Rom. VII.

THIS is the chapter that is supposed to teach that the law of God is dead, even the moral law, the law that says, "Thou shalt not covet." Verse 7. We admit that this is the law referred to in this chapter, but find no evidence here that this law has been slain. On the contrary the apostle affirms that it slew him. Verse 11. Dead men kill nobody—a man that is literally dead, literally slays no one. So the fact that the law slew Paul after the new dispensation was fully commenced, instead of proving it a "dead letter," is proof positive that the law still lives.

This chapter is a continuation of the subject of life and death, burial and resurrection, introduced in the preceding chapter. In chapter vi, a figurative death, burial and resurrection are introduced, founded, of course, upon the literal fact that "the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." It is through Christ only that we are to escape literal condemnation to death, which is the wages of sin; and this is affected by dying beforehand—becoming "dead indeed unto sin, but alive unto God through Jesus Christ our Lord." He varies the figure, at one time saying "we that are dead to sin," at another, "our old man is crucified"—in one expression he represents the Christian as being "dead with Christ," in another he represents the "body of sin" as being "destroyed." The person becomes dead to sin, by living no longer in it; sin is dead when it has lost its power and dominion over the person.

With this just view of the figurative language of the apostle, let us follow him into the seventh chapter. "Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?" That is, until he die to sin, or until sin in him be dead, the law has dominion over him, or holds him under its condemning power. Then comes the illustration, beautifully appropriate: "For the woman that hath an husband, is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Our law-abolishing friends understand the husband in this illustration to mean the law of God; and that it was necessary for the law of God to die, in order that the person might be married to Christ. According to this view, the "holy, just and good" law of God was the only obstacle in the way of our union with Christ. Hence the husband, the law, must die. The illustration should then read, The woman that hath a husband is bound to her husband so long as her husband liveth; or, to throw off the figure, men were bound by the law to the law so long as the law lived; but the law died at the death of Christ—Christ's death slew the law by nailing it to his cross. If this view is correct, no one could be married to Christ before the crucifixion, because the first husband, the law, was still living—they would be guilty of adultery, if they claimed Christ as their own, while the law, the first husband, was still living. And as none can be saved out of Christ, all living before the crucifixion must be damned. But since the law is dead, all may be married to Christ—no danger of committing spiritual adultery now, the apostle James to the contrary notwithstanding. James iv, 4. And if the law, the only thing that held the sinner in condemnation is dead, men can now be saved without repentance; for sin is nothing else but the "transgression of the law."

But all may see who will, that there are four distinct objects in the apostle's illustration. 1. The woman. 2. The law. 3. The first husband. 4. The second husband. The law and the first husband are distinctly two things. Which of them must die? It is not necessary that both the law of marriage and the first husband should die, in order to a second marriage; only the husband need die, the law is necessary to a second legal marriage. If the law of marriage were dead, the woman might have two husbands at the same time without committing adultery. The law then does not die. The woman is "loosed from the law,"

not because the law is no more, but because her husband is dead.

What then is the application of the figure? 1. The woman represents mankind. 2. The law represents the law of God. 3. The "old man," or "sin," is the first husband. 4. Christ is the second husband. Genuine repentance is the death of the first husband. The law holds us under the "dominion" of sin, a cruel tyrant of a husband, until we die to sin, to live no longer therein, or, until our "old man" be crucified and the "body of sin" be dead. Then we may be "married to another," a very kind husband, "even to him who is raised from the dead, that we should bring forth fruit unto God;" a holy progeny, even obedience to that law which is "holy, just and good;" or, in other words, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Chapter viii, 4. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, [the first husband,] and become servants to God, [by obedience to his law,] ye have your fruit unto holiness, and the end everlasting life." Chapter vi, 20-22.

Baptism is the marriage "ceremony," by which we are united "to him that is raised from the dead." "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Chapter vi, 4, 5. But it is illegal, and worse than useless to perform this ceremony, until the first husband be dead. The apostle warns us in the very next verse, to be sure of this. "Knowing this," says he, "that our old man is crucified with him, that the body of sin might be destroyed, that HENCEFORTH WE SHOULD NOT SERVE SIN."

