

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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Work While It Is Day.

WHAT have I yet to do?
Day weareth on,
Flowers, that opening new,
Smiled through the morning dew,
Droop in the sun.

'Neath the noon's searching glare
Fainting I stand;
Still in the sultry air,
Silentness everywhere
Through the hot land.

Yet must I labor still
All the day through,
Striving with earnest will,
Patient my lot to fill,
My work to do.

Long though my task may be,
Cometh the end.
God 'tis that helpeth me;
This is the work, and he
Now strength will lend.

He will direct my feet,
Strengthen my hand,
Give me my portion meet.
Firm in his promise sweet,
Trusting I stand.

Up, then, to work again!
God's word is given.
That none shall sow in vain,
But find his ripened grain
Garnered in Heaven.

Longer the shadows fall—
Night cometh on;
Low voices softly call
"Come, here is rest for all;
Labor is done."

The Coming of Christ.

THE whole primitive church expected the coming of Christ, and believed in his temporal reign. This belief, so strong and firm in apostolic time, faded in proportion as faith lost its early simplicity. Men undertook to materialize precepts and spiritualize prophecy, and thus truth got modified on both sides.

I am one who take the promises in a literal sense. I believe with all my soul in my Saviour's coming. I believe that our earth will witness the scenes described by the prophets, and I have drawn my conviction from the study of the Bible.

The Lord comes! As the lightning shining from the east to west, so is the shining of the Son of God. He comes surrounded by myriads of angels, comes as conqueror to claim his crown.

The hour has struck, the elect have put on their glorified bodies. God's power hath done this. In the same moment the faithful who still live have been conscious of a marvelous transformation. It is not death;

it is rather the casting off of a chrysalis covering. In the twinkling of an eye, incorruption has triumphed over corruption.

Do you realize this moment, this coming, this object of faith, now beheld from far, as actually come to pass?

Yes, it is true; my imagination is not at work, my eyes see. It is indeed Jesus my Lord. This is he who had pity on me; who suffered for me; whom I love with all the strength of my soul. My breast expands with a divine breath, each moment I love more, and feel that I am more beloved. My God! oh! to prostrate myself before thee! It is as though a sun had risen within my heart. At one glance my eye has taken in the thousand thousands in thy train. My dear ones, there you all are; you indeed, you living, forever mine—all of us the Lord's. But yesterday I laid your bodies in the earth, but yesterday I wandered alone, losing myself in the immensity of my sorrow, and now you are here, my hands touch you, you will not die any more. If God's arm did not sustain, surely man would founder in this ocean of bliss.

Oh! I can understand that hymn of rapture which marks our earth's course through the skies. The ground is moved, the forests clap their hands, the streams fertilize the sandy wastes, the rose blooms in the desert. No more desolate places, no more broken hearts, we hear no more the lion's roar, the shrieks of the slaughtered are changed to songs of thanksgiving. The Lord's alliance with his creatures glorifies the universe.

You are shocked at this! Such a scheme seems to you unworthy of God who is a spirit. For my part, it leaves me penetrated with reverence, admiring reverence. Without this restoration of all things there lacked one ray of my God's perfect glory.

It well beseems the Creator to re-establish his work in its pristine beauty; to restore to it the lustre it possessed when he spake the word and it was made. It becomes his power to snatch it entire from the grasp of Satan. It befits his glory to display it radiant once more; more touchingly beautiful, because it has known suffering; more precious, because Jesus died for it; more firmly rooted in holiness, because it has struggled to recover it.

And now, tell me, do you not find such a restoration sublime? Does it not seem to you worthy of the Lord, this restoration of the world lost by the madness of man; tormented by the rage of the great enemy, saved by the very Son of an offended God?

The mountains of Judea have beheld thy cross; the walls of Jerusalem have heard the shouts of the maddened crowds that dragged thee from Caiaphas to Pilate; Gethsemane has drunk thy blood; Golgotha has echoed with the mocking laughter of the Roman soldiers; the sighs of thy agony have passed over this land.

Oh! the tears of the mourner's earth! the lonely steps of those who walk among thy tombs! Thou who hast swallowed up generations of cherished beings; and to those who have asked of thee their dead, hast shown thy dust as sole reply. Thou wilt restore them all, eternally young and happy; they will deck thee like a burst of new flowers; two and two, in families, in companies, they will walk again, singing with joy, on the sites they loved.

The beasts of thy forests; all that move in solitudes unknown to men; all that swim in the abysses of the deep—used once tear each other to pieces. A sound as of some pillaged town; a nameless sound, which, as we listen to it, fills the soul with terror, rose incessantly from thy whole surface. Then they who listen will hear a hymn of deliverance burst forth from mountain and plain, and the waves of ocean will repeat it to their shores.

Thou thyself curse-stricken earth; thou whose breast cracks at the equator beneath the breath of the simoon; whose barren poles are crushed beneath icebergs—thou shalt blossom out fair and fresh, younger than in the days of Eden. Thou hast borne our rebellion and our woe through the immensity of space; thou shalt then march in bridal beauty through a tranquil sky; blessed among worlds, bearing on thy surface the redeemed and the Redeemer

How will these things be?

I know not, but God knows. The least moral contradiction troubles me more than mountains of physical impossibility.

Of all this I am ignorant. All this is my Father's business; I am not at all uneasy about it.

Nothing is too hard for him whose seven fiats created the universe.

He will come soon! Watchmen lost in the darkness, we send this cry of hope one to the other.

Yes the morning stars will soon sing together the hymn which greeted the dawn of the seventh day; the bones that strew the ground will soon rise; Jesus will soon return.

I shall see thee again, thou holy city, never to be depressed and trodden down by unbelievers; I shall see thee glorious, I shall salute thee, queen of the world. Desert, thy wide swamps shall change to gardens; thy swords, turned to ploughshares, shall prepare thy rich harvests, O country, everywhere called blessed.

You who weep, say, Are not your tears less bitter? You who are tossed upon the open sea, do you not discern the shores of the land of life?—*Madame de Gasparin.*

Gleanings Arranged. No. 2.

I OPENED a book, and my eyes rested on these words of an eminent minister now gone to his rest. "I am one of those old-fashioned people who believe there will be two resurrections of the dead: first of the just, and second of the unjust; which last resurrection of the reprobate will not commence till a thousand years after the resurrection of the elect." These words recalled a little incident which did more to open my own eyes, than almost any other that I remember. The time and place are unnecessary, and to give the names might be indiscreet. Some of the doctrines advocated by those who "love the appearing of our Lord," were under discussion. An esteemed minister, who had grown gray in the service of his church had been furnished with some unanswerable expositions of the Advent faith, which he had deigned to examine. Perhaps his manifested annoyance grew out of the conscious inability to refute them. Be that as it may, he produced the books, throwing them down with a spitefulness quite undig-

nified, and with an air of a peculiar disdain, remarked, "I have examined these, and find them to contain doctrines which would not have been considered orthodox within the last fifty years." My judgment rebelled at the word orthodox. Had he said unscriptural, which truthfully he could not, very likely I should have gone on unthinkingly. But "Not orthodox," with an emphasis I mentally repeated, "Not orthodox!" what an argument in the mouth of a minister, whose creed affirms that "we will take the Bible as our only rule of faith and practice."

A careful research on my part, was the result of the above quoted remark; and to my joy I found that the views of scripture which from a child had harmonized with the bias of my mind, were, to use the words of a venerable Massachusetts divine, Rev. Joshua Spaulding, "Not new but old; they may be new to some minds, but I cannot say it is to their honor."

Other incidents transpiring around me, have of late turned my thoughts to these things, and because the thoughts did not readily form themselves into expression to be copied out for publication, I have had it in my mind to make some extracts from well-known olden authors, and which I will do after referring to the event suggesting these thoughts.

I had attended two funerals in one afternoon! Two youths from the same Sabbath School, had been borne to the same cemetery in the space of three brief hours! The incident itself spoke words of warning to other youth, aside from the voice of the preacher, who well improved the occasion, entreating all to make Jesus their trust ere disease comes, taking away the strength, prostrating the limber and agile form, then taking away the reason, and then the life. Sweet hymns were sung—"Asleep in Jesus," and "Jesus only." As the words

"Jesus only, when the trumpet,
Rends the tomb and wakes the soul,"

were sung, my heart caught the refrain,

"Rends the tomb and wakes the soul."

Yes! "wakes the soul." But what means that expression, from lips that virtually ignore the resurrection by holding and teaching that the soul immediately appears before God in judgment?

Surely it is worthy of note, in these times of such general misconception of Bible truth as is manifested by the masses, to find such passages as the following from the pen of Richard Baxter:

"Hasten O my Saviour, the time of thy return; send forth thine angels, and let that dreadful, joyful trumpet sound; delay not, lest the living give up their hopes, delay not, lest earth should grow like hell, and lest thy church, by division, be crumpled all to dust; delay not, lest thine enemies gain advantage of thy flock, and lest pride and hypocrisy, and sensuality, and unbelief, should prevail against the remnant, and share among them thy whole inheritance, (the earth) and when thou comest thou find not faith on the earth; delay not, lest the grave should boast of victory; and having learned rebellion of its guest, should plead prescription and refuse to deliver thee up thy due. Oh hasten that great resurrection day, when thy command shall go forth, and none shall disobey; when the sea and earth shall yield up their hostages and all that sleep in their graves shall awake and 'the dead in Christ shall first arise;' when the seeds that thou sowest corruptible shall come forth incorruptible; and graves that received but rottenness, and retained but dust, shall return the glorious sun and stars. Therefore dare I lay down my carcass in the dust, intrusting it not to a grave but to Thee; and therefore my flesh shall rest in hope, till Thou raise it to the possession of the everlasting rest. Return, O Lord! how long? Oh let thy kingdom come! thy desolate bride saith come, for thy Spirit within her saith, Come, who teaches her to pray with groanings after thee, that cannot be expressed; 'the whole creation' saith, Come,—waiting to be delivered from the bondage of corruption, into the glorious liberty of the sons of God. Thyself hast said, 'Surely I come quickly, Amen. Even so come, Lord Jesus.'"

