

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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Nearing Home.

ONE thought to cheer our hearts within,
While waging conflict fierce with sin,
Orestes like, with peace shall come,
And whisper soft, where'er we roam,
"We're nearing home."

Nearing the land of promised rest;
Nearing the Saviour, as his guest;
Nearing the happy, joyful day,
When tears shall all be wiped away;
"We're nearing home."

Nearing the time to leave the cross,
The transient world with all its dross,
The time to lay the armor down,
To change it for the starry crown;
"We're nearing home."

Nearing our Father's home above,
The place of his approving love;
Nearing adieu to care and strife;
Nearing the crown of eternal life;
"We're nearing home."

Let fiercest storms around us beat,
Or billows mad dash at our feet,
Still, as the promise-bow we trace,
We'll trust in God, and through his grace,
Be "nearing home."

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review No. 18, Vol. xxvii.)

Elder Hull's Tenth Article.

ELD. R. F. COTTRELL:

Dear Brother,—When I wrote my last article on the nature of man, I did not expect to return to that theme again. Nor even now do I propose to offer an added argument, but only to reply briefly to your criticism upon my form of argument. You charge me with an inconsistency in requiring First-day observers to defend their practice by the Bible, and then, in the defense of my doctrine in the matter of our discussion, I introduce other and foreign testimony. Are you not in error upon this matter? I hold that, could First-day keepers show from any source, that the observance of Sunday was favored by Christ and his apostles, as a Christian institution, I should be obliged to conduct myself accordingly. To do otherwise, would be unreasonable and a wickedness. The only question is, Was this really the position of Christ and his apostles? The competency of a witness introduced to prove a question is of course a vital point. If, then, I have introduced an incompetent witness on any point, that is in so far fatal to my cause. This I have

not intended to do. Let us see. I said, "That the Sadducees denied the existence of human spirits after the death of the body, is as much a matter of historic notoriety, as the existence of the sect itself; and, as a necessary thought, they denied also the resurrection." Now, taking that sentence down to the word "itself," is it not true, every word of it? I mean, is it not a historic truth? As to my deduction, that the denial of the resurrection was a "necessary thought," taken in connection with the above, you will think of that as you please, but certainly they thought so, and I think they were more logical than you!

Again, is it not a historic fact, that the Pharisees believed in the existence of human spirits after the death of the body, and that the resurrection restored the body? Now, I do not affirm that their beliefs were true because they held them. The truth of them must be ascertained from some other source, and that source is the Scriptures. In so far, then, as I have referred to historic testimony, am I not on Protestant ground? But I wish to call your attention still further to a point I have already mentioned, which is, that the Pharisees believed in the resurrection of the body. The idea that the spirit died with the body and was raised with it, surely they never entertained. Am I right thus far? The controversy that raged in the time of Christ and his apostles, turned upon the resurrection of the body. This proved, all was proved; this lost, all was lost. Your doctrine, that the spirit dies with the body, is fatal to the future existence of man. The survival of the spirit, though the body dies and returns to dust, is a glorious prophecy of immortality!

Yours in hope of eternal life. N. V. HULL.

Eld. Cottrell's Tenth Reply.

ELD. N. V. HULL:

Dear Brother,—Though disappointed that you did not proceed to the other part of our subject, yet if our readers are as forgetful of my true position as you seem to be, I am glad you have written as you have. I repeat, then, and I hope it will be remembered to the close of this discussion, that I do not hold "the idea that the spirit dies with the body, and is raised with it." Those Pharisees that derived their faith from divine revelation, I am confident, held no such idea; for the idea is not to be found in the Bible. But *spirit* and *soul* are sometimes used to signify, as you have well defined, the "vital essence," or principle of life. This leaves man at death, and is restored at the resurrection—it "returns to God who gave it"—the spirit of the vilest sinner, as well as that of the most pious saint—and will not be again received by man till God wills. It is not a living creature, and it does not die. But "man dieth and wasteth away; yea, man giveth up the ghost, ('the breath of the spirit of life,') and where is he?" Human wisdom has tried in vain to solve this problem. Nothing but the resurrection powers of God can bring back the man, who, as far as human knowledge can reach, is wasted away and irrecoverably lost.

It is true, that "the controversy that raged in the time of Christ and his apostles, turned upon the resurrection"—you say, "of the body;" they said, "of the dead." They had not your theory to sustain; hence they were free to say, David is both dead and

buried. Acts ii, 29. It was not necessary for them to say, David's body. They knew of no David where his body was not.

But of the resurrection you continue very truly: "This proved, all was proved; this lost, all was lost." Yes they taught that "if the dead rise not, . . . then they that have fallen asleep in Christ are perished." I Cor. xv, 16-18. Spiritualism in vain asserts the contrary. Christ and his apostles made "the Scriptures" and "the power of God," instead of "the survival of the spirit," the "glorious prophecy of immortality." Matt. xxii, 29; Mark xii, 24. You seem to doubt this prophecy and this power, since you deem that actual death would be "fatal to the future existence of man." The Sadducees, not knowing the Scriptures, nor the "power of God," fell into the same error. But the Pharisees had more faith. It was not "a thing incredible" with them, "that God should raise the dead." I can say with Paul, "I am a Pharisee," so far as this question is concerned; and my hope is identical with his—the hope of the resurrection of the dead. Acts xxiii, 6. Is it not simply a want of confidence in the promise and power of God, that makes you incline to the side of the Sadducees, and "think they were more logical" than I?

Historic testimony is as good on one subject as on another. I have impeached your best witness, by showing that he falsely represented the Pharisees as believing in the transmigration of souls, instead of a resurrection of the dead; and that he himself, though claiming to be a Pharisee, did not believe in a bodily resurrection at all, and makes no allusion to it in his account of the Pharisees. It may be a matter of "historic notoriety," that the Sadducees "denied the existence of human spirits after the death of the body;" and also that the apostles observed the first day of the week as the Christian Sabbath; but when we come to the only reliable source of truth, the inspired testimony, we find neither of these subjects therein discussed. Inspiration equally ignores them both. There was no issue between the Pharisees and Sadducees on the nature of death, or on the existence of human spirits in a disembodied and conscious state. There seems to be a perfect agreement between them as to man's state in death; the only disagreement, so far as man is the subject of dispute, was on the resurrection of the dead. And when Christ refuted the non-resurrection doctrine of the Sadducees, he did not base his argument on the conscious existence of the human spirit after the death of the body, but upon "the power of God"—a power that "raiseth up the dead, and quickeneth them." John v, 21.

He did not undertake to prove that the dead will be raised, and bring out the conclusion, that they are now alive, and consequently need no resurrection; but from sound premises he comes to a logical conclusion. Thus: 1. God is not the God of the dead, but of the living. 2. But Abraham, Isaac and Jacob are dead; yet he says he is their God. 3. Therefore they shall live again. They live in the purpose of God; because they "shall rise again in the resurrection at the last day." John xi, 24.

In hope of the promise. R. F. COTTRELL.

WHAT we are afraid to do before men, we should be afraid to think before God.

The Afflictions of the People of God.

God's people are an afflicted race. For the comfort and instruction of the reader, I will present some of the teachings of the Sacred Record, to show how often God's chosen people are afflicted. It was God's promise to Abraham that his seed should inherit the land of Canaan, but he told him to know of a surety that before that time they should be strangers in a land that was not theirs, and should be afflicted four hundred years. The most humble and patient servant of God once said, "Man is born unto trouble as the sparks fly upward." Job v, 7. The same writer also says, "Man is of few days and full of trouble." Chap. xiv, 1. It often appears that the most pious, devoted, servants of God, sometimes suffer most. The writer of the Psalms seemed to think this was the case. In Ps. lxxiii, 5, he declares that the ungodly are not in trouble as other men, neither are they plagued like other men; but of God's people he said, that "waters of a full cup" are wrung out to them. Again David testifies, "Before I was afflicted I went astray." Also "It is good for me that I have been afflicted, that I might learn thy statutes;" and again, "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

David was at times greatly afflicted, inasmuch that he exclaimed, "Unless thy law had been my delight, I should have perished in my afflictions." Surely no one can read the foregoing testimony without concluding that David's affliction accomplished for him what otherwise could not have been done. If we trace the history of the people of God through their various generations, we find all through an afflicted people that have come up through great tribulation, and washed their robes and made them white in the blood of the Lamb.