As "sin is the transgression of the law," here is the strongest evidence that the law has not been abolished—that it did not die that we might be married to Christ. None say that it did, but those that are living in sin, that is, those who transgress, at least, one of its precepts. No Christian will justify the violation of any one of the ten commandments, except the fourth, the Sabbath precept. None would attempt to prove the decalogue dead, but to excuse themselves for disregarding the Sabbath. But the seventh of Romans says nothing about that particular commandment. It speaks of the law that says, "Thou shalt not covet," as a whole. If one precept is dead, so are the other nine. But no one believes this. Why then will they risk their eternal all upon such sophistical arguments and self-evident fallacies? Oh, the deceitfulness of sin! It cheats men out of their right reason. It is a cruel, tyrannical husband, and none should profess to be married to Christ till it is dead. They should serve sin no more. R. F. COTTELL.

#### Report from Bro. Matteson.

MARCH 18th I commenced meetings among the Norwegians, near Hundred Mile Grove, being requested by the brethren. When I became a little acquainted with them, I did not have much hope of any embracing the truth, for most of them belong to the old Lutheran church, which is now only another edition of the Catholic. Yet the school-house was crowded every night contrary to my expectations. It caused considerable excitement among the people, and as the Lord kindly moved upon the hearts, many were interested in the things of the kingdom, while others opposed strongly.

Next Sunday a man came with one of Luther's books and wanted to read from it to the people. He then read, that such stragglers, sneaking into the houses, and deceiving the people with doctrines of devils, contrary to the pure Lutheran doctrine, were rascals, thieves, and murderers, and ought to be treated accordingly. But the following questions put to them would soon drive them off. Art thou called of God and his Spirit? Where is thy letter from the church? Prove these things if thou canst. The man trembled

all over while reading, and then went out as fast as possible. The rest remained and manifested good interest.

But in the evening another experiment was tried with better success. The house was again filled, and with them came some of the chief men of the synagogue. The deacon asked liberty to give questions. It was granted at the close of the meeting. I had good freedom in presenting the truth, and many were seriously impressed. He then very cunningly made no objections to my preaching, said he was not learned enough to criticise theological questions, but wanted to address the church, which he did as follows: "You are Lutherans. You need not prove that this man is in the wrong. But can you prove that our creed is wrong? I do not dispute but what you need more labor, and I am sorry to say that you are dead. But this is the wrong man. You must wait till one of our school can be raised up. And now, in the name of the creed, I demand of you to come here no more, lest you find yourselves cast out of the church ere long."

I then showed that I had come there jawfully, openly, orderly, asking no one to leave the church, but only presenting to them the word of God in plain terms. That I had several times told those to stay at home who did not like the meetings. And I advised them to come no more as long as they had bound themselves by the creed to do so. The next night only one came. Thus the meetings closed.

Two things were accomplished. 1. Many people commenced searching the Scriptures more diligently than they had ever done. 2. Their confidence in the priest and creed was somewhat shaken. May also here some hearts be prepared for Jesus' coming.

JOHN MATTESON.

Fl. Atkinson, Wis., Apr. 1, 1866.

#### Memorial of Bro. Bostwick.

BROTHER, thou art gone to rest. Thy course is finished, thy toils ended, thy record made in the books of God. Thy sins, imperfections, tears, resolutions, and labors, those books alone can tell in full. Thy pains and sorrows, doubts and fears, temptations, and victories are best known to God.

Thy love and sympathy hath ceased, and the tender cords of friendship are broken for a little while. But still they speak loudly in those gentle hearts which are left to mourn.

O Death! why hast thou taken our brother from us? Why hast thou cruelly destroyed those expectations which we entertained of him? Why hast thou taken away from a sorrowing family their kind protector? From the little flock of God one of their friends? Cruel Death! when wilt thou cease, when shall my poor heart be wounded by thee no more?

"Behold I come quickly, and my reward is with me." "Let not your heart be troubled: ye believe in God, believe also in me. . . . I am the way, the truth, and the life."—Whose voice is this, sweeter than honey and the honey comb, more precious than silver and gold, more soothing than the choicest balm of the earth? Jesus, blessed Jesus! I praise and adore thee, my Saviour! Thou art the way. Soon thou wilt come again to redeem thy people. To gather all who have washed their robes in the blood of the Lamb. To unite all loving friends, to heal every broken heart, to bestow honor and immortality on poor, undeserving mortals, and take them home to thee in glory. Then we will not murmur. In bright expectation we look forward. By faith we stand firm upon the immutable promises of God. Hope smiles and love sings glory to God in the highest, and unto the Lamb for ever and ever. Amen.