It is comforting to ascertain by research backward, that in the days when the Mathers preached in Boston such doctrines were inculcated as this:

"Speedily, with flaming fire!" but who knows how soon? The Son of God about to descend, will inflict vengeance on them that know not God, and obey not his gospel; but he will manifest his kingdom of the saints in the earth, which is to be possessed by our second and heavenly Adam; and this, we confess, is ascertained to us by promise, but in another state after the resurrection."—*Cotton Mather, D. D.*

"They indulge themselves in a vain dream; not to say insane, who think, pray, and hope, contrary to the whole sacred Scripture and sound reason, that the promised happiness of the church on earth will be before the Lord Jesus shall appear in his kingdom. Without doubt the kingdoms of this world will not become the kingdoms of God and his Christ, before the pre-ordained time of the dead, in which the reward shall be given to the servants of God, and to those who fear his name."—*Ibid.*

Other extracts might be given equally corroborative of the fact, that among the ablest minds are those who love and cherish, and proclaim too, the coming of Jesus and the attendant resurrection, the hope of the true Israel, and not as I heard expressed only a few days ago in the pulpit by a home missionary. "Since Christ uttered the words upon the cross, 'It is finished' the work of bringing in his kingdom was committed to the church." Blasphemous, presuming words! robbing Jesus of his blessed, all-glorious, crowning work. Not so did the writers think from whom I have quoted. It may be said the era of missions was then unhegun. But all, of missionaries even under patronage of the American Board, do not claim this high prerogative, as the following words from two such will show. The first from the pen of one sent to the Chinese. "Since writing to you last, I have adopted many of the millinarian views in regard to the second advent of Christ, the return of the Jews, &c. They seem to make many things in the history of missions, that were dark before, much more plain, and encouraging. I find much satisfaction in them, and often long inexpressibly for the coming and appearing of our Lord! Oh to be found doing his work when he comes, and not idling in the field to which he has sent me."

Another writing from his labors says: "We are all daily longing and praying for the speedy coming of our Lord, to restore all things; and sometimes we are apt to wonder why he delays his coming. But it is not he, but we, who are the cause of the delay. He cannot come as he said, until the 'gospel has been preached to all nations as a witness;' and he has ordered his faithful people to go and preach it. When I have been in a village preaching the gospel of the kingdom, I feel, 'Now there is one more obstacle to Christ's return removed.'"

And again he says: "He will come in the flesh, in infinite glory, visible to all men; at his coming the dead shall be raised and the living changed. This is a fact which 1 Thess. and 1 Cor. xv, do not allow us to doubt. Further, that up to the time of his coming, the mass of mankind will be unconverted and unbelieving, is also distinctly stated in Matt. xxiv, and elsewhere."

Such are the words of two who doubtless went out to their labors with the fancied idea that with them was the "delegated power of God" to convert the heathen; but they have since learned that this was more than the Scriptures warrant. They are only witnesses, witnesses it may be of condemnation to whom they preach, even though individuals may be saved through their instrumentality.

Other extracts I would like to give, but will only add one from the pen of an Episcopal Bishop, whose name has been familiar to me from childhood. "Within the last ten or twelve years of my ministry, my opinions have undergone a thorough revolution. And I cannot but think that any man whose mind is ready to submit with the humility of a childlike faith, to the only infallible teacher—the word of God—must yield, even at the sacrifice of his previous prejudices, to the vast amount of testimony the Scriptures furnish to that important doctrine, the personal advent and reign upon the regenerated earth, of the glorious Redeemer."

MARY W. HOWARD.

Malone, N. Y.

A Fearful Picture of Suffering.

A CORRESPONDENT of the London Times, writing from Calcutta on July 31st, gives a fearful picture of the suffering caused by the famine in India. He says:

I started from Midnapore, a civil station about seventy miles southwest of the capital, on the morning of the 26th of June, and had hardly proceeded some seven miles when commenced the painful sights which, varying only in intensity, continued until I again returned to this place. Rain had fallen heavily during the night, and the palki men were trudging slowly through the mud, when a little after daybreak, I saw two bodies under a tree. As there seemed to be a slight motion in one, I alighted, and on going up to it found, covered under an old cloth, with just a spark of life left in him, an old man slowly dying from hunger. He appeared as if he had a thin piece of transparent rubber tightly drawn over his skeleton frame, so emaciated had he become. I gave him some beer, and he slowly faltered out his tale of woe. He said that he and his companion had left their homes, after seeing their families die from the effects of cholera or famine, and had got thus far on their journey toward Midnapore, hoping to get relief there, when one, struck by damp and hunger, died on the road under a tree, and the other wakes to find his friend a corpse, and himself exhausted and drenched by the heavy rain that had fallen during the night, unable to move. The dogs and jackals feast off the body, while this living skeleton, but a few paces off, is powerless to prevent them. He faintly begs from the passers-by, but in vain. Hunger is gnawing their vitals also. They all turn a deaf ear to his cry. The beer seemed to revive him, and I went to my palki to get some biscuits, but returned to find the poor sufferer in a state of coma, and in a few minutes he was dead. The half-picked body of his companion attested his tale.

I continued my journey, passing at intervals the dead as they lay unburied, and in every stage of decomposition on the side of the road. Sometimes I would see a cluster together. In one place there were twenty-two bodies within the space of half a mile; in another six, close together, all more or less mangled and torn by the jackals, dogs and vultures. Pushing my way through the jungle and over paddy fields, often obliged to swim sundry streams swollen by the late floods, in one of which my palki was upset, I traversed one hundred and twenty miles of country, when I reached the house of a Mr. Fales, an assistant in Messrs. Watson & Co.'s indigo concern here. That gentleman informed me that a woman had died by the roadside, and that a living child was said to be at her breast. He sent out his servants, who returned saying that they had found the corpse and the child, but the mother's arm clasped the latter so tight that in hending it back, it was so stiff and cold, it broke. They say that the living and the dead had been thus linked together for two days; at any rate, the poor little infant, exhausted by exposure and want, died as it was being released.

The above gentleman and myself were traveling through a dense jungle. Miles away from any human habitation, we perceived a famished native of the Sonthal tribe, lying on the ground; he had thrown himself down to meet a certain death; but a little brandy re-kindles the vital spark, and, loth to leave him to be a prey for the jackal and leopard, we have him placed on the roof of a palki. The palki bearers, however, refused to hudge an inch, saying that their caste would be gone. "Suaviter in modo" is tried, but "no go;" "fortiter in re" then came into play. They murmured, looked at the palki, asked for a bottle of grog, and then trudging along with their tipsy burden. The brandy had been too strong for him. I am glad to add, that in twenty-four hours after this the burden was walking about. The misery entailed by the famine has brought out all the worst qualities of the lower classes of natives. As a rule, affectionate and fond of their homes, they have in too many instances fled, leaving their wives and families to starve; but, as an eye witness in two cases where nobler feelings held their sway, I here record them.

A woman with her three young children crawls up

to a planter's house, just as luncheon was being carried from the table; she begs for the remainder of the curry and rice, which are at once taken out to the verandah and placed before her. Without attempting to eat, she quietly seats the three children round the dish, who in a few minutes demolish its contents; and although the mother is wasted to a skeleton, yet, mumbling her thanks, she turns away, grateful that her offspring have been fed, even while she herself still hungereth. In another village we met a little girl and her mother, lying under a mango tree. Both were faint from hunger; they had been trying to keep life together by feeding on snails picked out of ponds, berries and lizards, where they could obtain them, but daily feeling weaker, they had sunk down under a tree, awaiting a lingering death.

We got some boiled rice and put it before them. The younger is the stronger, the mother is too weak to raise herself. Although the child's big eyes flashed with a hungry gleam, yet her little hands, well filled, first seek the mother's mouth, and not until half the rice is thus gone, does she herself eat. It is impossible to judge of the numbers that have died from actual want, as no returns are kept; but taking the three districts of Balasore, Cuttack and Midnapore, I should say quite twelve hundred a day. In Balasore large plague pits have had to be dug near the town to receive the bodies of those found dead near their precincts, but in too many instances the bodies are left to rot on the roadside.

Tennessee.

THE WICKED GO UNPUNISHED.

It is a very difficult thing for a freedman to get justice in the courts. Almost every day some poor fellow makes his way to Nashville, wounded and distressed. His employer or some other villain, in a moment of excitement, has fired on him with the intention of killing him. The truth is, there is a class in the South who would rather shoot at a negro than at a fox or a squirrel. They think it sport. They have no regard for his life or limbs. Half a dozen freedmen have been shot dead or dangerously wounded in this county within a few months past, and yet no man has been punished, and I doubt whether any one of the cold-blooded murderers of freedmen I see on the streets every day, will ever be punished. They never will be if Andrew Johnson's policy is indorsed by the northern people.