The Apostle Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son that he receiveth." and again that we are "not to be moved by these afflictions" for yourselves know that we are appointed thereunto. He set the example himself as he entered his ministry with the words of the Saviour revolving in his mind, "I will show him how great things he must suffer for my name's sake." Acts ix, 16. His own language is, "And now behold I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts xx, 22, 24. This great apostle to the Gentiles "went forth weeping and bearing precious seed," fully believing that in him must be "filled up that which is behind of the affliction of Christ;" he ceased not to "warn men day and night with tears." How rich will be his reward when Jesus comes! for those who "sow in tears shall reap in joy." Ps. cxxvii, 56. There is another consolation for God's suffering children, and that is that he "will be with them, and deliver them," Dan. xii, 1. Yes, their "tears are all bottled up," not a sigh or groan escapes their lips, or pang reaches their heart, but that is known and heard in Heaven. "The salvation of the righteous is of the Lord; he is their strength in the time of trouble." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Ps. xxxiv, 19. The day of the deliverer hasteth greatly, and you, dear afflicted ones, "lift up your head and rejoice, for your redemption draweth nigh." But there is still another promise; that is, "affliction shall not rise up the second time," yes, the Lord has promised to make an "utter end," when he shall pass through. He says, "though I have afflicted thee, I will afflict thee no more." Let us in our present afflictions have a bold heart, and say with the poet:

"Afflictions may press me, they cannot destroy;
One glimpse of His love turns them all into joy,—
And the bitterest tears, if He smiles but on them,
Like dew in the sunshine grow diamond and gem."

David only uttered his own experience when he said, "I know that the Lord will maintain the cause

of the afflicted, and the right of the poor." Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence." Ps. cxl, 12, 13. When Paul besought the Lord thrice that his infirmity might depart from him, the answer he got was, "My grace is sufficient for thee, my strength is made perfect in weakness." Paul's response was, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me; therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak then am I strong." 2 Cor. xii, 8, 10.

When I consider these things, I can but beg the privilege of "suffering affliction with the people of God." I have had enough of the pleasure of sin; let me cheerfully bear the reproaches of Christ, knowing that "they that suffer with him shall also reign with him," and that "our sufferings are not worthy to be compared with the glory that shall be revealed in us."

W. B. PRINGLE.

Fairport, N. Y.

Change in the Sabbath Anticipated.

A FREE-WILL BAPTIST paper, the Morning Star, has an article with the above caption, which I take the liberty to copy, adding occasionally a few remarks. The editor first says that the editor of the *Chicago Tribune* justified himself for publishing a Sunday paper, on the ground that the fourth commandment applies to Saturday only, and that there is, therefore, "no law of God" relative to the observance of Sunday as a day of worship, any more than Tuesday or Wednesday. A very sensible conclusion, indeed.

Then as a reply, he copies from the *Western Christian Advocate* as follows: "It is not said in the command which of the six days shall be kept, whether the former, or latter ones of the week; nor on which day we must rest, but simply, 'six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God.'"

Surely this is simple enough for any one to understand; and if a man will but look at it without the aid of "doctrines of men," "preconceived opinions," or prejudice, he cannot fail to see that it plainly says, the "seventh-day," and no other.

Again, "The essence of the commandment is not in proportion to time—six-sevenths being allotted to labor, one-seventh to rest, there is no allusion to a specific Sabbath-day; and we who keep Sunday, obey the commandment as literally as those who keep Saturday."

Here comes the seventh-part-of-time theory. What folly to thus charge God with giving a commandment which expressly says, "the seventh-day," and then to say, it does not mean so, but any day will answer as well; only mind that "any day" must come on Sunday.

Again, "The great Lawgiver, indeed seems to have anticipated the change of the Sabbath, and to have so worded his law, that it should need no emendation for all time."

Amen! It needs no emendation; it is as Paul says, "holy, just, and good." We believe he did anticipate the change, or attempted change, for he speaks of that power "who was to think to change times and laws." Dan. vii, 25. But there is no intimation any where to be found that God ever designed to change his law; but on the contrary he says, "I will not alter the thing that has gone out of my lips." Ps. lxxxix, 34. David says, "all thy commandments are righteousness," Ps. cxix, 112; and the Lord by Isaiah says, "My righteousness shall not be abolished." Isa. li, 6. Isaiah further says, "Because they (the people) have transgressed the law, changed the ordinance, broken the everlasting covenant, therefore hath the curse devoured the earth."

And the Advocate says, "Or at least knowing the physical impossibility of keeping precisely the same twenty-four hours, in all parts of the earth, had made provision accordingly."

God has not told us to keep the "same twenty-four hours," but, "the seventh-day;" and referring back to creation week as the rule, since which time has been correctly kept, we have no excuse, and there is

no use of our urging such a flimsy excuse as the one just mentioned.

He further says, "There is some reason to believe that the original Sabbath was lost during the bondage in Egypt. Centuries of oppression under godless taskmasters, had produced the greatest irregularity in the observance of this day of rest. Manasseh Ben Israel expressly says, in his opinion, 'the Israelites were compelled to labor on the Sabbath.'" While Grotius, Dean Milner, Edwards, and many others, find proof that the reckoning was then lost."

The writer seems to have forgotten just here, that if time, as he says, had been lost, that just after the children of Israel were brought out of Egypt, God in bringing the Sabbath to their remembrance, gave them to understand precisely upon which day it came, by a manifest miracle in giving the manna on six days in succession, but withholding it on the seventh. Ex. xvi.

Let us hear him again, "Certain it is that when the law was rehearsed in Horeb, as the children of Israel were entering upon the promised land, the rest from creation was not assigned as the reason for the fourth commandment, but the redemption from Egyptian bondage, the commandment instead of concluding as Ex. xx, runs thus, 'remember that thou wast a servant in the land of Egypt, . . . therefore the Lord thy God commanded thee to keep the Sabbath-day.'"

In answer to this we would first say, this rehearsal was not in Horeb, but "eleven days' journey from Horeb." Please compare Deut. i, 1, 3; ii, 1, 2; iv, 46. The writer seems to forget that this was not the giving of a new law, but simply a rehearsal of the covenant made at Horeb. Deut. v, 2; also notice the language in verse 12. But why the phrase, "remember that thou wast a servant in the land of Egypt." It is simply this, they were to remember this fact, least they should become anxious about their worldly affairs, and cause their servants to labor on the Sabbath-day, and they suffer the judgments of God for so doing.

Again, "It is altogether likely, therefore, that from this point a new reckoning proceeded, and the later Jews kept the commandment as literally as the earlier ones; the Sabbath in this light seems to mark the greatest event of each dispensation. Creation in the first, escape from Egypt in the next, and the resurrection of our Lord in the last."

This is not Bible, God gave the Sabbath as a memorial of one event, namely, the creation. God says, "It is a sign between me and the children of Israel forever, for it is a sign between me and you throughout your generations." Ex. xxxi. Paul gives us to understand that the true Israel are the people of God, therefore as long as God has a people, so long will the Sabbath continue as a "sign" and a "memorial" "that ye may know that I am the Lord that doth sanctify you."

Once more, "We even find the Christian Sabbath foreshadowed in the Old Testament Scriptures, in such passages for instance, as the following, from the 118th Psalm. 'The stone which the builders rejected, has become the head of the corner, this is the Lord's doing and it is marvelous in our eyes; this is the day which the Lord hath made, we will be glad and rejoice in it. If the 'stone' was Christ, if being 'refused' was his crucifixion, if the remainder refers to his resurrection, then there is a distinct allusion to the Sabbath of the coming dispensation."

This stone doubtless refers to Christ, but there is no consistency in saying, that the day refers to a day of rest. It here refers to the whole gospel day. Our Lord had fulfilled his mission, was taken, and by wicked hands was crucified and slain; his body confined in the prison-house of Satan, the grave; and if he should continue in the grave, then the plan of salvation would have been thwarted, all the sufferings of the Son of God in vain. But oh! let us "be glad and rejoice" in this gospel-day; for Jesus has arisen, a mighty conqueror, he has burst the bars of the tomb, becoming "the first fruits" of those who slept.

HENRY F. PHELPS.

For a fit of passion walk out in the open air you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton

Almost Home.

We're almost home, we're almost home, hark! hear the joyful cry;
The weary pilgrim lifts his head, and hails redemption nigh;
Oh glorious, soul-reviving sound, we soon shall see our King!
More swiftly fly, ye tardy hours, that welcome moment bring.

We've long been wandering here below, cast out for Jesus' sake,
And through the dark night we have watched and longed for morn to break;
And now the cry, "Behold! he comes; your journey's end is near,"
Sounds sweet as ever sound of "home" fell on the traveler's ear.

O! wayworn pilgrim, dry thy tears; look up, rejoice, and sing;
What though the world despise thy name? thy Father is a King;
And soon upon his dazzling throne thou shalt with him sit down,
And walk the streets of Paradise, and wear a glittering crown.

Art thou a mourner? dost thou weep that much-loved ones are borne
To rest beneath the valley clods? Christian, no longer mourn;
A few days more and you shall meet, no more to say "Farewell,"
But in the everlasting home in sweet re-union dwell.

O! home-bound sailor, courage take; what though the clouds be dark,
And angry billows dash around, to sink our little bark;
What though the tempest fiercer grows; with joyful hope we'll stand,
For well we know we're near the coast; our ship's almost to land.

O! watcher, thou hast waited long; turn not away thine eyes,
For, lo, the Day Star brightly beams, the Sun will soon arise;
With joyful hearts we'll watch and look, and pray,
"Lord Jesus come,"
And take thy waiting church away to her eternal home.

Serpent Worship.