JOHN MATTESON.

Wis. Apr. 1866.

#### God's Care for the Righteous.

"He preserveth not the life of the wicked." Job xxxvi, 6.

. . . . "Where were the righteous cut off?" Job iv, 7.

Job, through all his affliction, kindled not the wrath of God against him. He spoke of God the things that were right, and was blessed, and when he was old and

full of years God took him. David, the man after God's own heart, served his own generation, then fell on sleep by the will of God.

Is not the will of the Almighty likewise manifest at the present time? The ungodly can claim no divine protection. They are given into his hands whose children they are, and where is the promise of deliverance in the day of calamity? But the righteous fulfill all their allotted time, perform all that God has appointed, complete their whole work, and then, by the will of God, they lay their armor down, and fall asleep. It is then, and not till then, that the righteous leave us. Let us hope, and mourn not.

ETTA BOOTH.

## 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 Chadwick.

DEAR BRETHREN, AND FRIENDS OF THE REVIEW: It is with a grateful heart that I attempt to address you for the first time. Under God you have been the means of affording me much light and assistance in perusing his precious word; not that I see every thing in the light you do, yet taking your system of theology as a whole, it seems to me to be the most correct, the most consistent, and the most agreeable to the plan of salvation of any extant. It is so simple a child can understand it; and that is probably the greatest reason for there being so much opposition to it. The world, and the nominal churches as well, are so wrapped up in papal mysticism that they make salvation dependent on anything else than simple obedience to God's law. And since man has disobeyed and disregarded, with few exceptions, his perfect law, what is more simple and plain than that there should be a way of escape provided for those who through incapacity or ignorance have transgressed it, since it cannot be broken, and that those who, having transgressed, repent and return to God and find mercy? And what is turning to God and repenting but reforming the life?—doing right? Paul, addressing the converted Gentiles, says they turned from "idols to serve the living and true God and to wait for his Son from Heaven." As it was with ancient Israel, cities of refuge were provided for those who had sinned unintentionally that they might escape death, so a great and universal provision is made whereby life may be obtained for the transgressor; that he may go on in transgression? No, surely; but that he may be encouraged by God's great goodness to remain in the perfect "law of liberty" to which repentance toward God and faith in the Lord Jesus Christ has brought him. But the question here arises, What is sin? How shall I know when I have disobeyed God? Is there not a rule to guide us? "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law." John further says, "Whosoever hath this hope in him, purifieth himself even as he (Christ) is pure." It all looks plain and beautiful.

But how many there are who are puzzling and fretting themselves in order to set aside the law as of no force now, talking about a "new covenant," and yet they cannot explain how or when the covenant was made. How much better to take the law of God as the rule of life, and see that it is written on our hearts, and that we are not satisfied merely with the letter.

I look upon the truths promulgated by Seventh-day Adventists, as the only preparative against the coming storm of God's wrath. It seems to me they are so like God and his word. It is just what we should expect of him in view of his dealings with mankind in past ages, that he would have a test to try his people before the great and momentous event of the coming of Christ. The chaff must be separated from the wheat; and the law of God restored among the ranks of God's people, is the very thing that will do it. It must be vindicated before the world in order that sin may be shown up, and the world judged by it.

I would say to all who are yet undecided that there is no time to be lost, "a short work will the Lord make upon the earth. He will cut it short in righteousness." Many, no doubt, have all the light they will ever have. They must search the word for themselves. It requires strong faith to hold up the law of God while there are teachers who are trying to make the word of God teach otherwise. I must say that in reading Paul's epistles I can see how it is people are somewhat staggered, but if we take into account all the circumstances under which Paul wrote, we shall

see it all plain. Many were contending for the old state of things as people are now. They could not give up the old usages and practices, even Paul himself had lost sight of the coming of the Just One; and God had to use supernatural means in order to convince him of the truth of Christianity. So now, how few will be convinced of truth, even when God has evidently taken extra pains, if I may so speak, in order to confirm his word. I allude to the visions, having read enough to satisfy me that they are of God. Whatever people may try to make out of Paul's writings, no one can read the book of Revelation, and not see that the "commandments of God" are distinct from the "faith of Jesus," and how much soever people may cavil, they cannot but see that near the end there is to be a class who both keep and do the commandments of God. They can also find it sufficiently plain in the latter part of Isaiah, chap. viii, also chap. lvi and lviii. God has given sufficient light to those who are willing and obedient. "The willing and obedient shall eat the good of the land."