Your readers will remember that a most bloody massacre occurred some months since in Memphis. Many of the most foul murders that have been perpetrated in any country were committed in that city; and the murderers are well known, yet no one has been indicted by the grand jury, and no one of them has been arrested. The civil authorities will not punish them, and the military are restrained by that man at Washington, who rose to power when Abraham Lincoln was assassinated. *He has refused to authorize the military authorities to bring the Memphis murderers to justice.*

Now these are sad facts, and they portend evil. The faces of Union men in Tennessee are becoming troubled and anxious, and they have but one hope. If the northern people at the coming elections speak with a voice of thunder in condemnation of Johnson's policy, then all will be well; and that is their hope.

I can not think that the great struggle through which we have passed, at the expense of so much blood and treasure, is to end in nothing substantial and valuable; and it does not seem to me possible that President Johnson can be permitted by the Almighty to blast the hopes of the most gallant nation under the sun.

I will add a news item, that Major-General Fisk has been dismissed the service. He is one of the noblest of men, but could not indorse Johnson. His removal is a heavy stroke on the freedmen, and all loyal men here feel indignant.—*Religious Telescope.*

Good works are essential to true religion, not as meritorious, but as EVIDENCE of the reality and glory of such religion.

A Mysterious Death.

THE *Chicago Press*, of Sept. 17th, contains the following:

A singular fatality, and one which might be regarded as a special visitation of the Almighty, occurred yesterday afternoon in this city. The circumstances are verified by several persons who were present, including the physician who was called in to examine the stricken person. We give the circumstances as related to our reporter by the attending physician, leaving the reader to draw his own inferences.

About a week ago, a mechanic, boarding at No. 144 Burnside street, was robbed in the night time of about \$50. The money was taken out of his pants pocket, after he had retired. In the morning, discovering his loss, he made it known to the landlady. She enjoined silence upon him, and told him that she herself had been victimized, but by whom she did not know, although her suspicions rested upon a boarder named Rosencrist, a tailor. This Rosencrist had been an inmate of the house for some time, and the woman did not like to accuse him directly of the crime, although his actions for some time past, and the extravagance of his expenditures, justified her in entertaining suspicions relative to his integrity. Yesterday morning another boarder reported the mysterious disappearance of his pocket-book, and the landlady, after due deliberation, determined to take Rosencrist aside and question him. Going into the parlor, and calling in the boarders whose money had been purloined, the woman accused him of the theft. Rosencrist turned deadly pale upon hearing the accusation and grasping a table near him, he turned toward his accusers and denied all knowledge of the theft. They insisted upon his being the culprit, and the man repeated the asseverations of his innocence, and placing his hand upon his heart, he appealed to Heaven to verify his rectitude, saying that if he was guilty he hoped "the tongue would cleave to the roof of his mouth, the top of his head fall in and drop from his shoulders, and that God would strike him dead." As he uttered the last word, he was observed to stagger, a ghastly paleness overspread his features, and, throwing up his arms, he dropped dead on the floor, to the horror of those in the room. A physician was immediately summoned, who, after examination, pronounced life extinct. The affair has created intense excitement in the neighborhood, and numerous are the opinions advanced relative to the superinducing cause of the man's death.

A General European War.

PREDICTIONS BY A FRENCH STATESMAN.

THE Marquis de Larochejuelm has published in pamphlet form, in Paris, what would have been pronounced in the form of a speech in the French Legislature but for his ill health. The substance of his argument is, that Europe is on the verge of a general war. He says:

"There is no use in concealing the fact. France has played too great a part in recent time, to have any alliances on which she can count. Modern Germany does not love us, and rivalry will soon be aggravated into hatred. Italy is out of the question. The manner in which the French are received there, and the Government judged and treated, does not allow any allusion. Russia suffered too much from her wars in the Crimea and in Poland, and from the treaty of Paris, to trust to our alliance. England, having to choose between the Empire of Germany and France, cannot hesitate. We are feared; and all great nations are jealous of us; and two of these great nations are created by our arms or by our assent. We have revived old and created new grievances against us, and it will be long before they are effaced. Soon, in a European conflict, we shall be alone. This is beyond dispute, and the policy we have to follow is obvious."

He adds that, if France awaits the Constitution of the new German Empire, she will have all Germany upon her, and continues thus:

"Without fixing any precise period for the general

war which is certain, and which all political persons believe in, even the most inveterate optimists concur in declaring that from this moment the duty of France, and of other great nations—their most imperative duty—is to prepare on the largest scale for the greatest events of this century, which, however, has witnessed some of the most extraordinary."

The immediate alliance of France with Austria, and with the nations now subjugated by Prussia, he thinks, may save all; and would, moreover, keep back those who, without that alliance, are sure to become provinces of Prussia.

Extracts for the Review.

We are led from all signs to infer that the meeting-place of all the lines of God's providential work on earth is very near. I do not prophesy; I do not foretell; I only forthtell what God has said; but I do feel there is to be a time unprecedented since the beginning—portentous, startling and terrible to the enemies of God; but glorious, holy, and full of joyous scenes to the people of God. For in the midst of this the people of God are safe; they are enclosed in everlasting arms; the shield of Omnipotence is over them. They may pass through a sharp night, but it will be a short one. Oh what a solemn position do we occupy! We stand on an isthmus washed by the waves of time, and wasted by the waters of eternity. It seems now but the suspensive pause before the shock comes. A sure and glorious termination reconciles us to the pressure. Into a holy and happy, and blessed land, the surf of the troubled present rolls; and our weary hearts will leap to that land as a babe leaps to its mother's bosom.—*Late Dr. Cumming.*

Although we have advocated the popular theory ourselves, the common belief that there will be a conversion of all nations to the faith of Christ, and a state of universal peace and holiness throughout the world, for the space of a thousand years before the second advent of our Lord, is, to our view now, utterly irreconcilable with what the Scriptures teach.—*Rt. Rev. J. P. Henshaw.*

Are we among the penitent, believing, and holy ones, who are looking for, and hastening unto the coming of our Lord, or are we among the impenitent and unholy, who will 'wail because of him.'—*Ibid.*

Jesus will reign in visible glory among his saints upon the earth. He has now as regards his visible presence gone to receive to himself a kingdom, and return. When the appointed hour arrives, the Son of man shall appear in his glory, and all his holy angels with him. To this blessed kingdom of the Son of God multiplied prophecies of the Scriptures bid us look forward continually; and it is our blessed privilege to live in unceasing expectation of this happy day, when angel voices shall thus announce to his waiting Zion, "Thy God reigneth."—*Stephen H. Tyng, D. D.*

"Hope is a prophetic grace; and as faith gets more genuine and distinct, hope will grow more active and sustaining. When faith's backward gaze on the bright obscure of Calvary is clear and strong, then hope's prospective glance penetrates into Heaven itself, with animating expectations of the day when He shall 'rend the heavens and come down.'"

The Pumpkin and the Acorn.

A LEARNED man lived in France who boasted in his not believing in the being of a God. One day as he was lying in the shade under a large oak tree, and looking at a pumpkin, which was growing in a garden close by, he shook his head and said "The world could not be made by a great and wise God, for if it were, the small acorn would not grow on the oak tree, and the large pumpkin on so small a plant. If I made the world, I should change places with the pumpkin and the acorn!"

Whilst the foolish man was puffing himself up with conceit, and thinking himself wiser than the Maker of the earth, the sun, and the stars, an acorn fell from the oak tree, and gave him such a sharp blow on the nose as to make it bleed.

"Oh! what a fool I am," said the astonished man, "I have received a crack on my nose for my folly, and it is well for me that pumpkins do not grow on oak trees; for if they did, my nose would be smashed, or perhaps my skull broken. I now see that I am wrong and nature is right. I will never again say 'there is no God.'"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 23, 1866.

URIAH SMITH, EDITOR.

Rev. xx, 4.

ARE THERE TWO CLASSES MENTIONED THEREIN?

IN Review No. 17, present volume, we noticed a little effort of Mr. Wm. Sheldon to disprove the visions of Sr. White, in an attempt on his part to show that they were contrary to the Bible. To do this, he brought up a "sample" of the facts he had to produce, which was, that the visions locate the rise of the two-horned beast, and the image of the beast, down this side of the great papal persecution, whereas John, in Rev. xx, 4, places it previous to, or during that persecution; for the martyrs back there, were commended for not worshipping the image which the two-horned beast had caused to be made. In reply, we showed that this objection could not be urged when the text was rightly understood; that there were two classes brought to view in that verse; that the expression, "and which had not worshiped the beast," &c., if strictly translated would read, "and those who had not," or, "and whosoever had not worshiped," &c.; that the martyrs were one class, and those who had not worshiped the beast, &c., were another class; and that this worship of beast and image was not consequently placed back previous to, or during, the papal persecution. Let this fact be once established, as it can easily be, and no argument was ever more completely annihilated, than is Mr. Sheldon's by this. An effort to evade its force was to be expected.

Accordingly in the Voice of the West of Oct. 9, Mr. S. comes out on the point; and like a person who feels that he is under the necessity of putting on some kind of an air, claims to be—"somewhat amused" (?) at our article. He then says that in our criticism on the translation we have fairly jumped out of the frying-pan into the fire. How we have done it, we will let him state in his own words:

"Let us look at the result of this proposed translation: 'And whosoever had not worshiped the beast, neither his image, . . . THEY lived and reigned with Christ.' If there are two classes here brought to view; the one class embracing the martyrs, and the other class including 'whosoever' had not worshiped the beast or his image, there is no means of evading the conclusion that there are millions of wicked men, including Infidels, Mohammedans, and unconverted Protestants, who have never worshiped the beast, and this proposed translation promises that they shall all 'reign with Christ'—yes; 'whosoever' has stood aloof from papacy, is, by this translation, entitled to live and reign with Christ."