NOTWITHSTANDING the great amount of apparent and real *dissimilarity* that exists between the religion of the Scriptures and the different forms of false and superstitious worship found throughout the world, it is an interesting fact that in many of their leading features there is a marked *similarity*. Not that they teach the same things, but the impression that one receives from comparing them together is that at some remote time all must have had a common origin. And admitting that all originated from the same point, and are but so many varied, and to a great extent contradictory representations of the same thing, the differences that now exist are easily explained by the wasting, wearing, and obliterating influences of time and circumstances, by the imperfect means of perpetuating knowledge, and by man's natural proneness to rely upon reason, and objects of sight and sense, instead of revelation and faith. Indeed when we remember how uncertain a thing tradition is, and that a story even under favorable circumstances may not be known by its own author after it has passed through several representatives, it cannot be a matter of wonder that several thousand years should work so many changes.

These different kinds of religion, as we now see them, may be represented by a picture in different positions, and more or less defaced or mutilated. Sometimes the picture is seen in a proper position, but some parts are wanting; at other times it is inverted, or at best we can only obtain a distant side view; while at other times the picture is quite perfect, but its parts are made to change places, giving to it a ludicrous appearance, so that a person not understanding the anatomy of the different parts seen in their proper places, would never think of the object designed to be represented.

The truth of the foregoing will more readily and plainly appear by a reference to Ecclesiastical History, by which we learn that among the numerous class

of Gnostics that existed both before and after the advent of our Lord, there was an Egyptian sect called Ophites or Serpentinians, from the adoration which they paid to serpents. At first sight it appears impossible that any mind could be so trained and degraded, as in any manner to venerate this most loathsome of living creatures; but if we trace this superstitious notion to its proper origin, we shall see that the picture has at least the redeeming feature of consistency. And as there is neither time nor space to copy all that the historian has said concerning Gnostic philosophy, perhaps a single section, followed by a brief comment, may suffice for the present.

"The Ophites or Serpentinians, a ridiculous sort of heretics, who had for their leader a man called Euphrates, deserve not the lowest place among the Egyptian Gnostics. This sect, which had its origin among the Jews, was of a more ancient date than the Christian religion. A part of its followers embraced the gospel, while the other retained their superstition, and from hence arose the division of the Ophites into Christian and Anti-Christian. The Christian Ophites entertained almost the same fantastic opinions that were held by the other Egyptian Gnostics, concerning the *æons*, the *eternal matter*, the *creation of the world* in opposition to the will of God, the *rule of the seven planets* that presided over this world, the *tyranny of demiurge*, and also concerning Christ united to the man Jesus, in order to destroy the empire of this usurper. But besides these, they maintained the following particular tenet, from whence also they received the name of Ophites, viz., That the *serpent*, by which our first parents were deceived, was either Christ himself, or Sophia, concealed under the form of that animal; and in consequence of this opinion, they are said to have nourished a certain number of serpents, which they looked upon as sacred, and to which they offered a sort of worship, a subordinate kind of divine honors. It was no difficult matter for these who made a distinction between the Supreme Being, and the creator of the world, and who looked upon everything as divine, which was in opposition to *demiurge*, to fall into these extravagant notions."—*Mosheim's Ecclesiastical History, Second edition, Cent. II, Part II, Chap. V, Sec. XLX.*

As a brief explanation of the foregoing extract, it may be well to state, we learn by the same historian that according to the doctrines of Valentine, one of the Gnostic philosophers (an "Egyptian by birth"), there were "thirty æons," or celestial beings, who resided in the habitation of the Deity. "The one half of these were male, and the other female." To these we should add "four others," supreme æons of "neither sex, viz., Horns, Christ, the Holy Ghost, and Jesus." The younger of the æons, called Sophia (i. e. wisdom) . . . brought forth a daughter named Achamoth." Achamoth by the assistance of Jesus, produced the *demiurge* the lord and creator of all things. "The creator of this world, according to Valentine, arrived by degrees to that pitch of arrogance, that he either imagined himself to be God alone, or at least, was desirous that mankind should consider him as such." "To chastise this lawless arrogance of *demiurge*, and to illuminate the minds of rational beings with the knowledge of the true and Supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed, moreover, with an aerial body." The reader will readily discover that the principal difference between the picture furnished us by Gnostic philosophy and the one seen in the Scriptures is, the Creator of this world, and the common enemy of man are made to change places. In the former it is our friend, a heavenly messenger in the guise of a serpent; while in the latter the serpent personifies an adversary. And touching the controversy that occurred in the garden of Eden, the main inquiry seems to be, Who was it that told the truth? Was it the person represented by the serpent, or was it the other one? And admitting that man is immortal and cannot die, would it not be more in keeping with this doctrine to adopt the Gnostic rather than the Bible view of the matter? But be this as it may, as no writer should transcend the bounds of modesty by seeing for and dictating to others, I am happy to leave the question for every one to decide according to his own convictions of truth and consistency.

E. GOODRICH.

From the Church at Marion, Iowa.

BRO. WHITE: At our last business meeting it was voted that we should write a letter to the Review that the brethren and sisters might know there were still a few left in Marion that love the truths of the third angel's message. We number about eighteen. We have our regular meetings on the Sabbath and Tuesday evenings, also a Bible-class on the Sabbath. We are encouraged as we come together from time to time, to press on with the remnant through the perils and dangers of the last days that we may finally stand with them on Mount Zion.

We would say that although Satan has tried hard during the last twelve months to destroy this church, and has caused many to give up their faith in the present truth, yet the Lord in his goodness has sent his faithful messenger to us in our time of trial, for which we would tender our grateful thanks, and also to the Gen. Conf. Committee. We hope they will still remember to send us help as far as in their power, and we will try and do our duty in supporting them. We would be glad to have Bro. and sister White come among us again. We hope they will be able to attend our State Conference this summer. We believe the Lord will be with Bro. White in his affliction.

We would be glad to have any of our messengers call upon us at any time when it is convenient.

In behalf of the church, THOMAS HARE,
D. T. SHIREMAN.

Marion, Iowa, April 8, 1866.

Letters of Recommendation.

A is an exemplary man; wishes to remove; asks of the church a letter; the church grant it with full hearts; all know what A will do; the letter is hearty and full.

B wishes to remove; asks a letter; the case is different from that of A's; B is devoted in many things, but inconsistent in others; is passionate and fretful. What can the church do; will they endorse his character as they did A's? Had they better not do as a good business man would do in like circumstances? tell the whole, or give no letter at all?

C is a good man himself; but his children work and attend school on Sabbath. The fact is, C loves his family; is a lovely man, but stands in fear of his wife, so that his children obey her, rather than him, although they all are yet in childhood. He wishes to remove; wants a letter. Will the church deceive their sister church, and give C a letter like the one A has? I think not. Would a London merchant recommend an unfaithful clerk? I think the church should be as particular how they endorse an unfaithful member, as a merchant in endorsing an unfaithful clerk.

So of D, E, and F, who are careless and lukewarm. They must by the same rule, be truly represented by letter.

Should you receive a member by letter into full membership, and afterward find him very different from what the letter represented, you would hold that church which had imposed upon your good faith, as guilty as the individual whom they had palmed off upon you, and perhaps more so.

When churches take an honorable course in this line of things, members will know what to expect, and act accordingly.

It is good to see that a blow has been struck by the S. D. Adventists in favor of order. Let us as churches and members, endeavor to hold up the hands of our leaders in this thing. J. CLARKE.

PROGRESS OF ROMANISM.—It is not generally known that there are more than four millions of Roman Catholics in the United States. Since 1808 there has been an increase from eighty to two thousand five hundred churches; from sixty-eight to twenty-three hundred priests; from two to forty-five bishops; and from one to forty-eight dioceses.

Besides these, the Catholics have 102 orphan asylums, where they educate some 7000 orphans, and have over 100 benevolent and charitable societies, and 28 hospitals. They have also 97 library institutes for young men; 212 female academies, and 303 free schools for 27,940 males, and 327 schools for 29,671 females.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 1, 1866.

URIAH SMITH, EDITOR.

Questions.

Will you please give an explanation through the Review, why father Miller set, first the time of the Lord's coming in 1843, and then in 1844? also

What about the correctness of the commencement of the 2300 days in the autumn of B. C. 457? Some say that the decree went forth in the spring, and for proof quote Ezra vii, 8.

State also which of our months corresponds to the first month according to Bible reckoning.

J. J. SHEPLEY.

REPLY.

Previous to 1843, the reasoning of Miller and others, was briefly as follows: The seventy weeks of Dan. ix, had their commencement at the going forth of the commandment to restore and build Jerusalem; Dan. ix, 25. This commandment or decree went forth in the 7th of Artaxerxes, B. C. 457; Ezra vii. The Seventy weeks were a part of the 2300 years, being the first 490 years of that period. The period of 2300 years, therefore, commenced B. C. 457. Taking 457 from 2300, there remained 1843; hence, from such carelessness, though apparently correct reckoning, it was supposed that the 2300 years would terminate in 1843, and that the Lord would then come.

