

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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I Give Unto Them Eternal Life.

ETERNAL life, how rich the gift,
To mortal man 'tis given;
By Christ's own precious blood 'twas bought,
Our great High Priest in Heaven.

Oh, precious thought, and can I gain,
Through Christ my Lord, eternal life?
Then will I strive with all my powers,
And leave this world of sin and strife.

God's holy law, I will obey,
The faith of Jesus keep,
Continue patient in the way,
Immortal life to seek.

Though friends so dear do me forsake,
He stills the rising sigh,
And wipes away the bitter tear,
His coming now is nigh.

Oh, priceless boon, naught can compare,
With God's own love to man,
None but a God could e'er devise
Salvation's wondrous plan.

Salvation, oh salvation's free,
To all who will but come,
There's "room enough" for you and me,
In that celestial home.

L. E. MILLNE.

The Visions—Objections Answered.

SEVENTH-DAY Adventists believe in the gifts of the Spirit. They believe that the varied operations of the Spirit of God, having been once expressly set in the church, 1 Cor. xii, Eph. iv, were designed to continue therein to the end, because they are not limited, and God has never withdrawn them from the church; just as they believed that the original blessing placed in the beginning upon the seventh day, is there still, because God never has withdrawn it, nor placed it upon any other day.

To them, the doctrine of Spiritual Gifts, as set forth in the chapters referred to, is as much a special doctrine of Revelation, as is the Sabbath, the Sanctuary, the State of the Dead, or the Second Advent. Taking the Scriptures to be in deed and in truth the word of God, they cannot reject it. They can as easily explain away the Sabbath, Baptism, and the Lord's supper, as the doctrine of Spiritual Gifts, and hence believe that to reject it, is to be guilty of error, and that to receive it, is essential to the unity of the faith.

In addition to this theoretical view of the subject, and in addition to the ordinary operations of the Spirit of God, they believe that they have in their midst a special manifestation, answering to one at least of these gifts which have been placed in the Christian church. This is found in the visions, as published in the works entitled, Experience and Views, Testimonies to the Church, and Spiritual Gifts, Vols.

I-IV. Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of Spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The instrument is herself above jugglery or deceit. The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or to have aught to do with its practical workings; besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and bring to light facts known, not only by no person present, but not even by the one through whom the visions are given. They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, heart, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in obedience to some influence which evidently had supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move.

Further, their fruit is such as to show that the source from which they spring, is the opposite of evil.

They tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. They point out the perils through which we are to pass to the kingdom. They reveal the devices of Satan. They warn us against his snares. They have nipped in the bud, scheme after scheme of fanaticism which the enemy has tried to foist into our midst. They have exposed hidden iniquity, brought to light concealed wrongs, and laid bare the evil motives of the false-hearted. They have warded off dangers from the cause of truth upon every hand. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.

They lead us to Christ. Like the Bible, they set him forth as the only hope and only Saviour of mankind. They portray before us in living characters, his holy life and his godly example, and with irresistible appeals, they urge us to follow in his steps.

They lead us to the Bible. They set forth that book, as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

They have brought comfort and consolation to many hearts. They have strengthened the weak, encouraged the feeble, raised up the despondent. They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure. And no person with an unprejudiced mind,

can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Negatively, they have never been known to counsel evil or devise wickedness. No instance can be found in which they have lowered the standard of morality. No one of their adherents has ever been led by them into paths of transgression and sin. They do not lead men to serve God less faithfully or to love him less fervently. They do not lead to any of the works of the flesh, nor make less devoted and faithful Christians of those who believe them. In not a single instance can any of the charges here mentioned, be sustained against them; and concerning them we may emphatically ask the question which Pilate put to the Jews in reference to the Saviour, "Why, what evil hath he done?"

Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in our own ranks make them the butt of their first attacks, as they launch off into apostasy and rebellion. Why is all this? Whence all this war against that of which no evil can be said? From the example of Cain who slew his brother, of the Jews who clamored for the blood of the innocent Saviour, of the infidel who storms with passion at the very name of Jesus, and from the principle of the carnal heart which is at enmity with everything that is holy and spiritual, we leave the reader to answer.

Some of those who so strenuously oppose the visions, have a series of objections which they offer in justification of their course. In these objections, they everywhere betray a consciousness of a painful scarcity of material; and hence there is throughout a labored effort to make the most of every little point that can be seized upon, and present it in a greatly magnified or perverted light. And finding even these limited, to make their objections appear respectable as to numbers, they go still further, and finding acts in the course of individuals which they construe to be contrary to the testimony of the visions, they incorporate them in as objections to the visions themselves! With this class of objections, of course we have nothing to do, in answering objections to the visions. Though every believer in them should grossly violate their teaching, it would have no bearing whatever on the question of their authenticity.

OBJECTION 1. *The Bible and the Bible Alone.* The first and most general objection, and the one which contains the most specious fallacy, is the cry of "The Bible and the Bible Alone" as opposed to the visions. We do not receive the visions, say they; we have no need of them; the Bible is a sufficient rule of faith. We stand upon the Bible and the Bible alone. Such

declarations, in connection with outspoken denunciations of the visions, are most effectually calculated to warp the judgment of the unguarded, and fasten upon their minds the impression that to receive the visions is to reject the Bible, and to cling to the Bible is to discard the visions. A greater fallacy never existed. Look at the fields which they respectively occupy. The Bible is able to make us wise unto salvation, and thoroughly furnish us with all good works. Do the visions propose to invade this field, and erect a new standard, and give us another rule of faith and practice? Nothing of the kind. On the contrary, they are ever in harmony with the word, and ever refer to that as the test and standard. To the law and the testimony; if they speak not according to this word, it is because there is no light in them.