The changes which he rings on the idea that the "whosoever" must embrace "millions of vile sinners," shows how immensely satisfied he is with himself for having discovered it! He thinks we are now in the fire, certain, and exclaims in great glee that there is no possible way to "dodge the conclusion, except by abandoning the translation." Indeed. Let us look at the subject a moment more. We had supposed that in all lines of prophecy embracing a series of consecutive events, the context had something to do in determining the meaning of any particular passage. How is it with Rev. xx, 4? Rev. xix and xx, give us events to transpire in consecutive order. In chap. xix, we have the heavens opened and one coming forth upon a white horse called Faithful and True. He is clothed in a vesture dipped in blood, and his name is called The Word of God. The armies of Heaven follow him; out of his mouth goeth a sharp sword, that with it he may smite the nations; and he has on his vesture and on his thigh a name written, King of kings, and Lord of lords. We have an angel standing in the sun, and bidding all the fowls of heaven come to the supper of the great God. We have the beast, and the kings of the earth and their armies gathered together to make war against Him that sat on the horse and against his army—quite a general combination of the wicked powers of earth against the Lord of glory. We have the beast and the false prophet

taken and destroyed. Those vast portions of the human race, represented by the beast, the false prophet, the kings of the earth and their armies, are slain and destroyed by the heavenly Warrior. What becomes of the rest of his foes? To leave no room for us to infer that any escape, John adds in verse 21, "And the remnant [all the rest] were slain with the sword of him that sat upon the horse." The scenes brought to view in chap. xx, then follow: The Devil is bound, and the first resurrection takes place. In verse 4, the text under consideration, John is viewing this company, of whom he writes, "Blessed and holy is he that hath part in the first resurrection." Two classes of this company are singled out as worthy of especial mention, the martyrs, and those who had refused to worship the beast or his image. And now when John says, "whosoever had not worshiped the beast," &c., where are the multitudes of the vilest sinners which Mr. S. says must be included in this expression? Where? They are not to be found. The prophet had just said that they had all been slain, and he tells us in verse 5 that the seal of death had been set upon them for a thousand years. He is viewing only the blessed and holy who have part in the first resurrection, and yet when he says, "whosoever" of this class, had not worshiped the beast, &c., Mr. S., with miraculous discernment, perceives millions of the vilest sinners included therein! He is welcome to all the joy he can derive from such an imaginary discovery.

But suppose Mr. S. could here sustain his position, and show that the word whosoever must include millions of vile sinners; he would only be furnishing material for infidelity; for we showed on the best authorities, Robinson, Bloomfield, and Scholefield, that the word *οἱ ἄλλοι* means "whosoever," and should be so rendered in Rev. xx, 4; and these authorities he has made no effort to refute. We will now add another: Liddell and Scott define *δοτις* thus: "Radical signification, *whosoever, whichever, any one who, anything which*, thus strictly differing from the simple *ος*."

But this word, as used in the text under notice, so far from embracing millions of vile sinners, need not embrace all the righteous except the martyrs; for it is evident on a moment's thought, that a refusal to worship the beast and his image could not be made a distinguishing characteristic of any class except those upon whom the authority of the beast had been brought to bear, and they had refused to comply with his demands.

But Mr. S. makes a further effort to rear up his prostrate theory by saying, "The Greek term *hostis*, rendered 'which' in the text, and 'whosoever' by the Review, is often used in such connections as to forbid the idea of its meaning whosoever, as in the following instances."

Suppose it is. Unless he can show that Rev. xx, 4, is one of these instances, he might just as well have saved the time he took to state that fact. The passages he cites are 2 Cor. iii, 14, "Which veil is done away in Christ," and Eph. i, 23, "Head over all things to the church, which is his body." But if he had looked at the matter a little more critically, he would have seen that in these instances the construction is altogether different from that in Rev. xx, 4. There the compound relative *δοτις* is introduced with a conjunction, *καὶ*. In the passages he quotes it is not so introduced. And he cannot find an instance in which it is introduced with the conjunction as in Rev. xx, 4, where it has the sense of the simple relative *ος*, referring to a definite antecedent. His criticism is therefore worthless. Our position is sustained. There are two classes brought to view in Rev. xx, 4.

In our former article, we referred to his attempted slur upon sister White by his frequent use of the word Ellen; as "the visions of Ellen," "Ellen says," &c. He now asks if we slur Daniel by using his given name? Will he tell us what other name Daniel had among his people? If at the present time we had anything to say about Mrs. Harriet Beecher Stowe, or Miss Anna Dickinson, especially in a controversial way, and should be continually repeating, Harriet, Harriet, or Anna, Anna, it would be very apparent that we intended some disrespect, or were ignorant of the first principles of etiquette; nor could we help the matter by a verdant appeal to the customs of society twenty-four hundred years ago.

"We Walk by Faith."

FAITH differs from credulity on the one hand, and skepticism on the other. Credulity believes without evidence, faith upon evidence, and skepticism doubts in the face of all evidence. The credulous person is fluctuating—now he believes this, and now he believes that. The skeptical person is constantly wavering—ever on the fence between faith and infidelity, sometimes inclining one way and sometimes the other; at one time almost believing, at another, full of doubt. But the person of faith, the believer, is constant, calm, and steadfast. His heart is fixed, trusting in the Lord. While the credulous are carried about with every wind of doctrine, and the skeptical, though desiring to be established, dare not believe anything, the believer is decided and firm; he is the only person securely anchored, having rest to his soul.

To the credulous let me say, Feeling is not faith. Your impulses are a movable foundation. Faith must rest upon evidence. Examine carefully the testimony before you believe. Look before you leap.

But, my skeptical friend, faith is not sight. If you wait to see everything, you never will believe anything. That which purports to be divine revelation should be examined in all its leading features and tendencies. The strong points in the evidences should be weighed. And if it carries unmistakable evidences of truth as a whole system, accept it as a whole, though you may not be able to comprehend every particular part. Faith fixes upon the grand points, the overwhelming evidences of the great system of divine revelation, and no caviling in regard to minor points of a seemingly questionable character, can move it from its firm foundation. If you cannot see clearly every minute particular, turn your eyes to the main pillars. Do not cast away the whole beautiful structure, because you cannot comprehend the utility of each minutest part. Having satisfied yourself of the firmness of the foundation, the beauty and stability of the edifice, evincing the consummate knowledge and skill of the architect, conclude that it is right in every particular, had you the wisdom to understand it. The Lord has given you irrefragable proofs of the heavenly origin of revelation. He wants you to accept it as a whole, upon the evidences he has given, and those points you do not clearly comprehend, upon trust.

Do you say, That is "going it blind?" We reply, It is walking by faith. It would be the greatest, the most complete blindness, that would deny the beauty and glory of the whole creation, because we cannot discover its remotest spheres, or discern its minutest animalculæ, with the naked eye. So it is blindness indeed to reject the whole beautiful fabric of faith, because our darkened eyes cannot discern the beauty of all its parts. It is blindness to shut ourselves away from the light of day, and then deny that the sun shines. It is better to acknowledge and receive the light, that our weak eyes may be strengthened to see more and more clearly.

Abraham, the father of the faithful, walked by faith. He believed God, and it was counted to him for righteousness. After God had promised the great blessing to mankind, the blessing of the Messiah through his son Isaac, he said to him, Take your son, even Isaac, and go and kill him for a sacrifice. Did Abraham say, I can't see it—that would be going it blind? No. He walked forward by obedient faith, trusting in God in whom he had believed; and the difficulty was cleared up to his entire satisfaction.

My friends, you who are troubled with doubts, either of the volume of inspiration, or of the present work of the Lord, grasp with steadfastness the firm and immovable pillars of the faith, and drive your doubts to the wind. Let not your pride of opinion brood over this objection or that, till it hatches a nest of vipers. Your salvation is depending. Settle it in your mind. Is God the author of revelation? Does he live? and is he leading his people? Is his down-trodden truth being restored? and is he thus preparing a people for translation? If every invulnerable argument, and every infallible test prove this to be so, venture your all upon it without reserve. If God has manifested his strong hand and his outstretched arm in bringing his people out of Egypt and to the border

of the sea, falter not at the command to move forward. A path will be opened to them that believe.

Oh, believe on the Lord; believe his word, believe his work. We have no new revelation, only what prophets and apostles and Jesus Christ himself declared should be; even that Christ would be with his people always, even to the end of the world. Learn to weigh evidence—learn to believe. Take fully the yoke of Christ and learn of him, and you will find rest to your soul. Walk by faith, and you will not walk in the darkness of doubt.

R. F. COTTRELL.

Labors in Mich.

BRO. CORNELL and self closed our labors in Holly, Sept. 23d. On my way westward, I had appointed to meet with the church at Chesaning the 25th, and at Owasso the 26th. The weather was still wet and the roads very bad, but understanding that they had several times been disappointed at Chesaning on account of roads and weather, I determined to go through and meet my appointment. But the day was so rainy that the stage did not go, and of course I could not. The evening of the 26th I spoke to the brethren and sisters and a few of their neighbors assembled at Bro. Wilkinson's at Owasso.