After the ending of the year 1843, a more critical examination of the subject disclosed the simple, yet important fact, that the full period of 2300 years, required 457 full years before Christ, and 1843 full years after, so that if said period commenced the very first day of 457, it would not end till the very last day of 1843; hence the same length of time that passed in 457 before the 2300 years commenced, must run into 1844 before they would end.

The question then arose, What time in 457 did the 70 weeks begin? Having the exact key to this prophetic period, and light in regard to the prophecy being greatly increased, they were enabled to solve this question beyond a doubt.

By a careful re-examination of the prophecy, it was readily discovered, that, as the middle of the last, or seventieth week (seven years) terminated in the first month, (April), or spring of A. D. 31 at the crucifixion, the remaining three and a half years, or last of the seventieth week, would consequently end in the seventh month (October), or autumn of A. D. 34. Then of course if the 70 weeks ended in the autumn of A. D. 34, they must have commenced in the autumn of B. C. 457, at which time also the period of 2300 years must have commenced. Then, commencing this period in the autumn of B. C. 457, it would not terminate till the autumn of 1844.

Thus we have the reasons why father Miller and others first set the time of the Lord's coming in 1843, and afterward in 1844.

But we are referred to Ezra vii, 8, 9, for proof that the decree to restore and build Jerusalem, went forth in the spring of 457. How then can it be true that the 2300 years commenced in autumn? It is no doubt true that the decree was made and given to Ezra in the spring of the year, but strictly speaking, it could not be said that the "going forth of the commandment" took place till the same became a public matter, or in other words, till Ezra arrived at Jerusalem and produced and published the king's decree and commenced putting the same into execution. This, evidently, did not take place till autumn, for it was in the spring, on the first day of the first month (*Abib*, answering to our April), that Ezra started for Jerusalem, and he did not arrive there till the fifth month, Ezra vii, 9. Then it is probable that the time intervening, previous to the important feast of the seventh month, was occupied in waiting, fasting, and making suitable preparations therefor; so that the decree was not put into execution till immediately thereafter. And that this is the true starting point of the great

period of 2300 years, needs no other proof than what is plainly deducible from the definite termination of the 70 weeks in the seventh month of A. D. 34. But in addition to the proof already made, the fact is again established by the words of the prophecy itself, that this period commenced at the commencement of the work of restoration, and not at the time the decree was made to Ezra. Dan. ix, 25. The exact time here allotted for the building of the street, and the wall "even in troublous times," covers the first division of the prophetic period, or first seven weeks of the seventy; and the fulfillment of this part of the prophecy, like each of the other parts, is remarkably sustained by historic facts.

Much more might be said in answer to the foregoing questions, but for a full explanation of the same, the reader is referred to SANCTUARY AND TWENTY-THREE HUNDRED DAYS; COMMANDMENT TO RESTORE AND BUILD JERUSALEM; THE PROPHECY OF DANIEL, &c., books published, and for sale at this Office.

J. M. A.

Little Time of Peace.

THE question that is uppermost in the minds of most of our brethren and sisters as we meet them, is, "Are we now in the 'little time of peace' to which sister White refers in Testimony for the Church?" My answer invariably is, I think not. But, it is asked, do you not believe the Lord moved his people out to fast and pray for the winds to be held, over one year since? I do. And it was so apparent to all that the war was terminated by the special interposition of the Lord's hand, that they could not refrain from publicly proclaiming the fact. In Washington, the Capital of the nation, while Union men were rejoicing over the victories gained, they had this inscription in evergreen in a conspicuous place, "This is the Lord's doing and it is marvelous in our eyes." Yes, the Lord heard and answered in a signal manner the prayers of his people. Perhaps we erred in thinking the cessation of open hostilities would mark the commencement of that little time of peace.

It has been my conviction the most of the time since the close of the war, that there were closer trials and perplexities than anything we have yet seen before that time of peace in which the message is to go with a loud cry. It will assist us here to call attention to that testimony showing the situation of affairs before and in the time of peace. "I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine, and pestilence in the land; and as these things were without, God's people began to press together and to cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity, and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. My attention was then called from the scene. There seemed to be a little time of peace." Testimony No. 7, pp. 21, 22.

Judging from the words of the above, we should conclude that before that time of peace, want and privation were to distress the people of God. Where has been the want? Where the famine and pestilence? Some may answer, among the freed-men at the South. But the language implies more than that. It is something that will so affect the church that the man of "self dignity" will be humbled, and deep humility will be manifest in its place. Instead of want and privation, it has been uncommonly easy times for money during the war.

There is another testimony in No. 9, which we suppose applies to the state of affairs before the time of peace. "The desolating power of God is upon the earth to rend and destroy. The inhabitants of the earth are appointed to the sword, famine, and pestilence." True the sword has been heavy upon the land. Famine in some places South. Pestilence nowhere.

Again we would ask, Can we call this a time of peace? Andrew Johnson it is true, lately proclaimed peace; but every loyal man would say it was the cry of "Peace! peace! when there is no peace." As to whether we are yet in peace, we will let the follow-

ing extracts from an article on reconstruction in the Advocate of Peace, for March and April, 1866, testify: "Never in the darkest night of the rebellion, was our country in more imminent peril than at this moment, and on the result are suspended issues big with the weal or woe of our republic for long ages, perhaps to the end of time.

"Unless this question of reconstruction shall be settled aright, we fear we are doomed, from the slaveocratic element still working among us, to evils in the future well nigh, if not quite as great as in the past; but at present we see little reason to hope for such a settlement.

"We look now at this subject—reconstruction—only in its bearings on the future peace of our land; and in this view we confess we have many sad forebodings.

"One thing is certain—the war has not given us, morally or politically, any satisfactory or permanent peace. It is only a truce; and the South, still nearly, if not quite, as rebel and pro-slavery as ever in heart, will bide her time, and nurse her wrath for such future revenge as shall atone for the bitterness and mortification of present defeat." pp. 61, 62.

Parson Brownlow, Governor of Tennessee, says concerning the disloyalty of the South:

"The feeling of hostility toward the Government is now greater than it was at the time of Lee's surrender. And if, by any indiscretion on the part of our civil or military authorities, we should be involved in a war with any foreign powers, in the present and growing temper and spirit of the South, the great body of the people would take part against the Government.

"I honestly believe that the country will be plunged into as great a sea of calamities as it was in 1861, and hence, as a Union man, I feel that I should be no better than a traitor did I not say so, and denounce those concerned.

"The newspapers of the rebellious States, thoroughly disloyal, bitter in their teachings, and infamous in doctrines, correctly represent the feelings and sentiments of the rebel people.

"There are not a dozen straight-out Union papers in the eleven seceded States. Of the forty newspapers now in blast in Tennessee, only seven can be classed as unconditionally loyal, and half of them are in East Tennessee.

"This is a gloomy account of affairs, but it is true, and I could have stated the case stronger and still had truth on my side."

The above testimonies not only show that there has been no real peace as yet, but they also establish the truthfulness of what is found in Testimony No. 7: "I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited by plagues. While suffering under the effects of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counsellors strengthened themselves against God, and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne, down to the most humble and lowly, there was wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go.

"This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave-masters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and

they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor." pp. 17-19.

While success was attending the Union army, and disaster, defeat, and suffering, were the lot of the South at almost every point, slave-holders were willing to give up their slaves, and even urged the point of giving the slaves their liberty, to induce them to defend their masters. The scene of open carnage has been hushed, and they hold their slaves with a firm grasp, Pharaoh-like, determined they shall not go. Note again the testimony from a Southern correspondent to the New York Independent, as published in Review No. 21. "Slavery in the South is as much a fact now as it was five years ago; and, having lost nothing but the name—with the increased ratio in which the 'peculiar institution' is gaining ground—if the Southern States are reconstructed on the principles enunciated by the President and his copperhead coadjutors of the North, we may say, with the disorganizers of the Chicago Convention, 'The war is a failure.'"

The South have manifested their Pharaoh-like character for once at least, and hardened their hearts. What judgment is next to burst over their heads we wait to see.

But, the reader may ask, if we are not in the "time of peace," why fast and pray? We fasted and prayed in March 1865 for the Lord to stay the winds of war and strife that threatened to stop all efforts to spread the message. The Lord answered prayer and that hindering cause to the progress of truth is removed. Have we sought unto the Lord as we should to deepen the work of grace in our hearts, to give the holy unction to his servants, and pour out his Spirit where the truth is presented? Have we not rather thought, in the heart if not expressed, that some mighty manifestation would be made by the Lord to arouse us, and neglected that consecration and earnest pleading with the Lord which is necessary for us, in order that we may break through the cloud, and secure a share in the refreshing?

Affliction is upon us as a people. Satan designs to destroy the servants of God, and dishearten the Lord's people; but in the Lord's time his servants will come forth refined by the trial, and better prepared to engage in the work of the Lord. We want to pray that God will regard us in our affliction, raise up his servants who are detained from the field, give us all more earnest desires for the advancement of his truth, and pour out his Spirit, that in this favorable time to spread the truth, a mighty work may be accomplished for his people and cause. May the Lord prosper his people, and give us all a reviving. Amen.