God grant that there may be many yet who shall be made willing in the day of his power.

S. N. CHADWICK.

Boston, Mass.

#### From Sister Overton.

DEAR BRETHREN AND SISTERS: I can truly say that it cheers my heart to see the signs thickening around that portend Jesus' coming. It seems to me that the time is nearing when "He that shall come, will come, and will not tarry;" and in contemplation of these things my heart is made to rejoice in the God of my salvation. Brethren and sisters let us lift up our heads and rejoice that our redemption draweth nigh. I feel strengthened each day of my life to go on to know the Lord, whom to know aright will be eternal life. I feel that God is good to me, and has been in days past, while I was bowed down in darkness, in weakness of body and mind, holding on to idols for which I had formed the habit, and to which I had become very much attached; such as smoking, drinking tea, &c., going contrary to the laws of my being, not knowing that I was sinning in so doing. After the visions reproved me for these habits I had no peace of mind until I went with a will to work to break off from them. And as fast as I obtained the victory over these idols, light broke into my mind, and I feel stronger in body and mind to-day. My head is clearer; I can study the Bible now; it looks plainer; and these glorious truths that are being proclaimed, I can look into them, and my head is not confused as it used to be. If I had clung to those idols I never could have studied, nor could I have received the light of present truth. Oh, I feel thankful to the Lord for giving me overcoming grace. I feel that I can put my trust in the Lord; in him is my strength.

Now if there is any sister who is troubled with these habits, I would say to her, Break away from them; you may think you can't, but I say you can! Make up your mind that it is A SIN; believe the visions; they are to purify the church. How can we expect to make any progress in the divine life while we indulge in such things? O sisters, break away from them. We can't go to God in prayer, and be forgiven and blessed while we are going against so much light. I thank the Lord that he has enabled me to overcome thus far, I want to overcome all sin, and be ready and waiting for the coming of the Lord. Oh the hope of the Christian! the joys that are in store for those that overcome! Time seems short; it seems but a little while in the future, when if faithful we shall see Jesus, yes, glorious thought!

Oh happy day, oh blessed hope,  
It buoys our drooping spirits up;  
When Christ our living head shall come,  
To take his weary children home.

Yes, a home with Jesus. I can say, away with the world; away with idols—with everything that shall hinder me from having a home in Heaven.

Brethren and sisters, let us get on higher ground, where the Lord can bless us, where he can pour out his Spirit upon us. Let us press together, be of one heart and one mind; then we shall see the message go with power. I believe it, and I want to be faithful in all that the Lord would have me do, that I with all my brethren and sisters may have a home in the earth made new.

Yours, in hope.

ELEANOR OVERTON.

#### From Sister Hicks.

DEAR BRETHREN AND SISTERS: Again I wish to speak to you. Being one of the lonely ones, the Review is my only teacher. I bless the Lord for his goodness and longsuffering and kindness to me; that he has taken my feet from the mire and clay, and placed them on the rock Christ Jesus. I feel the love of God in my soul; truly his goodness and mercies have followed me all the days of my life.

There are none here to remember to keep holy the Sabbath-day with us; but I feel that the Lord blesses our efforts to obey his whole law. Of a truth he is an

ever-present help in time of trouble; he helps us to overcome our many besetting foes, without and within. Oh, for a spirit of greater consecration to him, and a renewed diligence in the cause of present truth.

Dear brethren and sisters, let us arouse, and gird on the armor anew for the fight. I greatly feel the need of having those of like faith to strengthen and encourage me. We would be glad if a messenger could be sent here to proclaim the truth. It grieves my heart to see the people rushing to destruction without the warning notes being given them. The harvest is great, but the laborers are few. Pray for me, that I may be sustained through all trials.