The meeting at Orange commenced with preaching on Sabbath evening. Sabbath morning, the subject of health was presented from the Bible, which increased the interest, as was plainly manifested by the testimonies given in social meeting in the afternoon. I found some thorough converts to the health question in that part of the country, and the effect is visible in the advanced state of spirituality of its adherents. They are truly growing in grace. A few seemed to look on with some distrust, generally those who have some strong appetite to gratify; the effect of this is also manifested in their testimonies or in their silence. May the Lord bless them, and bring them up to the advanced standard of present truth. Toward the close of the Sabbath we met at Bro. Howe's, where I spoke to them again on the same subject, about one hour; after which the ordinances were celebrated by the willing, joyful saints.

First-day I tried to speak three times, which was once too much for my strength, as I had taken cold about the time of leaving Holly, and it was gradually working on my exhausted system. I enjoyed good freedom in the morning, but had no time to recover my energies for the afternoon service; however, by taking rest I felt refreshed for the evening, and our meeting closed up with a good time. All expressed themselves satisfied and much encouraged. I believe it was a meeting to be remembered, the results of which will be permanent and enduring. With one feature of this meeting I was especially gratified: most of the brethren from abroad were present at its commencement, coming to the place before the Sabbath, and none leaving till first-day afternoon. The meeting was long enough for all to feel profited, and the Sabbath was a day of rest and worship, and not a day of travel and labor. I have sometimes doubted the propriety and utility of monthly gatherings, where the morning and afternoon of the Sabbath is spent in traveling to and from the place of meeting. I would ask the brethren, How far will circumstances justify it?

Oct. 1st, I left my good, temporary home at Bro. Howe's; the 2nd I largely increased my cold; the 3rd I met with the church of Jackson, at Bro. Burwell's in Parma. This was by request and arrangement of Bro. Palmer, who wished to hear more on the health subject. The friends at Parma had some misgivings on the subject, as they wished their neighbors to hear; but all were interested, and the brethren and sisters seemed much confirmed as to the importance of this part of the truth. The 4th inst. went to Battle Creek, intending to remain over Sabbath, but as it was the time of the Monthly Meeting at Burlington, I took a hasty view of the new meeting-house, Institute, &c., and journeyed homeward, arriving before the Sabbath. I felt somewhat disappointed, not seeing any from Convis at that meeting, but was pleased to see so many from Battle Creek, Newton, and Colon.

Perhaps at no other time during the past season have I been so unfitted for labor as at that, yet we had a good meeting.

But with that effort, exhausted nature gave way. I have been sick ever since, scarcely able to do anything, keeping as still as possible, hoping to be able to meet future appointments. Last Sabbath I intended to rest, but preached a funeral discourse, which, of course, tended to retard my recovery, as my cold was on my throat and lungs.

I am cheered by a letter from Bro. Cornell, giving a favorable account of the state of things in Holly, where he had returned and was holding meetings. It is cheering that any success attended our labors there. We have usually closed up our meetings when it seemed almost impossible to continue them; but there we continued through wet and cold, and the interest increased till the close, though the attendance was necessarily limited.

During all this bad weather, often much exposed, and laboring as much as ordinary in ten meetings, I have enjoyed unusually good health, with buoyancy of spirits, which I owe, in God's providence, to the Health Reform. I cannot expect very much from such a debilitated frame as mine, but with care, which I am trying to exercise, I hope to be able to do some service yet in the good work. May the Lord speed it on!

J. H. WAGGONER.

Burlington, Mich., Oct. 16, 1866.

Report from Iowa.

BRO. WHITE: On Tuesday evening, Oct. 2, we met with the brethren and sisters at the house of Bro. Shireman in Marion, and had a good time in prayer and social meeting. All present seemed to realize the necessity of attending to secret prayer, and of having that duty serve as a link to connect with our public devotions. In proportion as we neglect the former, will we be cold and wandering in attending to the latter.

The day following, we held three meetings, during which we gave two discourses, organized a church of fourteen members, appointed and ordained church officers, and arranged systematic benevolence amounting to \$85.28 per year. Bro. and Sr. Newcomb of Toledo are invited to send in their figures on s. b. to this church, as formerly.

Oct. 6 and 7, we held meetings at Lisbon. Our congregations were quite large. On the Sabbath, the Lord gave freedom in speaking, and at the close of our remarks in the afternoon, forty-three cheering testimonies were given by the brethren and sisters. On first-day we dwelt on health reform and organization, after which nineteen came up nobly with their figures on s. b., amounting to \$175.76 per year. Others, who were not present, will soon unite with them on this point. Further organization will be attended to at our next visit to that place. From Lisbon, Bro. J. T. Mitchell took us with his team to Palestine, and on Wednesday, the 10th, we held a profitable meeting with the Sabbath-keepers of that place and Iowa City. The subject of systematic benevolence was considered, and \$68.90 was pledged on s. b. for this conference year.

Thursday, the 11th, we came with Bro. McReynolds to Pilot Grove, and last Sabbath and first-day we held four meetings with the church in that place. Sabbath afternoon, fifty-one testimonies were given in thirty-four minutes. It was indeed encouraging to hear so many prompt and hearty responses to the truths which had been spoken. Evening after the Sabbath, three youths united with the church, and we had a refreshing season in attending to the ordinances of the Lord's house. At the close of our meeting Sunday afternoon, we went five miles to the English river, where five were buried in baptism.

A. C. & D. T. BOURDEAU.

Washington, Iowa, Oct. 15, 1866.

"If you follow the Lord, and keep his company, he will always bear your expenses; if you run before him, or go alone, he may leave you to bear your own."

Report from Maine.

DOUBTLESS many have wondered why we do not report more. Well, it is not because we have found nothing to do, nor because we have not been trying to do it. We have worked all the time to the best of our ability. We have not tried to do anything in new places, but have bent all our strength toward helping and converting those already in the truth.

In this State the cause has suffered woefully in the past. In many places we have found some very discouraging things to contend with, and again some things were encouraging. In many places the work has been left in a half-finished condition to go to ruin. It is more work now to patch this up than it would be to begin and raise up a church in a new place. It has been a warning to us to hold on when we begin in a new place till the work is done, and the brethren and sisters are thoroughly established in all the truth. Then the work will stand and be a light to the world, and a blessing and honor to the cause.

I spent one week in Cornville, where Eld. Stratton lives. For the most part, this is a live church, and I enjoyed the meeting greatly. We had a free time. Four began to keep the Sabbath. Bro. Stratton is wholly in the truth, and his influence is on the right side.

Bro. Andrews spent three weeks at Edington. We think that good was done, and that the church moved forward some. Yet only the first step has been taken there. They need more of the Spirit of God, and more consecration to the work. One embraced the truth, two were baptized, and added to the church.

We spent one week at Topsham. Here is a little company of Sabbath-keepers. But they need to "go forward" a little faster. Bro. Winslow, whose whole soul is in the work, is a great help to them, so that we think they will do very well with a little help.

We have spent three weeks in Portland. Here we found things badly mixed up. The unruly tongue had been very busy among them until they had lost confidence in one another. Their faults were pointed out to them. They saw and confessed them. When we left them we felt that things began to break loose, and clear away. We hope and expect to yet see a united, devoted church in Portland. The Spirit of God has been woefully lacking with some of them. Hence they have been selfish, envious, and unchristian-like in their conduct. We hope to see things go differently there in the future. One embraced the Sabbath while we were there.

There is a little company at Falmouth, four miles from Portland, whom we have visited but not long enough to help them much as yet.

We also spent two weeks at Hartland, where Eld. Goodrich lives. He has been very slow to come into all the truth, and take hold in earnest; hence the Sabbath-keepers there are unorganized and weak. They have been afraid to trust themselves in the work of God. But Bro. G. now sees his way clear to take hold of the whole truth, put his hand to the work with us, and throw his influence on the side of order and the work of God. So we now hope to see the cause move on in Hartland.

There are other scattered brethren through the State whom we have not yet visited.

I have spent eight weeks in Norridgewock. This may seem like throwing away time to those who believe in driving things, but we have thought otherwise.

The work moves on steadily and surely. The interest increases rather than diminishes. All are holding on, and most of them are advancing.

Sabbath and Sunday, Oct. 6 and 7, we had a sort of general meeting here. Bro. Stratton and Goodrich were present, and a goodly number of brethren and sisters from different places. Perfect unity and harmony prevailed throughout. The sympathies, hearts, and souls, of all were united as they have not been before in this section. While we spoke of the unity that ought to exist among the remnant, the rise and progress of the third message, the labors of those who had led out in this work, and how the watchmen ought to see eye to eye, the Spirit of God rested down upon us. Our hearts melted before it, and our tears flowed together. We then felt ashamed of our backwardness.

and unbelief in the cause of God, and resolved to take hold together and in earnest. We resolved to risk our all to gain or lose with the third angel's message, and all that goes with it. Here I felt like shouting, Glory to God, the clouds begin to break away, and a brighter day is dawning upon Maine. At the close of the Sabbath we had a social meeting. God met with us in a special manner, as if to sanction the resolutions which we had formed. The brethren and sisters were prompt in their duties, and free in the Lord. Our hearts were filled with the love of God, and with our mouths we spoke it forth. Some of the time I was so happy that it almost seemed to me that I was on the other side of Jordan. We got a taste of the goodly land at least. We shall not soon forget this day. The Lord gave good freedom on Sunday in speaking to a full house.

I now begin to feel quite at home in Maine. I love the people here, and enjoy laboring among them. My health has improved much since I came here.

The friends present voted to establish and sustain Monthly Meetings among the churches in this vicinity. I feel as though this was a step in the right direction. This will serve to acquaint us with each other, and unite us together. God grant to prosper it.