J. N. LOUGHBOROUGH.

The Present.

We all feel much interested to know just where we are, and what is our position upon the troubled sea of time. Often this anxiety to know what great event is next to take place, may be so great, as to take precedence of our individual responsibilities to God, to ourselves and others; but if our anxiety to understand our whereabouts in prophecy, does but prompt us to increased diligence and watchfulness, then may we hope that this desire to understand, is not mere curiosity, but the genuine work of the Spirit of God upon our hearts.

In the present emergency, we as practical common-sense people, often would like to know if we are soon to be precipitated into the horrors of civil war; if our government is to be revolutionized; our financial system overthrown, and general disorder reign supreme. I have not taken my pen at this time to decide dogmatically upon these points, but with the light we as a people profess at the present time, it seems that we may form something more than a mere speculative opinion.

With regard to the permanency of our government, we may infer that it is to stand till the close of time, from the fact that it is the same identical power spoken of in Rev. xix, 20, which is to be engulfed in the

final ruin: also that is treated of as the "two-horned beast" of Rev. xii, 11, and the "false prophet" working miracles in the succeeding verses of the same chapter, evidently the same mentioned in the nineteenth chapter, without organic changes, which could not be if revolutionized.

From Rev. xiv, 9, we learn that this power is to enforce a mark upon the inhabitants of earth, (religious test) which could not be done by a weak, impoverished nation; but such a government must have a wide influence. We infer that such a nation must be in such a crisis highly influential: probably at the pinnacle of seeming prosperity; and from the warning Jesus gives to his followers in Matt. xxiv, 38, and in Luke xxi, 34, it would seem that great plenty and prosperity would immediately precede the day of final ruin. We may therefore look, it would seem, for financial and worldly prosperity; else how could the truth be spread abroad, if men were constantly agitated by revolution and financial disaster, or general war, or famine.

In Rev. vii, 1, 2, there is an account of the holding of the four winds, and the chapter speaks of the final sealing. No doubt the prayers of God's people availed in the subjugation of the rebel forces, and the angels upon the four corners of the earth, restrained the fury of man, and held back the desolating course of war. If so, they have their charge; they will obey; they will restrain the wrath of the nations until the sealing time is over. Governments may seem to be about to be revolutionized, war may seem to be about to break out, systems of finance may seem to be on the verge of destruction, but they will not bring ruin yet. A mysterious agency is visible among men, and great wisdom is granted at particular crises, and the falling house does not come down. The winds are held; the angels have charge to hold the four winds "until the servants of God are sealed."

Faint not, then, oh troubled saint, as you hear the mutterings of the impending storm. That future storm is not to break until God's servants are sealed. Not now is that storm to discharge its burden of wrath; the angels have their charge; not a tree, nor the earth, nor the sea, is to be hurt till the servants of God are all sealed. Commerce will spread itself upon all waters, and upon the iron roads which belt the earth, and men will settle down in the idea of universal peace; but little will they dream of the mighty work of God in the earth.

Think you a great crisis is just at hand; that a fearful storm is soon to burst? You think correctly; but be assured that storm is not for thee, oh saint, but for the wicked. Those tumults will be silenced; those warlike armies will lie in their barracks; those formidable navies will lie listlessly in the harbors, or cruise leisurely in safest seas; the Papal power will have time and leisure to establish for itself a palace in old Jerusalem, and men of orthodox stamp will be surer than ever of a temporal millennium. Then, oh saint, will come the crisis for which you now so anxiously look; when the faithful angels let go the winds, and nations fly upon each other, and earth will be deluged with blood.

God is now testing and proving his people still, and quietly his work moves on. Soon will the work of sealing be over. Then no more apostasy, no more division. But who can stand the trial; who can be prepared; who can be ready? Thou canst prepare; thou canst be ready; thou canst receive the seal. Only heed the testimony as it comes from day to day. Live a holy life. Then thy life shall be a life of victory here, and of rapture hereafter. J. CLARKE.

What is Man?

READER, It is the beginning of all true religion to know ourselves. You will never value the gospel, till you know what you are by nature and what you deserve. I ask you in all affection to read carefully what I am going to say about the question, "What is Man?"

I am going to tell you the simple, naked, truth. I am not going to talk nonsense, as some do, about the dignity and goodness of human nature. I will not pay compliments to human nature which it does not deserve. Life is too short and uncertain for such flattery. Let us go to the Bible and to facts.

Now, what is man? There is one broad, sweeping, answer, which takes in the whole human race,—man is a *sinful being*. All children of Adam born into the world, whatever be their name or nation, are corrupt, wicked, and defiled in the sight of God. Their thoughts, words, and actions, are all more or less defective and imperfect.

The evidence of the Bible on this point is clear and unmistakable. "The imagination of man's heart is evil from his youth." "There is not a just man upon earth that doeth good, and sinneth not." "The heart of the sons of men is full of evil." "There is none that doeth good, no! not one." "All have sinned, and come short of the glory of God." Gen. viii, 21; Eccl. vii, 20; ix, 3; Ps. xiv, 3; Rom. iii, 23.

The evidence of *facts* is exactly in keeping with that of the Bible. Man always has been and always is by nature, wicked. By bloodshed, or violence, or impurity, or robbery;—by theft, or lying, or deceit, or fraud;—by pride, or selfishness, or covetousness, or passion, or evil temper, or malice,—by one or other of these marks, the true character of man, is continually showing itself all over the world. As it was in the beginning, so it is now.

Is there no country on the face of the globe where sin does not reign? Is there no happy valley,—no secluded island, where innocence is to be found? Is there no place on earth, where far away from civilization, and commerce, and money, and gunpowder, and luxury, and books, morality, and purity flourish?—No! reader, there is none. Look over all the voyages and travels you can lay your hand on, from Columbus down to Kane, and you will see the truth of what I am asserting. The most solitary island of the Pacific Ocean,—islands cut off from all the rest of the world,—islands where people were alike ignorant of Rome and Paris, London and Jerusalem,—these islands have been found full of impurity, cruelty, and idolatry. The footprints of the Devil have been traced on every shore. Whatever else savages have been found ignorant of, they have never been found ignorant of sin.

But are there not men and women in the world who are free from this corruption of nature? Have there not been every now and then high and exalted souls, who have lived faultless lives? Have there not been some, if it be only a few, who have done all that God required, and thus proved that sinless perfection is a possibility?—No! reader, there have been none. Look over all the biographies and lives of the holiest Christians. Mark how the brightest and best of Christ's people have always had the deepest sense of their own defectiveness and corruption. They groan, they mourn, they sigh, they weep over their own short comings. It is one of the common grounds on which they meet. Patriarchs and Apostles, Fathers and Reformers, Episcopalians and Presbyterians, Luther and Calvin, Knox and Bradford, Rutherford and Bishop Hall, Wesley and Whitefield, Martyn and M'Chyne,—all are alike agreed in feeling their own *sinfulness*. The more light they have, the more humble and self-abased they seem to be. The more holy they are, the more they seem to feel their own unworthiness, and to glory not in themselves, but in Christ.

Now what does all this tend to prove? To my eyes it seems to prove, that human nature is so tainted and corrupt, that, left to himself, no man could be saved. Man's case appears to be a hopeless one without a Saviour,—and that a mighty Saviour too. There must be a Mediator, an atonement, an Advocate, to make such poor sinful beings as we are, acceptable with God;—and I find what we want, nowhere excepting in Jesus Christ. Heaven for man without a mighty Redeemer,—peace with God, for man without a mighty Intercessor,—eternal life for man without an eternal Saviour,—in one word, *salvation without Christ*,—all alike appear to me utter impossibilities.

Reader, I lay these things before you, and ask you to consider them. I know it is one of the hardest things in the world to realize the sinfulness of sin. To say we are all sinners is one thing; to have an idea what sin must be in the sight of God is quite another. Sin is too much a part of ourselves to allow us to see it as it is. We do not feel our own moral deformity. We are like those animals in creation which are vile and loathsome to our senses, but are not so to themselves, nor yet to another. Their loathsomeness is

their nature, and they do not perceive it. Our corruption is part and parcel of ourselves, and at best we have but a feeble comprehension of its intensity.

Now consider what I have been telling you. Think quietly and calmly about it. The Lord grant you may know your own sinfulness and guilt. Once know what you really are, and you will never rest till you are a saved soul.—J. C. RYLE in *The Christian*.

Are you Reconciled to God?

If our heart condemn us, we cannot have confidence toward God. Guilt is justly attended with fear. For God has ordained that sin should be rewarded and finished by death. The transgressor is a rebel against the one Lawgiver. If we have sinned, we have been taken captives, and set in array against our first and supreme Friend. We can no more joy in God whom we have grieved. We cannot love him, or find our chief pleasure in pleasing him. We have denied him; unless he looks upon us in mercy, we shall perish as his enemies.

But Christ has made reconciliation for iniquity. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv, 10. While we were yet sinners, when we were enemies, God pitied us, and permitted Jesus to die for us. Oh, will not such grace make us give up our rebellion, and draw us to the holy, atoning Lamb?