Your sister in the truth.

HARRIET HICKS.

Prairieeton, Vigo Co., Ind.

#### From Sister M. J. Boaz.

I WOULD like to say a few words through the Review concerning the rebellion in Iowa. My heart is rejoicing this morning to hear the report from the different churches; the decided stand they take against this rebellion. We are alone in the midst of wickedness. Oh, what preaching the Review contains for us. I thank the Lord that the third angel's message ever reached Iowa, and that we had hearts humble enough to obey it. I thank the Lord that Bro. and sister White have come home. May the Lord bless and restore him to health again, and may the loud cry of the third angel go forth with power. I am striving to overcome all, and I hope I have in part, and the Lord being my helper, I will overcome all. We are looking for our Lord and Saviour. Oh, that the time would hasten! I want to wait with patience his own time. I thank the Lord I have quit using tobacco, and have spent my time in learning to write since I was fifty years of age.

MARY J. BOAZ.

Summerset, Warren Co., Iowa.

#### From Sister L. R. Lewis.

DEAR BRETHREN AND SISTERS: As I have not the privilege of meeting with any of like faith, I will say a few words to you through the Review. I can testify I love the Advent people, and the truths they advocate. I also feel like trying to live in obedience to them. Although I have to confess that when Elder Hull turned away from us, my faith was shaken in a measure, he being the first to preach the third angel's message to me. I had too much confidence in mortal man, and not faith enough in God. I sometimes was almost ready to say, "There is none good, no, not one." But when I see the steadfastness of our leading messengers, and their determination to hold out faithful, I dared not dispute their worthiness. I feel to thank the Lord that the rebellion here in Iowa does not discourage me, neither does it weaken my faith in the least; but rather confirms my hope that the "end is near, even at the door." For the apostle Paul teaches us that in the last days some shall "depart from the faith," giving heed to seducing spirits, &c. May the Lord help me to overcome, and prove faithful to the end, for such have a precious promise in Matt. xxiv, 13. "He that shall endure to the end, the same shall be saved."

LIZZIE R. LEWIS.

Summerset, Warren Co., Iowa.

#### From Bro. and Sr. Neal.

BRO. WHITE: We wish to say through the Review, that all may know our whereabouts, that we have our membership with the Sandyville church; but live some forty miles distant. We have been unable to meet with the church since Bro. Loughborough was there last summer; but we are still trying to live out present truth, and fully endorse the action of the church as published in Review, No. 16, present Vol., in regard to the rebellion of Elders Snook and Brinkerhoff.

MAHLON W. NEAL.

MARY A. NEAL.

### Extracts from Letters.

Bro. J. Croffut writes from Brooklyn, N. Y.: I frequently see in the Review the name of Bro. Joseph Bates, and I want to tell him that I have a very pleasant remembrance of him, on account of his tract on the Sabbath, some twenty years since, or thereabouts. I read it carefully, and said to myself, His position is untenable, and I will show him that it is. As I had never carefully examined the Bible on the subject, I immediately set about it, with the help of a Concordance, confident of success in overthrowing his position. You may imagine my disappointment and surprise to find myself in error. I was amazed, but yielded without hesitation, a convert to the truth, rejoicing in it, giving glory to God; and from that day to the present, I have had no doubts in reference to the Sabbath. "The seventh day is the Sabbath." Ex. xx, 10.

I read the Review with great interest and much comfort. I do not claim infallibility for my opinions, nor do I contend with others for opinion's sake; but

I do contend earnestly for the faith, the truth as it is in Christ, that I may be found in him, not having my own righteousness, but the righteousness of God, which is by faith in him. I hope to be saved and to meet my brethren in glory, and join with them in praising God and the Lamb forever and ever.

I would like to say something about the glorious future, and its certain nearness, but I am too feeble to extend my letter. I can only say I am watching, praying, and waiting for the coming of Jesus, believing the time and event is very near, and rejoicing in hope of the glory of God. Praise God! "Bless the Lord, O my soul! and all that is within me bless his holy name."