Brethren and sisters in Maine, let us take hold of this matter in earnest. Let every one feel that they have an interest and a duty in this matter. Let us get out of this cold, dead, state which we have been in, get out to meeting, and bring the Spirit of God with us when we come. Let us keep up with the message, and get into the spirit of what we believe.

Our next Monthly Meeting will be held, if God will, at Cornville, Nov. 10, 11. Elders Stratton, Blaisdell, and myself will be present. Meeting will begin at 7 o'clock, in the meeting-house, on Friday evening, and continue two days. Come prepared to stay through the meetings. Simply coming on the Sabbath or Sunday, amounts to but little. You lose the best of the meetings. We would like to see at least a delegate from every church in Maine, that we may arrange for future meetings. Let those who wish help, come here, and we will see what can be done.

D. M. CANRIGHT.

Norridgewock, Oct. 7, 1866.

Example.

A TEACHER, who had long lamented his want of success in teaching the art of penmanship, having earnestly set about reforming his own hand-writing, soon found his pupils interested greatly in the same pursuit.

An impatient professor of religion, being greatly tried with the ill tempers of some of his associates, all at once ceased to admonish them, until he could set an example of patience; and then, said he, I can have an influence for good. He went heartily to work, in patiently bearing whatever came along; and now his surprise, at the effect of his example upon the tempers of his associates, was only equaled by their wonder at his equanimity. He found example alone, better than many words accompanied with unnecessary warmth.

Few, if any, are fully, and at all times, aware of the power, for good or evil, of example.

Example is the living, breathing, teacher. If altogether good, and Christ-like, oh, how good it is! Descending from generation to generation, from nation to nation, from land to land, until it reaches us; it only breathes its sweet and heavenly breath upon us, and we rise from our pollution, entranced with its loveliness. Our souls, tired of mere dry, formal, wordy teachings, and rather hardened by chilling severities, sink down, mellowed, subdued, purified, ennobled, by the lovely aspect of example.

Her presence is more powerful for good, than the eloquence of the orator, or the skill of the statesman, or the heroism of the warrior; for all these bow at her approach, and do her homage; and all acknowledge her heavenly origin. Many complain because she so seldom appears; others mourn her frequent absence from society; but these last mentioned do often meet her in the humble, busy walks of life, and receive her blessings, unfading as the flowers of Paradise.

JOS. CLARKE.

Human reason is not God, as some pretend.

The Unconscious Artist.

We are writing, writing ever,
Writing what will last forever;
Deep engraving on the heart,
Words and lines with magic art—
Touching on a tablet grand,
With a sure, unerring hand,
When we go, and when we come,
When away and when at home,
Writing on the souls we meet,
As they pass with busy feet—
Writing what both they and we,
Do not think and cannot see.

'Tis ourselves we ever write,
In letters which are dark or bright,—
By the thought, the tone, the look,
Down the pages of a book,
That shall last beyond the sun,
And be read when life is done.
Write we one, write we all,
In this book, or great or small,
Viewless word, and viewless line,
Write ourselves whate'er we be,
Souls to bind or souls to free.

Be ourselves then always right—
To be drawn the lines of light—
Else by tone, or thought, or look,
Darkened lines bedim that book—
For write we must, write we ever,
Write we what shall last forever.

The Sabbath.

WHAT holy associations cluster around the Sabbath! What a pure, gentle influence settles down upon the soul as we engage in the worship of God. Even as the moon sails far above the murky depths of the sea, so our thoughts on the Sabbath rise far above the cares and perplexities of our daily life. The Sabbath seems to be a connecting link between man's lost inheritance and his promised possession.

How holy must the Sabbath have been in those sinless hours, ere the trail of the serpent was visible on the young earth. But sin came, and with it, suffering and mortality. How precious must the Sabbath have been to Adam as an institution antedating his fall, and as a memorial of the Creator's rest. Following down through the lapse of years we can view in imagination the old white-haired patriarch, Abraham, standing in the door of his tent, with his family and servants gathered around him, while he instructed them more perfectly in the knowledge of God, as the Sabbath hours wore peacefully away. Long before church-bells ever rang, did those worthies keep the Sabbath, with the melody of nature around them, and the blessing of God resting upon them, as they performed their ancient and impressive service.

But we leave them behind as we travel in thought down the course of time, and a different scene next meets our gaze. Six hundred thousand of Israel's children engage in worship every Sabbath. Their religion is more grand and imposing, and instead of the silence formerly reigning, the loud blast of a trumpet rings out upon the fragrant air, as a nation's prayers ascend to Heaven. How solemn and impressive were those Sabbaths, and how beautiful to see the vapory smoke ascending from the sanctuary as the daily sacrifice was offered.

But again we pass on, and come to the time of the forerunner of Christ. In our minds we can see him standing on the banks of a gently-flowing river, clad in picturesque garments, while the deep, earnest tones of his voice arrest the attention of both old and young, rich and poor, and every Sabbath what a concourse of people assemble on the river banks, while the coming Messiah is preached.

We next view the interior of a large edifice crowded with people. There in the highest seat is the proud Pharisee. There we find the learned doctors of the Jewish sanhedrim. But all these fail to attract aught but a passing notice. The chief object of attention is a youthful teacher expounding the prophets and magnifying the law of God, as his custom afterward was every Sabbath. Luke iv, 16. In him we see the coming Shiloh, the Son of God, the Lord of the Sabbath. Mark ii, 28. We turn away with sad hearts as we think of his being rejected by his own chosen people.

We notice him once more after the great Sacrifice had been offered, and a fountain opened in the house of David for sin and uncleanness. There he lies, cold and inanimate. Suffering has drawn deep lines of pain upon his beautiful features. His heart, which has so often bled for the infirmities of others, is at rest. As his disciples rest the Sabbath-day according to the commandment, they mourn in sadness to think that Christ, the Lord of the Sabbath, lies dead in Joseph's new tomb.

We should like to refer to the Sabbaths that Paul preached both to Jews and Gentiles, with all the earnest enthusiasm of his impetuous nature; but lack of space forbids. Let us look by faith to the fulfillment of the promise recorded in Isa. lxvi, 22, 23. We shall keep the Sabbath after all our toils and conflicts are over. Glory to the King of kings! In our unfading inheritance, all flesh shall come to worship from one Sabbath to another. Yea, saith God, none shall hurt nor destroy in all my holy mountain. Isa. lxy, 25. And long after he has caused the arrogance of the proud to cease, and laid low the haughtiness of the terrible, the Sabbath will be observed where the wicked have ceased from troubling, and where the weary pilgrim enjoys the rest that remains for the people of God.

L. D. SANTEE.

Gridley, Ill.

How the Sabbath was Changed.

SINCE a change of the fourth commandment of the Decalogue is, by the admission of Dr. Patton, "one of the hardest things to prove," light upon the *modus operandi* by which the change was effected must be desirable with those who advocate the change.

I have before me a tract entitled, "The Divine Law of the Christian Sabbath," "by Oroneth Fisher, of East Texas Annual Conference," in which are some arguments which commend themselves to every mind capable of appreciating the force of an argument, on the origin and perpetuity of the Sabbath instituted in Eden before man fell, its nature and significance as a memorial of creation, from which he justly concludes, that, "As long as creation stands to proclaim a Creator, so long must the Sabbath remain to attest that God made it, and that he made it in *six days*."

But when he comes to speak of the change to the first day, he has something new, and something important too, provided he has truly revealed the manner in which the change was effected. First, however, in speaking of the sufferings and death and resurrection of Christ, he justly concludes that it was "important and necessary that there should be some monument, divinely erected, to keep the world in memory of the fact." He adds, "The sacrament of the Lord's supper, indeed, was appointed to commemorate his death; but this was only *half* the work."

Baptism being changed to sprinkling in our writer's creed, of course he did not think of that as commemorating the burial and resurrection of Christ. Thus one error makes room and creates the necessity for another. He proceeds:

"A fact so vitally connected with, and so fundamental to, the whole cause of Christianity, [the resurrection of Christ,] could not be too well attested not only to that, but also to all succeeding generations. It was natural that the *day of the week*, on which this most glorious event transpired, should be held sacred to its memory.

"But as two Sabbaths in one week would so abridge the time of man's labor, that it would in many instances put it out of his power to support himself and family, and would at once conflict with the law that has said, '*Six days shalt thou labor and do all thy work*,' it was necessary the Sabbath itself should be moved out of its place to accommodate this matter. The bare setting apart a *day* from common to sacred purposes, as in the original institution of the Sabbath, would not here answer the purpose. The subject was too august and important to be put upon a level with *creation*; it stood on far higher ground. When the prodigal son returned to his father's house, things were not allowed to go on in their usual course, but the *fatted calf* must be killed, and there must be a time of general joy. So when God redeemed the world by

the blood of his Son, things were moved out of their regular courses:—The sun was darkened without eclipse, the earth shook with strange convulsions, the rocks lost their adhesiveness and rent asunder, the graves opened of their own accord, and the long-sleeping dead were stirred, and the old Sabbath of four thousand years standing, is moved out of its place! and now no longer brings up the rear of days, but stands in front of all the rest, and leads the van in a new era of the world's history, and a new dispensation of the moral government of God!"

Much has been attempted in the past to remove the Sabbath from its primitive foundation. But seeing every appeal to the word of God for this purpose has proved abortive, our author invokes the earthquake's power, and, lo! he fancies he sees the Sabbath move!