Dear unconverted, or backslidden friend, in love you are commanded to repent and believe the gospel. The Father now looks upon you in compassion. He is ready to forgive you for Christ's sake. He can be just and the justifier of him that believes in Jesus. "I delight not in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye."

Christ has bought us with his own blood. He bids us come. He suffered the death which we merited. He now says, whosoever will, let him partake of the water of life freely. We need not die the second death. All in Heaven, and the saints on earth, wish to have us saved. But there is only one door to the kingdom of Heaven; this door is Jesus. He is able to save to the uttermost them that come to God by him. The Father cannot love us with approval, while we slight his dear Son. Jesus cannot wash us from our sins while we adhere to them, and tread under foot his precious, justifying blood.

Jesus first loved us, and gave for our ransom all that he could—even himself. Worthy is our ransom, —the sinless, only begotten, loving Son of God. Oh, let us in him be reconciled to God. Let us hate our sins which made it necessary that we should forever be lost, or that our good Shepherd should die. Let us confess our sins, and henceforth obey the kind and perfect law of God. After we have become the friends and children of God in Jesus, we shall delight to obey his word. Our Master will deliver us from the dominion of sin, and make us more than conquerors. Perfect love will cast out fear, and manifest itself by willing and patient obedience.

While the longsuffering of God is waiting, while his good Spirit is striving with a rebellious world, let us be zealous and repent. Let us buy of Jesus gold tried in the fire, and white raiment. Let us obtain the evidence that he dwells in us by faith, and that we please him. Then we shall love his appearing, and not hide ourselves in the dens or rocks of the mountains. Then he will give us the kingdom. There shall we realize forever how great is our Father's goodness and love. There shall we be permitted to serve and glorify forever the Lamb that brought us nigh to God.

NOAH W. VINCENT.

Cady's Falls, Vermont.

Strong Talk.

A SPIRITUALIST medium, by the name of Chadwell, in Springfield, Mass., said to Bro. G. W. Davis about 1863,—"If you live ten years, you will have to acknowledge Spiritualism, or have your head cut off." Better to lose the head, than to take "the mark of the beast."—*Crisis*.

Weary Pilgrim.

LONG, weary pilgrim! why weep'st thou in sadness? Let the bright dawning future, rouse thee to gladness, For time on swift pinions, is fleeting away. Though Satan's wild legions surround thee with sorrow,
Let faith lift the veil, to brighten the morrow—
Awake from thy slumber, and welcome the day.

What are earth's charms? A gay, tinsel'd bubble!
As phantoms elude you, or fire o'er the stubble,
Thus flee on approaching all earth's gilded toys,
Though earth's fairest scenes, should tempt thee to wander,

'Mid hope's fairy bowers, thy precious time squander,
They ne'er can compensate for Heaven's lost joys.

Though spicy the breeze, o'er the landscape soft smiling,
From the bowers of pleasure, vain hearts beguiling,
'Tis the net-work of Satan, to lure thee to death,
And music's rich strains, in soft cadence are stealing,
The mind in rapt ease, entrance every feeling,
Deceitful all charms, with terrestrial breath.

Flowers of rich fragrance, with dew drop begemming,
Breathe not their odor—but the mad torrent stemming
More deadly their breath, than the famed Upas tree!
More fatal than Simoon, those roses of pleasure,
They are sin's blighting pomps, earth's fading treasure,
E'er hurled to destruction those mad pleasures flee.

Seek heavenly joys, with bright hope expanding,
With faith for your shield, on Christ firmly standing,
And rush on to glory, from sin's witching wiles.
Though drear seems the way, and friends proudly scorning,

A crown shall enwreath—thy temples adorning,
Where radiant landscapes, unceasingly smile.

Beseech in strong prayer, to Heaven appealing,
E'er death's scathing grasp, o'er his victim is stealing,
Strive fierce for those mansions, where joys never die,
Shun not the conflict, there are angels protecting,
And God's Holy Spirit, thy efforts directing—
Though trials attend thee, on Jesus rely.

Christ's heralds are sounding the last solemn warning!

Soon will dawn thy vision, the bright rosy morning,
And the seraphim throng, all glittering and fair,
For soon He is coming, bright angels surrounding,
Hallelujahs shouting! The trumpet is sounding—
While loud pealing anthems float sweet on the air.

As the heavenly host, earth-ward are wending,
With the song of redemption, music is blending,
And the silver-toned lyre softly echoes the strain,
Then wake weary pilgrim! awake from thy sadness,
And gird on thy armor, with zeal and with gladness,
For soon will the ransomed in Paradise reign.

ABIGAIL CLARK.

Commendable Recantations.

USUALLY a strong aversion to recantations is felt. The very name itself has come to convey a significance which is odious. Yet there are recantations that reflect all honor upon the recanting one. An account of such an one has fallen under my notice. It is from Thomas Chalmers,—one gifted with ability and eloquence seldom equalled,—one who from choice, in the fullness of an unexampled popularity, forsook all the endearments of an old and influential, even wealthy position, in an active and commercial city, which had become proud of his talents, so that his influence was almost unbounded, even in circles of the highest refinement of that city, and sought a field of labor among the untaught, degraded thousands that "swarm around the base of the social edifice."

In the early years of his ministry, he held opinions regarding the duties of ministers wholly different from those which he came to entertain after the Spirit of God had wrought a true conversion in his heart. In a General Assembly of ministers he gave expression to sentiments so different from former expressed opinions, that one of the number stood forth and read a paragraph, purporting to be from an anonymous pamphlet. Dr. Chalmers, by the interposition of another speech, had a brief period for recollection afforded him. Then in the midst of breathless silence he arose and said, "Sir, that pamphlet I now declare to be a production of my own, published twenty years ago. I was indeed surprised to hear it brought forward and

quoted this evening; but since it has been brought forward in the face of this house, I can assure the gentleman that I feel grateful to him from the bottom of my heart for the opportunity which he has now afforded me of making a public recantation of the sentiments it contains. I now confess myself to have been guilty of a heinous crime, and now I stand a repentant culprit, before the bar of this venerable Assembly. . . . Alas, Sirs, so I then thought in my ignorance and pride! I have now no reserve in saying the sentiment was wrong, and in the utterance of it I penned what was outrageously wrong!! Strangely blinded that I was."

Here truly, was a recantation verging on the sublime. So, too, in that other instance, when he separated from the national or established church. So very recently had he advocated an established church, that he now drew upon himself the charge of inconsistency. And this as late as the year 1843. The General Assembly was again convened. "Dr. Walsh read a paper prepared for the occasion, then turning and bowing respectfully to the commissioner, he took his hat and walked down the aisle to the door. Dr. Chalmers, during the reading, had stood looking vacantly and abstracted. Starting as from a reverie at Dr. W.'s movement, he seized eagerly his hat and hurried after him. The whole audience, it is said, were now standing, gazing in stillness on the scene. Man after man, row after row moved along that aisle, till four hundred ministers and a greater number of elders had withdrawn."

Here was a recantation, not of sentiment alone, but of action. An action by which, ere its full measures were carried out, four hundred and seventy ministers in Scotland "relinquished their churches, their residences, their living; incurring the scorn and dislike of those who could not comprehend the principles that governed them, and bringing on themselves all the power of caste and a religious aristocracy." In this, Chalmers, in the space of a few hours, so changed his views that he stepped out in one of the most important acts of his life, evincing a heroism and independence characteristic of the man.

Have my readers been interested in the recantations I have related? Will they listen to a personal one? illustrating how in the quiet, humble walks of life we may be called to recant from former positions and views. A fancied consistency holds many in religious bondage; for the opinion so widely prevails that any new view of Scripture truth must be an innovation. But such as do prayerfully and earnestly make the Bible a study, will from time to time find new revelations bursting upon the mind with all the power of an intuition; and this because the Comforter which is the Holy Ghost, takes of the things of God and shows them unto men. They will find that though all that is essential to salvation is laid down so plain and simple that a child may understand, yet there is much that the profoundest philosophers cannot fathom; and this because the divine Spirit has not yet thrown the light of revelation upon it.

But in some of the plain teachings of the Bible, (if they be taken literally) egregious errors have crept in through a spiritualizing, mystifying habit of understanding the Scriptures. Under this deleterious influence I had come to middle life, trained in the various doctrines of the so-called orthodoxy of my church—the punishment of the wicked with the rest. My attention had been called to the view I now hold; but with a shrinking "holy horror," akin to that manifested by the Romanist, when the dogmas of his church are questioned, I sometimes cast furtive glances in that direction. The truth flashed and glared upon my conscience, for I was astonished to find how full the Bible was of it. But with the quietus that it was God's purposes and there it might rest, I sought to let it rest. But rest it would not, but surging back upon the mind it constantly came stronger and stronger. With aching heart and agitated mind it became the burden of every hour. The morning dawn found it pressing down the sinking soul; the midnight hour saw it resting there with accumulating weight. Sleep departed from the eyes and slumber from the eyelids.