Sister W. Eggleston writes from Lancaster, N. Y.: Dear Brethren and Sisters in Western N. Y.: I desire to say to you with a heart overflowing with gratitude and joy, that in answer to the many prayers and solicitations of our beloved brethren, and the labors of our faithful brother Fuller, my husband has stepped out on the commandments of God, and is earnestly looking for more light. He has never made any profession before, therefore the way is new and strange to him; but he is an earnest seeker after the truth.

Bro. P. Miller writes from Fredonia, N. Y.: My confidence remains unshaken in the truth, that "the seventh day is the Sabbath of the Lord," and that its perpetuity is taught in the New Testament, and that the Sunday-Sabbath is the "mark of the beast," &c., also that preaching these, and kindred truth, is fulfilling the third angel's message.

#### Longing for Jesus.

I LONG to see Jesus, my love,  
Whom absent I ever adore;  
To dwell in those mansions above,  
And reign with my Lord evermore.  
I long in his image to shine,  
Adorned with his spirit so meek;  
Oh, for his sweet presence I pine,  
His presence I ever would seek.

Oh, when this dark vale shall I leave,  
This region of sorrow and care,  
Where often I mourn and I grieve  
At the scorn and reproach that I bear?  
Through great tribulation, the way  
That leads to that radiant shore,  
With joy will I hail the glad day,  
We're gathered with Christ evermore.

Then forward with courage we'll go,  
And gird on the armor anew,  
Determined to conquer the foe.  
In Jesus' dear name we'll go through,  
And then the bright glory that waits  
For those who the victory have won,  
Then will open those bright, pearly gates,  
For the righteous that shine as the sun.  
L. E. MILNE.

### Obituary Notices.

DIED, in Norridgewock, Maine, April 3, of consumption, Sister Vienna F. Hartford, aged 24 years. Sister H. was beloved by all who knew her. Her life was that of the consistent Christian, and her end was peaceful, serene and heavenly. She was not able at any time to attend the tent meeting, but she became deeply interested in the truths preached in the series of meetings in this place. She believed that she should rest for a season in the grave, and in this faith she sweetly fell asleep in the hope of a part in the resurrection of the just.  
J. N. ANDREWS.

DIED, Feb. 19, of lung fever, Lura E. Farnham, daughter of Bro. and Sr. Farnham, of Caledonia, Mich., aged 5 years, and 9 months. She was a sufferer for seven weeks. Discourse on the occasion, March 18, from Jer. xxxi, 15-17.  
J. B. FRISBIE.

DIED, in Colebrook, O., Sister Susannah Thorp, in the 47th year of her age, with consumption. She was a member of the S. D. A. church in Orwell and Bloomfield. She embraced the Bible Sabbath about four years ago. We shall very much miss her society in the Wayne band, as it was more convenient for her to attend with us. Sister Thorp was a consistent, everyday Christian, deeply interested in the cause of present truth. As she approached the river of death, she became very happy with the glorious prospect of eternal life; and almost her last words were, "Come, Jesus, come." She leaves a husband and four children to mourn their irreparable loss.

Discourse by the writer from 1 Thess. iv, 14-18.

A. B. UNDERWOOD.

## The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 17, 1866.

We commend to the prayerful consideration of all the brethren and sisters the appointment in this number, of a season of fasting and prayer. We trust it will be universally observed. And especially let the delegates to our Conferences to be held the week following, come from their knees and from communion with God, to deliberate here for the honor of his cause.

What time we get to write each week, is still devoted to answering objections to the visions. Providence favoring, we shall soon be through with them. We are astonished at the misrepresentations and falsehoods with which these objections abound.

Bro. T. H. Risinger, writes in behalf of the Enterprise church, Winona Co., Minn., and wants to know if some messenger can not be at their next Quarterly Meeting and "set things in order." Where is Bro. Stephen Pierce?

### To Correspondents.

LETTERS SENT. J. B. Frisbie, Wm. S. Ingraham.

ARTICLES ACCEPTED. How Sad the Fact.—Faith and Works, a Sermon by D. M. Canright.—The Present.—The Knowledge of God's Word, the Highest Wisdom.—Report from Bro. R. F. Andrews.

ARTICLES DECLINED. "Be Ye also Ready." Lacks measure, and consequently cannot be sung in the tune designated.—"Special Blessings," is calculated to give the impression that the blessing of God consists merely in a flight of feeling; whereas it is oftener otherwise.