The voice of God once shook the earth, when he spake his "fiery law" from Sinai; and he has promised that once more he will shake the earth and the heavens. Heb. xii, 18-29. When this takes place, the false foundations will be discovered, Eze. xiii, 14, and the things that cannot be shaken will remain. Then it will appear that the Sabbath of the Lord stands firm upon its original foundation, where Jehovah placed it. The latter utterance of God's voice will not contradict the former, but confirm it. But what will then become of such assertions as these of our author following: "Immediately after the resurrection, the first day of the week was kept as a Sabbath, and all Christians from that time onward met on that day for Divine Service," and that "Several times the Saviour met them in their meetings on that day;" assertions that have been a hundred times refuted?

The Scriptures inform us of but one first-day on which the Saviour met with his disciples—the evening following his resurrection. On this occasion he did not find them "in their meetings," but at home, eating their supper. Mark xvi, 14. He did not find them celebrating his resurrection, for they did not believe that he was risen. This first-day is "several times" mentioned in the four gospels, but it is all the one that is mentioned at all in them. The assertion of our author puts in mind of the theological professor who told his class that the Saviour met with his disciples eight or ten successive Sundays after his resurrection; all of which must have occurred during the forty days between his resurrection and his ascension!

There is but one religious meeting, on the first day, recorded in the New Testament, Acts xx, 7, and there, upon the same day in which the apostle preached and broke bread, he started upon a long journey.

But our writer says that "immediately after the resurrection, the first day of the week was kept as a Sabbath." The Scriptures say no such thing, and history says no such thing. How then do they know it? Sir Wm. Domville says, "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine in A. D. 321." Heylyn also says of the term Sabbath in the ancient church:

"The Saturday is called amongst them by no other name than that which it formerly had, the Sabbath. So that whenever, for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday."

If these and like testimonies can be disproved, let it be done. But I have said more than I intended. It struck me as a curiosity how the earthquake at the crucifixion should shake the Sabbath of the fourth commandment off from the seventh day on to the first, without jostling into *pi* the other commandments of the Decalogue.

R. F. COTTRELL.

The Christian Advocate and Journal states that "from \$2,000,000 to \$2,500,000 worth of tobacco is annually consumed by the members of the Methodist Church in the United States. This is between \$6,000 and \$7,000 a day, for the gratification of a sensual habit."

Conversion without conviction is no better than conviction without conversion.

Work On.

"My son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth."

Suppose a case: A father has a family of sons under his immediate care. The work of the farm presses, and all have enough to do; work for all seasons, and all times of the season; all acknowledge the authority of the parent, and all, more or less, strive to please and obey.

Unfortunately, one of the sons, perhaps inadvertently in part, or carelessly, commits an offense, which greatly displeases his parent, who, knowing the tendency of the act, and the injury he must sustain, severely censures the youth in the presence of brothers and servants.

The young man listens respectfully, confesses humbly and fully, and immediately repairs to his work, with a solemn, quiet manner, and seems determined, by diligence to make amends as far as possible, for the injury he has done by his inadvertence or want of care.

Another son, not long afterward, not profiting by his brother's mistake, falls into a like snare, and incurs his parent's frown. The father, kindly but with becoming firmness, reprimands this son, as he did the first. The son admits his mistake, sees it to be wrong, but feels hurt, drops his head, leaves his work, and with rueful countenance, seeks some lone place, and kills time with melancholy musings.

Another son, not many days after, commits an offense, and is kindly but faithfully warned by his anxious father. He makes light of it, and goes his way as before. Now dear reader, let me kindly ask, which son comforts his parent, and wins the love and esteem of all?

J. CLARKE.

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. Parker.

BRO. SMITH: Your article in No. 18, entitled "A Word to Beginners," recalls to my mind much that is now past. Seven months ago, I heard a good sister give her testimony for "God's Law" and the keeping of his "Holy Sabbath." Upon investigation, I found myself in a great strait. I must love, honor and obey it according to the fourth commandment, or part with the love I had for God's Word. Soon after, I had, by God's blessing, an opportunity to hear preaching on the subjects of the "Sanctuary" "The Seal of the Living God," and other truths, by Bro. Sanborn. I shall not try to describe my feelings when I heard this dear Bro. proclaim these great truths. It was the first time I had ever heard them. I am trying to live out the truth, and make it the subject of my meditations.

How vividly the article referred to, recalled to my mind my position during the first few weeks after I heard the message. In regard to the "Testimonies," I must say I had a prejudice against them. But God's Spirit was striving with me. In this state of feeling, which you can better imagine than I can describe, I began to investigate their truthfulness in the love and fear of God. By the aid of his Spirit in the study of his Word, I was convinced that "Spiritual Gifts" were contained among the promises to his remnant people. I did not enter upon this subject with as much zest as I did the other subjects, until I got Snook and Brinkerhoff's book, "The Visions not of God." With no reliance upon self, but in prayer relying upon God to direct and guide me by his wisdom in the way of truth, the visions were read, and I could not find any portion of them that was antagonistic to Bible truth. Anxious to set my mind at rest upon the subject, I supposed the book of S. and B. would soon cite me to some solid refutation; but I saw that its spirit was that of the enemy, and that the servants of him by whom it was inspired, had gone too far in their anxiety to destroy the truth of the Testimonies. They, in their short-sighted warfare against truth, stamped their own publication, not only with misconstruction of the plain language of the Testimonies, but also with open transgression of the law of God.

In looking back and contemplating my condition, I am filled with love for God, who has so mercifully led me out of darkness, and into paths I had not known, and delivered me from the arts and devices of the enemy. And I hope ever to praise his name, and honor his cause. My prayer is that all may heed the warning given in the article referred to, in No. 18. Investigate prayerfully. Love God's law. Rely not upon self, but upon the wisdom of God, and the love and mercy of his dear Son; and let us not neglect the light upon the various reforms into which God is leading his remnant people.

Dear brethren and sisters, whoever and wherever you are, do not prove unfaithful to the Testimonies which have brought out such light upon present truth. I ask the prayers of all the faithful that I may always be found humble and doing the will of my Saviour. In hope of eternal life.

GEO. PARKER.

Chicago, Ill.

From Bro. Nelson.

BRO. WHITE: I think it my duty to write a few lines, in regard to the prosperity of the churches in Gratiot Co., to the readers of the Review, especially those who have labored to teach us the truth.

When Bro. Van Horn was with us last spring, we made arrangements to hold Quarterly Meetings for the mutual benefit of the different churches in this Co., alternating with Ithaca and Alma.

Last Sabbath and first-day we held a Quarterly Meeting at Alma, and though the roads were very bad on account of the protracted rains, there was a good representation from both Ithaca and Seville; and from the many cheering testimonies given we feel assured that our people in this county have not lost their love for God, his truth, or the brethren.

We had no authorized messenger with us, but by urgent request obtained the labors of Bro. S. E. Sutherland, of this county. He presented the subject of the clearness of the prophecies touching Christ's second and soon coming, as compared with his first advent. We think he should be encouraged to labor in word and doctrine. We hope soon to see in the appointment department of the Review, that some of the brethren are coming to see us.

Yours in love of present truth.

FRANCIS NELSON.

Gratiot Co., Mich.

BRO. E. Calkins, Iowa, writes: I am still trying to make my calling and election sure, and I hope by the grace of God to come off conqueror through him that hath loved us. I am now seventy-three years old, yet I have good health. If it pleased God always to remove the sick, and to leave those who are in health, to smite the aged, and to preserve those who are young, we should be in less doubt about who would next be called. But this is not the case.—The strong man is cut down in an instant like a blade of grass by the mower's scythe. The child, yea, the babe at its mother's breast, is taken like a flower nipped by frost. We cannot tell, then, whose turn is approaching: Who is the next? is a fit inquiry for us all.

Is it not a little strange that we should think so much of things which are uncertain, and that we think so little of those things which are certain; that we should prepare for what may never happen, and make no preparation at all for what must happen? The warning words of the Holy Scriptures should tingle in every careless ear, for they will apply to us all, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death." In a short time it may be said to every one that fears not God, "Thou fool, this night thy soul shall be required of thee."

There are thousands who have been in bondage all their lives through fear of death. This is a sad state to be in; and yet there is no cure for it but a lively faith in the merits and sacrifice of our blessed Redeemer. If God be against us we have nothing to hope. If he be our friend we have nothing to fear. What a mercy then instead of trembling at the thought of death, to rejoice in the hope set before us, and to be able to say, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

Let us seek the Saviour with all our heart and all our soul. Through him we may be more than conquerors over sin, death, and the grave, and be able to shout at last, O Death, where is thy sting? O grave, where is thy victory?

Obituary Notices.

OUR dear sister, Rachel Jane Stacy, wife of Bro. Bartley Stacey of Benton, Ohio, departed this life on the 4th of Oct., 1866.

She was afflicted for about two years and suffered much, but bore it patiently, and expressed a willingness to die. She died in full hope of a part in the first resurrection, leaving a husband and four children to mourn her loss.

JANE STACY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 23, 1866.

NEW SUBSCRIBERS.—All new subscribers for the Review, at the rate of \$2.50 per year, previous to the commencement of the next volume, Dec. 4, shall have their subscriptions dated from the commencement of that volume, getting the remainder of this volume free. The earlier the subscriptions, therefore, the more papers free. We look to the friends of the Review to make a grand rally for new subscribers, and let us commence the new volume with a greatly-increased list.

We publish on our first page a gem from the pen of Madame de Gasparin on "The Second Coming of Christ." Who can read it without feeling the church's great desire springing up anew in his heart, as expressed by the apostle, "Come, Lord Jesus and come quickly." And if such descriptions as these can cause our hearts to beat afresh in joyful anticipation, what must be the actual glories of that restitution which no pen can portray!