Just at this point occurred a general public exercise of our Sunday-school. The subject, God's View of Truth and Falsehood. The manner of conducting the exercise was, each class convened in their respective

places and the afternoon services gave place to it. Each one having previously selected passages of Scripture bearing upon the subject, were to answer as their respective classes were called. The passages which I preferred among those I had selected, had been used over and over again, before our turn came. The most explicit passage in the Bible had not been named, and I too felt reluctant to quote it. But when our class was called and no one seemed inclined to reply, without rising from my seat, I repeated, "All liars shall have their part in the lake that burneth with fire and brimstone; which is the second death." Rev. xxi, 8. The house was large and well-filled, and our class occupied a distant seat. The pastor standing in the desk was conducting the exercise. As I ceased speaking, he remarked, "I did not hear what was said, neither do I know who spoke." No alternative being left, I rose upon my feet and repeated the passage as distinctly as I could. But my voice was tremulous from embarrassment, and overwhelmed, almost chagrined for having spoken at all, I sank into my seat. But my mind was quickly relieved and diverted from myself, by the words from the pulpit. A young lad had risen, about to leave the house, when familiarly sounded from our leader the words, "Stop there, my boy, a moment, I want you to hear something about that verse that has just been repeated;" himself then repeating it, and commenting upon it to the school.

On relating the incident a few days afterward to an intimate friend, not concealing that my aversion to quote that passage grew out of the conviction that it had a literal significance, her reply was, "And when you reached home you should have gone on your bended knees, and thanked the Lord that you were forced to do it." At any rate, I do thank him now that I have been taught by his Spirit to receive his word in simplicity and truth. And those of my readers who may recall a former article, *The Punishment of the Wicked, is it Material or Mental?* will understand how fully I indorse the sentiment of the Bible verse I once so reluctantly quoted.

M. W. HOWARD.

Malone, N. Y.

What is the Matter?

THERE is great dearth in Zion. The life of the popular churches is fast ebbing out. Their members are on the decrease, and their efforts to win souls to God do not prosper. Such an effect cannot be without its corresponding cause. The effect is extensive, hence the cause must be great. The religious press feels sad and often mourns over the condition of religion in the earth; but have they learned the cause of all this? Should they not be inquiring, *What is the matter?* Remove the cause and the effect will cease. What then is the cause?

Let the prophet Jeremiah answer. He says, "The pastors are become brutish, and have not sought the Lord; therefore they shall not prosper, and all their flocks shall be scattered." Jer. x, 21. Again in Micah we read a lesson with regard to those whose business it is to build up Zion, he says, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord and say, Is not the Lord among us? none evil can come upon us." Micah iii, 11. What is the consequence of their acting thus? We read it in the 12th verse, "Therefore shall Zion for your sakes be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." Mark the desolation here brought to view. Can Zion or Jerusalem rejoice when in such condition? Is it any wonder that the church mourns? Again Paul tells us "that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1-5.

Thus we see there is something wrong with those

who have a name to live in the church. They retain the form of godliness, but it is as a shadow. The substance has departed. Is it not plain in the light of God's word what is the matter? God grant that the third angel's message may raise up a people free from all these causes of spiritual dearth, whose God is the Lord.

E. G. DOUD.

Vassar, Mich.

Tilting Hoops.

OPINIONS OF THE PRESS.

From the Freedman's Journal.

On last Sunday, walking home from church through many fashionable streets, we noticed women walking with tilting skirts from where they had been pretending to say their prayers, and, on all the corners, and hotel fronts, we saw rows of well dressed blackguards standing observing and laughing, and commenting on what these women were exhibiting.

Out on this indecency that would disgrace honest Pagans! Let every honest woman who has been tricked into getting these traps of the harlot as the latest "fashion," pull them off, and burn them! Let every parent see to it that his guiltless daughter is not disgraced by "following the fashion." Let masters of households do the charity to a servant maid that has kept up with the "fashion," to provide her with such as are modest, and forbid her, while in his house, to play the airs of a wanton!

Why, even in Pagan times, when the men abandoned themselves to the most vile practices, they tried to keep their women incorrupt. What are we coming to? It is not here a question of the existence of families and society. By the memories of our virtuous mothers, by our love for our wives and daughters, let us stop these public outrages, and put under the surveillance of the police *impudic women*.

From the New York Commercial Advertiser.

The hoop skirts now worn by fashionable females are a burning shame to society, and the wearers ought to be indicted by the civil authorities for wilfully and knowingly exposing their persons. There is an extreme in everything, but of all the extremes the hoop skirts surpasses, and is one that has its penalty, which the indulgers will have to pay sooner or later. How any female, with any kind of pretension to modesty, can indulge in the scandalous exhibition, we do not see, and, what is still more wicked, many young girls of twelve or fourteen years of age are imitating, to their destruction, those followers of the fashion.

From the Fayette (Ohio) State Register.

Moral mammas, and proper papas, have probably been shocked beyond measure at observing the recent advent upon our streets of the new fashion in crinoline, from the East, styled "Tilting Hoops." The latter comprise a frame of immense circumference, that surrounds the form, and upon which hang the skirts of the owner. At almost every breath of air, and at every motion of the weaver, the hoops tilt up this way and that, affording a varied and pleasing exhibition to the crowds of insolent idlers that constantly lounge about street corners. The hoops are evidently intended to perform exactly as they do, and the conclusion is inevitable that ladies (?) wear them because of this peculiarity.

The sight of a lady going up Court street, the other day, in a high state of "tilting" excitement, set us to wondering whether female modesty wasn't a mere sham, after all. And we likewise wondered whether there was anything under the sun—no matter how immodest—that the fair sex would shrink from doing, if it was only fashionable.

Another exchange hits off the style as follows:

Few persons, we apprehend, are aware of the extent to which apparently modest ladies were willing to exhibit themselves, till the present style of hoops, small at the top and very large at the bottom, came in vogue. A lady was surprised, recently, on remarking to a gentleman friend that the "spring opening" was at hand, by his replying "Yes, I suppose spring has come, for I see the ladies have taken off their flannel petticoats." And this saucy individual had no better chance for observation than every man on the street has.

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 Bro. Baily.

ELD. JAMES WHITE: *Dear Sir*, I would just say to the readers of the Review, that my wife and I became convinced of present truth through the influence of good brethren at Sandyville, Iowa, for which they ever have our love. Since locating here in Kansas, isolated and alone, our minds revert to brethren of like faith, and the happy privilege of talking about Jesus. Oh, that the time may hasten, when a people shall be prepared to stand with him on Mt. Zion.

We yet hope to become members of the S. D. A. church, and heirs of the promise. Desiring an interest in the prayers of the people of God in these days of peril,

I am yours in hope of immortality,

J. W. BAILY.

Lawrence, Kan., Apr. 15, 1866.

Extracts from Letters.

Sister Rosetta Baker writes from Deerfield, Minn.: I would here say that I am trying to keep all the commandments of God, and the faith of Jesus that I may be found worthy of a place with God's peculiar and despised people here on this earth, and a home with them in the earth made new. I realize that we are living in troublesome times and that there is great need of living near our blessed Saviour. We must search our own hearts and see how they stand in the light of God's truth. I have felt sometimes some discouraged, but have great reason to praise God in seeing my husband who has just returned from the army, take up his cross anew, and begin to delight in keeping the holy Sabbath. He now has a deep interest in present truth. Oh, how good is our heavenly Father! Blessed be his holy name! I feel very thankful, and I want to live so that we may have his daily blessing upon us. The Review has been a great blessing to me; when I could not go to meeting I could read its cheering pages, and feel strengthened to go on in the narrow way. And now my companion loves it too. I feel that the Lord has been good to us in hearing our prayers. I would request an interest in the prayers of our brethren and sisters that we may grow in grace daily, and live out the whole truth and be gathered when our blessed Saviour comes.

Bro. Irish writes from Rochester, Minn.: We feel the need of help here since Bro. Gostwick fell asleep. We mourn for our dear brother, but we look forward to that happy morn when Jesus will come, and raise the sleeping saints. Oh that I may live so that I can have part in the first resurrection. I feel that I want more of the love of Christ to enable me to stand in the time of trouble. I believe that every child of God must keep himself in the love of the truth. I wanted to see the third angel's message go with a loud cry. Oh, that we could hear some messenger proclaiming the message in this place. We believe if the message could be preached here, a great many would receive it. I feel like doing all that I can to help the cause, and if any one can come here and labor, I will give ten dollars toward bearing their expenses. I know of others that will give as much also. I think what I have is the Lord's, and I am ready to do just as he would have me with it. I feel very anxious to have the people hear the third angel's message in Rochester. I feel unworthy, but I mean to put my trust in Him that is mighty to save. Pray for me that I may overcome, and come off conqueror through Christ.