### Home Again.

AFTER an absence of two years and six months, we are permitted in God's good providence to visit home and friends once more. God has been very merciful to us in all our trials and afflictions, for which we desire ever to be grateful.

We shall be glad to hear from any of our friends, at Battle Creek, Mich.  
M. E. CORNELL.  
A. M. A. CORNELL.

### Presumptuous Sins.

PRESUMPTUOUS sins are those sins that represent God as the respecter of persons, and that teach that God will approve in one that which he will not justify in another. They are much more likely to manifest themselves with those who hold the truth in unrighteousness, than with those who have little or no knowledge of the true and the right way. The bold and Heaven-daring scoffer, who openly defies the power of God by saying, "If there is a God, I defy him to crush me," is indeed a very great sinner. His anger, and the word "if" condemn him, yet he may not be as presumptuous a sinner as the cool hypocritical Pharisee, who, while he condemns, and is ready to stone the adulteress, is himself guilty of like, or even greater sins—and while he asks mercy of God for his own transgressions, he will not forgive his fellow-men their trespasses. No one should consider himself exempt from the danger of falling into presumptuous sins, but every one should walk humbly and carefully before God, claiming no exemption from duty, nor indulgence in sin.  
E. GOODRICH.

Edinboro, Pa.

### A Question for Disciples.

CHRIST told his disciples, in Luke xxi, 31, that when they should behold all these things, they might know that the kingdom of God was near, or nigh at hand.

Of course it follows that it is still a little in the future; if in the future, it is not yet set up. Let us see when this applies: "When ye see these things come

to pass," &c. What things? By reference to the preceding verses, we find that he had predicted the fall of Jerusalem, the treading down of that city, the fulfilling of the times of the Gentiles, and the signs in the sun, moon, and stars, more particularly described in Matt. xxiv. That is, that after all these things had taken place, his followers should then know that the kingdom of God was at hand.

With such evidence as this, how is it possible for any to teach that the kingdom of God was set up on the day of Pentecost?  
JOS. CLARKE.

### Notice.

BRO. WHITE: Please say through the Review that if there are any S. D. Adventists near Pontiac, Ill., who have confidence in the great work of reform going on among us, and are in union with the body. I should be glad to make their acquaintance; but the fearful and unbelieving need not call, unless it be those who have not had an experience in the work, and are inquiring for truth. Such will be welcome any time. I live about 3½ miles from Pontiac, up the rail-road, and about half a mile east from the track.  
J. W. MARSH.

Pontiac, Ill., April 5, 1866.

### An Item Upon Order.

I SEE but two ways of admission to a church. One is by letter, the other by a cordial acceptance of the doctrines of the church. And but three ways of leaving a church; one is by death, one by apostasy, and the third by letter. Any other mode of entrance or departure, seems to me inconsistent, irregular, and absurd.  
JOS. CLARKE.

### Note from Bro. Bates.

BRO. WHITE: The Allegan Co. Monthly Meeting, held in Otsego, Sabbath, Apr. 7th, was very good. The place for meeting was well filled. The testimony of the brethren and sisters was pointed and cheering. Much interest was manifest to hear the word of the Lord.

The next county meeting is appointed to be held in Allegan, the first Sabbath in May next.  
JOSEPH BATES.

## Appointments.

### General Conference.

THE fourth session of the General Conference of S. D. Adventists, will be held in Battle Creek, Mich., Wednesday, May 16, 1866, at 9 o'clock, A. M. The different State Conference Committees will see that their delegates are duly appointed and furnished with credentials. In those localities where there is no State Conference yet organized, brethren can represent themselves by delegate or letter, at their discretion. Let all parts of the field be well represented by delegates or letters. Ministers will remember the amendment of the constitution passed at the last meeting, that all those in the employ of the Conference, make a written report of each week's labor during the Conference year.

By order of the Gen. Conf. Com.

U. SMITH, Secretary.

### Mich. State Conference.

THE Michigan State Conference of S. D. Adventists, will hold its sixth annual session at Battle Creek, Mich., Thursday, May 17, 1866, at 9 o'clock A. M. Let there be a faithful representation by delegates or letters from all the churches. Churches who wish to join the Conference, should also make their wishes known at this meeting. Let all delegates and ministers come prepared to make the various reports to the Conference that the constitution requires.