Correction.

From some unexplainable cause our *Typos* seem determined to underrate the liberal amount of Stock taken in our Health Institution by Bro. E. Goodwin, of Oswego, N. Y.

When the call for stock in this Institution was first issued, Bro. G. promptly responded by a pledge of \$250.00; but in acknowledgment of the same through the Review, our types made it read only \$25.00. We made the correction in our next issue.

Bro. G. has now pledged another \$250.00, and in endeavoring to give him credit for that amount in last week's Review, our types again say only \$25.00. We now say \$250.00.

Should Bro. G. conclude to double his pledge again, we will try to have due credit given on the first trial.

J. M. A.

Wanted.

We want sent immediately to this Office from our friends five thousand dollars. 1. To start our Institute as we have, has required quite an amount of means, and even other things for the convenience of patients should be secured this fall. 2. Building our meeting-house is another draft on means. 3. The proposed enlargement of the Review calls for additional means for stock and extra work. 4. We soon expect to purchase stock for Thoughts on Revelation, and other works which must be issued. The means to accomplish these ends is in the hands of our brethren and can be furnished, and will be when known it is needed.

How shall it be raised? First, let those who have made pledges to the Institute to be paid this fall make exertions to pay their pledges immediately. Those who have pledged to pay Dec. 1, would confer a favor if they could get the means and send in now. Some who have made pledges to pay this fall can just as well double their pledges and pay up both pledges. Let those do so. The Institution is further along now than we supposed it would be by Dec. 1; seventeen patients in it, five of whom have come the past week. If by the extra efforts of those managing this Institution, it has been made to exceed in its prosperity thus far even their highest expectations, will not our brethren on their part manifest a corresponding exertion in furnishing the means that are pledged that the Institution may be free from embarrassment. Let those who have 10's and 20's, or smaller sums that they could just as well donate to the Publishing Association, do so. Those even who have paid ahead on the Review and have means, could help in this matter by advancing one or two years on their subscription.

Let all who can, pay the \$3.00 rates, and the 50 cents on the Instructor. Some may esteem it a privilege to donate to the Review Fund that the paper may go to many poor free, and to new beginners at reduced rates.

Some may have means that they would let the Association have the use of a few months without interest, if so, send it in. To all of you, brethren and sisters, who may read these lines we would say, Prayerfully consider your duty, and we have no fears but you will do it.

In behalf of the Trustees of the S. D. A. P. Association.
J. N. LOUGHBOROUGH.

Report from Bro. Cornell.

THE work has gone steadily forward at Holly, until there are about thirty Sabbath-keepers. Last Sabbath we organized a Sabbath School and Bible Class. Bro. W. W. Lockwood was chosen superintendent. Yesterday was a good day for us in Holly. The Lord gave some freedom and power, and the truth took effect. Several others who are convinced of the truth intend to keep it as soon as they can get out of complicated business relations. Our baptism season was good. Hundreds gathered at the water's side to witness the celebration of the ordinance. Ten were immersed.

They think of building a meeting-house next spring. They also desire to be organized and taken under the watch-care of the Conference.

I am much in need of rest, and have decided to take a week or two of rest, except to speak on Sabbath and first-day.

M. E. CORNELL.

Report from Bro. Byington.

BRO. WHITE: I am now with the church in Watrous-ville, and have had five meetings with them which were well attended. Truly the labor with the tent in this place last year did a good work. Our brethren here are trying to walk in all the truth. They have here, as in many other places, much to learn, and are manifesting a teachable spirit; and I trust will be established in all the truth. What the enemy cannot do by opposition from without, he will try to do by dividing brethren, destroying brotherly love and kindness, and thus discourage some, and hinder the work. Dear brethren, press together. The Lord is working for you and will cause all things to work for the good of them that love him.

I have spent Monday and Tuesday in visiting as many families as my strength would enable me to reach. On first-day evening, after meeting, in company with Bro. Freeman, we visited a brother who had become so tempted that he did not attend our meetings. We talked and prayed together till nearly ten o'clock. The brother rejoiced for our visit and thought he should no more yield to the enemy, but with all his family go forward. Time rightly spent in visiting from house to house will do much good.

By taking cold, and constant labor my cough troubles me again, but I hope by suitable care it will not continue through another cold winter.

JOHN BYINGTON.

Watrousville, Oct. 9, 1866.

Appointments.

PROVIDENCE, permitting, the next Monthly Meeting of the churches at Cornville, Me., Norridgewock, Canada, &c., will be held at Cornville, Sabbath and Sunday, Nov. 10, 11. Meeting will begin at 7 o'clock Sabbath evening. As many as can, come to stay through the meetings, and come to take part, and work while there. A general invitation is extended to all the friends of present truth in Maine. We shall here arrange for systematic labor in the State for the winter. All who wish help will please represent themselves at this meeting, either personally or by letter. Let us all pray for a reviving of this work.

D. M. CANRIGHT,
CHARLES STRATTON,
WM. BLAISDELL.

PROVIDENCE permitting, we will hold meetings with the Sabbath-keepers at Osceola, Clarke Co., Iowa, Tuesday, Oct. 30, at 10 o'clock A. M. At Altovista, Daviess Co., Mo., commencing Sabbath, Nov. 3, and continuing as long as duty will permit.

Cannot a brother at Sandyville take us to Osceola? It is expected that some one from Daviess Co., Mo.,

will meet us at Osceola, prepared to take us to Altovista, A. C. & D. T. BOURDEAU.

QUARTERLY MEETING at Wolcott, Vt., Nov. 3, 1866. We hope Bro. Stone will be with us, and speak to the church as he may be able. We want the dear brethren and sisters to meet with us. Come to do good, and get good. These meetings should prove a great blessing to us all.

A. S. HUTCHINS.

Business Department.

Business Notes.

C K Farnsworth: Your letter contained \$5.50; but the business you sent requires \$6.00. We have given credit for the \$6.00.

RECEIPTS.

For Review and Herald.

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

C Prange and Bro. 30-1, T Hulet 29-1, J Robarge 31-17, M E Raymond 30-16, Geo R Atkins 30-1, Geo Lowree 29-18, E Sanford 29-14, C D Cook 30-19, J A Hamilton 29-14, Mary Borden 31-1, C Dunsha 30-1, W S Higley 29-1, J Mullen 29-1, Mrs C Saxton 30-1, each \$1.00.

M B Cyphers 30-15, W McDowell 30-23, John Easton 31-1, Geo Barrows 30-1, Mrs A McFadden 31-1, Z Brooks 29-20, S N Mead 29-1, W Farnsworth 30-14, A J Rogers 30-14, Hester Harris 31-1, E R Farnsworth 31-1, Edward Bliss 29-1, each \$2.00.

Mary A Wolcott \$5.00 31-16, L Lyman \$6.00 31-1, T Chapin \$1.25 30-1, M & L Dickinson \$2.75 31-1, C Colson \$5.00 30-1.

Subscriptions at the Rate of \$3.00 per year.

D R Palmer \$3.00 31-1, C S Briggs \$3.00 31-1, J G Whipple \$3.00 31-1, L Carpenter \$3.00 31-1, E Goodwin \$3.00 31-1, S H Bulingame \$3.00 31-1, W H Riley \$3.00 30-6, Jas Pease \$3.00 30-1,

Subscriptions at the Rate of \$2.50 per year.

Geo Adan \$2.50 30-14, J W Merrifield \$2.70 30-1, J F Carman \$1.25 30-14, E Weed \$1.00 29-20, Mrs L Fuller \$2.50 30-18, W S Urquhart \$3.50 30-7, Mrs J Bathrick \$2.50 31-1, Mrs Dr Woodhull \$1.25 30-1, Betsey Tinkham \$1.25 30-1, D A Smith 50c 29-13, C McNeil \$2.50 31-1, A G Smith \$2.50 31-1, L B Caswell \$2.50 29-1, B Haskins \$2.50 30-14, C Jewett 50c 30-1, W S Higley jr \$2.00 30-16.

Cash Received on Account.

John Matteson \$11.00. A C Bourdeau \$2.00. W Morse \$15.00.

Shares in Publishing Association.

Mrs C O Taylor \$10.00. F W Morse \$5.00.

Donations to Publishing Association.

Friends at Leslie, Mich., s. b., \$11.00. Priscilla Barrows \$1.00.

Books Sent By Mail.

Capt E M Simpson \$1.50. Geo W Parker 91c. R Humphries \$1.88. L Urquhart 12c. Mrs A McFadden \$2.95. Mrs R B Hart \$2.95. Mrs Wm Williams \$2.95. S Paine \$7.50. L A Mars \$1.62.

General Conference Missionary Fund.

Friends at Leslie, Mich, s. b., \$11.00.

Michigan Conference Fund.

Received from churches. Church at Bunkerhill \$11.50. Salem Center, Ind. \$10.50. Oakland \$50.00.

For Battle Creek Meeting House.

R Godsmark \$25.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

Eld C O Taylor \$25.00. Mrs C O Taylor \$25.00. A G Smith \$25.00. D W Johnson \$50.00. E Goodwin \$25.

On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

A L Guilford \$75.00. C S Briggs \$25.00. E B Gaskill \$25.00. J G Whipple \$50.00. Eld C O Taylor \$25.00. Mrs C O Taylor \$25.00. Luman Carpenter \$100.00. A G Smith \$25.00. W B Prentice \$50.00. Eli Wick \$50.00. R Hart \$25.00. J S Hart \$25.00.