Bro. E. Finney of Lindenville, Ohio, writes: I am trying to keep the commandments of God and the faith of Jesus, in obedience to the third angel's message. It is my daily effort and delight to try to be more engaged in the service of God; for we are his servants to whom we yield ourselves servants to obey. It has been my comfort to study God's word from a child. About twenty-five years ago my mind was impressed to come out of Babylon, lest I should be among those who must suffer the penalty of the third angel's warning message. I then united with the Christian church. I am now determined to keep the Sabbath of the Lord, and try to walk with the remnant toward Mount Zion. There are a few here who meet every Sabbath for social worship, and have done so since Brn. Waggoner and Ingraham were here with the tent, one year ago last summer. We had an interesting Sabbath-School last summer, also a Bible Class.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, MAY 1, 1866.

Notice.

THOSE of our agents having on hand more Hymn Books than they need for immediate sale, are requested to send in what they can spare, by delegates that may be coming to the Conference. We need them here.

Those who may not have the opportunity to send by delegates or others, will please report to us the number they have on hand.

It is particularly requested that *all the old editions without the Lute*, be sent in, that they may be rebound with the Lute.

J. M. A.

Report from Bro. Bourdeau.

BRO. WHITE: Since I wrote my last report I have held several meetings in each of the following places: Stowe, Wolcott, Enosburgh, Berkshire and Richford, Vt.; and Sutton and Dunham, C. E. These meetings were all interesting and profitable. The brethren generally in these parts are trying to rally their forces, and to go through with the remnant to the kingdom.

The church in Sutton and Dunham are making some progress in the truth. Three new ones have embraced the Sabbath, and four have united with the church. They are punctual in paying their pledges on s. B., and some of them have donated liberally of their means into the cause.

During the winter I intended to visit the Sabbath-keepers in Southern Vermont, and in Westbury and Eaton, C. E. But the wants of the cause in Enosburgh required that I should remain at home. Certain ones manifested a spirit of opposition and brought trials into the church which were calculated by the enemy to dishearten the young in the truth. But for several weeks we have been holding two or three meetings each week with the church, besides the regular meetings on the Sabbath, and the blessing of God has attended our efforts. We are having a good revival. The brethren and sisters are more in earnest in overcoming. About ten of the children of Sabbath-keepers aged from eight to fifteen years, have publicly manifested their desire to stand with the remnant on Mount Zion. A young man who recently came from Canada has embraced the Sabbath; and others are trying to recover themselves from the snares of the enemy, by heartily confessing their wrongs.

Last Sabbath my brother Daniel gave his first talk on health to the church in this place. We were all deeply interested in his remarks. At the close of the meeting the church voted to spend a portion of an hour each day in secret prayer for the recovery of his health. Since then he has rested well, which to him is an evidence that his nervous system is becoming stronger. We all remember you and Bro. Loughborough in our prayers.

Satan has desired to have the servants of God, that he may sift them as wheat. But all Heaven are interested for them, and God will hear the prayers of his people in their behalf; and we have reason to believe that, as Peter did on the day of Pentecost, God's servants will yet *lift up their voices* in pouring out the great sealing truths of the last message of warning; and that many will be added to the church daily of such as shall be saved.

A. C. BOURDEAU.

West Enosburgh, Vt.

The Good Work

IN Western N. Y. is moving onward, though not so rapidly as is desirable. We had a good meeting at Olcott last Sabbath and first-day. Five were buried in lake Ontario in the likeness of Christ's death, and we trust they have arisen to walk in newness of life. One of them, sister Booth, had been immersed before, into the F. W. Baptist church; the others were beginners—three athletic men in the prime of manhood, and one child of eleven years, the daughter of Bro. and sister W. K. Loughborough. Many prayers have been answered in that the brother of G. W. Eggleston of the

Lancaster church has taken a decided stand with the people of God. He was of the number baptized.

May the Lord still carry forward his work. May we still have it to say, Hear what the Lord has done for us.

R. F. COTTRELL.

Ridgeway, Orleans Co., N. Y.

How Are We Justified.

YOUR child performs an act of obedience, but he does it in so unwilling a manner, with such an air of pride and self-will, that you are almost as much displeased as if he had disobeyed altogether. Again, he listens to your admonitions, and afterward performs the same act of obedience, and does it no better, but he works with such a good and willing heart, that you love him more than ever.

The spirit the child manifests, consecrates to you both the child and his labor; it is your comfort and solace.

On this principle, the man who is selfish, and hates God, never does one act which really pleases God, or is acceptable in his sight.

On the same principle, the more a man loves God, the more acceptable will his good acts be to God, and the more he will avoid evil.

JOS. CLARKE.

Reference Bibles.

"It were to be wished that no Bibles were printed without references. Particular diligence should be used in comparing parallel texts of the Old and New Testaments. It is incredible to any one who has not made the experiment, what proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy and recondite history shall not be able to furnish one argument with which the abstruse will of man shall be able to shake this learned Christian's faith."—*Bishop Horsley.*

MARTIN LUTHER was once asked whether Samuel really appeared to the woman at Endor, when consulted by Saul? He answered,

"No, 'twas a spectre, an evil spirit, assuming his form. What proves this is, that God, by the law of Moses, had forbidden man to question the dead; consequently, it must have been a demon which presented itself under the form of the man of God. In like manner an abbot of Spanheim, a sorcerer, exhibited to the emperor Maximilian all the emperors, his predecessors, and all the most celebrated heroes of past times, who defiled before him each in the costume of his time. Among them were Alexander the Great and Julius Cæsar. There was also the emperor's betrothed, whom Charles of France stole from him. But these apparitions were all the work of the demon."—*World's Crisis.*

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 Monthly Meeting is to be held with the Clarkson church in Bro. Demerest's neighborhood, the second Sabbath in May. Teams will be at Adams' Basin on sixth day on the arrival of the mail train from the west. Those from the east will wait till that time.

R. F. C.

Business Department.

Business Notes.

Mary A Ballard: Where will you have your Review changed FROM.

RECEIPTS.

For Review and Herald.

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

Mary Capen 31-1, Jacob Fuson 29-1, Hattie S Chase 28-24, S Marten 29-1, W S Salisbury for John Carter 29-2, Geo Farnsworth 28-15, Sarah Cornwell in full, L J Coleman 27-14, S L Briggs 29-22, E Eaton 29-21, M L Marsh 28-1, S S Butler 28-14, J Barrows 27-1, C W Olds 29-1. \$1.00 each.

L S Wetherwax 30-1, A Lanphear 29-8, Mrs N Denison 30-1, J P Kanagy 28-13, Wm A Spencer 26-14, Seth B Smith 29-1, C Johnson 29-1, Wm Boylan 28-1, O P Symonds 28-1, J S Rogers 29-22, J F Coney 29-18, Geo White 28-18, Eld A Van Sickle 29-13, T Willson 29-1, J L Willson 29-1, O S Knight 29-1, S E Vansyoc 28-14, A H Ennes 29-15, S Bourne 29-22, T Brockaway 30-1, James Minisee 29-1, L M Bodwell 29-12, M E Harris 29-19, Geo Heabler 30-1, A Johnson 29-20, H Towle 29-20, R Morison 29-9, A Strickland 29-16, B Vanderburg 28-1, Levi Smith 29-22. \$2.00 each.

L Johnson for L M Ricker 28-22, Wm H Slown for J J Bigger 29-22, Wm Fairfield 28-9, Miss S Andrews 28-9 P Lamphere 28-9, S H Marshall 28-1, each 50c.

A Caldwell \$5.00, 30-10, W S Salisbury \$4.00, 30-11, Silas Rogers jr \$1.50, 27-13, Mrs L Deemer 25c in full, C N Pike \$1.35, 29-11, M A Harrison \$1.50, 29-22.

Subscriptions at the Rate of \$3.00 per year.

C W Lindsay \$3.00, 29-9.

Review Fund.

S S Butler 50c.

Cash Received on Account.

John Matteson \$2.50.

Books Sent By Mail.

Branson Sutton 30c, Wm Caviness 40c, Melissa A Dayton \$2.75, M Willson 20c, Silas Rogers jr 75c, C N Pike \$1.15, Wm Merry \$1.50, S T Culver 12c, L H Culver 12c, Eliza Bliss 12c, D Spooner 12c, Jesse Hiestand \$1.00, John H Bowlsby 15c, Ann Brockaway 75c, E Goodwin \$1.00, Miss L Johnson 55c, Mrs M F Dibble 50c, Adaline Johnson 75, J F Coney 15c, Wm Livingston 25c, Jno Matteson 75c.

Books sent by Express.

D Spooner, Worth, Tuscola Co., Mich. \$2.00, Hiram Abbott, Wakeman, Ohio, \$4.00.

Michigan Conference Fund.

Ch at Winfield \$9.00. Ch at North Plains \$9.00

Draft Documents.

C N Pike \$1.00.

To Buy Bro. Cottrell a Home.

Mrs N Dennison \$3.00, Mrs M F Dibble \$3.00, J M Lindsay \$20.00, Wm P Buckland \$20.00, G W Eggleston \$15.00, M A Crary \$1.00, J G Smith \$10.00, D C Demerest \$10.00, E M Prentice \$5.00, A D Tracy \$10.00, E Tarbox \$5.00, Joseph Perry \$5.00, E B Saunders \$10.00.