By order of the Committee,

I. D. VAN HORN, Secretary.

### Meeting of the S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association, will hold its sixth annual session at Battle Creek, Mich., Friday, May 18, 1866, at 9 o'clock, A. M., to

deliberate for the general interests of the Association, elect officers, and transact any other business that may come before the meeting.

By order of the Trustees,

J. M. ALDRICH, Secretary.

OUR next Quarterly Meeting in Monroe, Wis., the Lord willing, will be the 28th and 29th of April.

W. S. INGRAHAM.

PROVIDENCE permitting, I will meet with the brethren as follows:

Lapeer, Sabbath and first-day, April 21, 22.  
Memphis, " " " " 28, 29.

R. J. LAWRENCE.

THE next Quarterly Meeting of the Hundred Mile Grove church of Wis., will be held on Sabbath and first-day, May 5th and 6th. We hope all the members of the church will be present or represented by letter. As Eld. Sanborn is now laboring in this State, we, as a church, hope he will make arrangements to be present at this meeting.  
N. M. JORDON.

## Business Department.

### Business Notes.

A D Thorp. The 1,00 was never received.

WE are frequently having orders for back numbers of the present volume of the Instructor.

We have to say that we are not able to supply them, for the reason that they are exhausted.

### 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 Peck 29-1, S Howland 27-17, M Aderton 27-1, G Crownheart 27-11, M E Rathbun 28-1, S A Bragg 29-3, I Marcle 28-16, A C Gilbert 29-1, E Lobdell for D Libby 28-20, L G Morgan 29-1, J Sharer 28-1, B Schofield in full, Mrs E A Boyer 28-1, Mrs C Landon 28-1, J M Hoshaw 28-16, E H Barrows 28-16, G W Burnham 28-19, C Tosh 29-14, W H Littlejohn 28-10, R Geer 28-20, A S Gillet for E Jane Smith 28-16, and T A Smith 29-16, C Truman 28-16, each \$1.00.

J Z Lamb 28-19, Mrs G Osterhout 30-13, D B Dunham 28-1, A E Stutzman 29-14, C Liter 30-1, E W Searle 29-18, B Castle 28-9, Mrs H Erway 29-1, Mrs M Bordwell 29-14, P Luke 29-1, Mrs A N Curtiss 30-1, J Gilbert 29-16, J Smith 29-1, J Cooper 29-16, P S Thurston 29-9, Z Beaman 29-19, A S Gillet 30-1, A Belden 29-1, E D Belden 29-9, F F Johnson 28-22, J Hiestand for J O Harness 29-16, A Kimmel 29-16, each \$2.00.

M Durfee 27-14, Mrs. L Smith 28-16, J Tibbets 28-16, N Clark 29-1, E Beaman 28-16, A R Ballard 27-1, each 50cts.

W H Fortune \$3,00 29-20, Wm Patten \$3,00 28-19.

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

B F Carpenter 3,00 29-18, O Mears 3,00 31-1, S W Rhodes 3,00 29-8, S McIntosh 3,00 29-7.

### Books Sent By Mail.

Daniel Erway \$1.00, Mrs F Glascock 58c, J Smith 75c, A H Clymer 36c, Wm H Richards \$1.00, H Soule \$2.00, Mrs Kate Babcock 2,15, W H Bastedo 1,00, A M Preston 60c, Mrs B Landon 17c, C Tosh 30c, David Stahler 25c, Mrs L H Robinson 85c, C Powlisom 12c, O A Olson 15c, H C Miller 54c.

### Michigan Conference Fund,

Ch at Vergennes s b 11,35, Ch at Colon 9,00, Ch at Oakland 35,00.

### Cash Received on Account.

O Mears 7,00, Eld I Sanborn by P S Thurston 1,00.

### Review Fund.

E Lobdell 5,00, Mrs B Landon 1,58, J Hiestand 6,00.

### Donations to Publishing Association.

F H Chapman 5,00.

### Gen. Conf. Missionary Fund.

Jesse Hiestand 10,00.

### To Buy Bro. Cottrell a Home.

James White 10,00.