But by taking our stand on the Bible, and the Bible alone, we bind ourselves to receive all that it teaches, and to acknowledge every agency which it assures us that God has placed in the Christian church. Now the Bible has something to say on the subject of visions. It tells us that the present dispensation is the "dispensation of the Spirit." It assures us that during this time, the Comforter, or Spirit of truth, would be with the true church to lead them into all truth. The prophecy to be fulfilled during the same time, is given us in these words: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." It tells us that this Spirit has certain distinct and definite channels through which it will operate; and that under its influence there will be "manifestations of wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kind of tongues, and interpretation of tongues." 1 Cor. xii, 8-10. And hence when the prophecy of the outpouring of the Spirit in this dispensation is announced, it is immediately added, "And your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." "And also," continues Joel, "upon the servants and upon the handmaids in those days will I pour out my Spirit," and Peter adds, as if it were an unailing consequent, "And they shall prophesy." Acts ii 16-18. Here are set before us the operations of the Spirit of God, and in these it is declared that the daughters as well as the sons, the handmaids as well as the servants, are to participate.

In making us wise unto salvation, and thoroughly furnishing us unto all good works, the Bible is thus careful to instruct us as to the place which the Spirit of God is designed to fill, and the part which it is to act. It declares that the means by which the saints are to be perfected, the work of the ministry performed, and the body of Christ edified, till we all come into the unity of the faith, are these various operations of the Spirit of God, in connection with the word. Now is there any such thing as standing upon the Bible and the Bible alone, and yet rejecting these agencies? There certainly is not. Those who reject these things, and deny that God has made any provision for the instruction of his people in these days through the gifts of visions or prophecy in the church, just so far depart from their doctrine of the Bible and the Bible alone, and deny the Bible itself.

If any should say that they do not deny the doctrine of spiritual gifts as a Bible theory, but do not believe that the manifestations we now have are genuine, then this objection of the Bible and the Bible alone, is abandoned as opposed to the visions, and objections against them must be based on other grounds. Inasmuch as the Bible expressly provides for visions, no objection can be raised against any visions on the ground of the Bible and the Bible alone. It is all a fallacy. The only ground upon which any of them can be rejected, is to bring them to the word, the test, and show that their characteristics are not such as were to attend the genuine manifestations. And of this test we invite an application to the visions received among Seventh-day Adventists.

Obj. 2. *Adding to the Bible.* It is objected again to the visions that they are an addition to the word of God, and hence come under the fearful denunciation of Rev. xxii, 18, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book;

and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Those who raise this objection, place themselves under obligation to show that the visions are an addition to the word of God; an obligation which they have never discharged. Whenever they will carefully consider the language, they will see that it has reference to the book of Revelation alone. That book was given when the mystery of iniquity was already at work. A time of apostasy and forgery was immediately to succeed. And it was to guard the purity of this book that this caution was given. Whoever should endeavor to foist in sentiments of his own into the book of Revelation, and palm them off upon the people as a part of the Revelation itself, he should be subject to the plagues written therein. And on the contrary, whoever should attempt to suppress any part of the testimony which God had placed therein as his genuine word, his name should be likewise taken from the book of life. But any subsequent instruction given by the Lord to his people through visions, dreams, tongues, or any of the operations of his Spirit, would no more be an addition to the book of Revelation, than the Revelation was an addition to the book of Daniel. If any think it would, they will please account for the fact, in harmony with their view, that the Gospel of John was written by inspiration at a later date than the book of Revelation; for this is a fact which can be most conclusively proved.

In harmony with the principle here advocated, we are expressly told in some of Paul's instruction which has undoubted reference to the last days, not to despise prophesyings, which does not mean the prophecies, but prophesying, or the exercise of the gift of prophecy, in the present tense. 1 Thess. v, 20.

Obj. 3. *Limited Extent of the Gifts.* If these are genuine gifts of the Spirit, the question is asked, why are they not more extensive? why are they confined to one person, and that one a woman? To which we answer that it cannot be that the prophecy given by Joel, and repeated by Peter, was intended to allot to each division of the human race, male and female, those gifts, and none others, which they were respectively to enjoy. And inasmuch as both males and females are mentioned in the prophecy, we understand that all the different operations of the Spirit there mentioned, are to be exercised by them indiscriminately. Hence there is no prohibition against young women's seeing visions, in the fact that the prophecy says that young men shall see them, nor against young men's having dreams because it says old men are to have them. These both are among the means by which God sometimes sees fit to communicate prophetic knowledge, and in which both the sons and daughters are to participate; for your sons and your daughters, says the record, shall prophesy.

In regard to the limited extent of the visions, it is certainly nothing against their authenticity, that they are as yet confined to one individual. It is certainly a great advance over years preceding the proclamation of the Advent doctrine, that we have them at all. And if, in addition to this, we find that the people of God have been in exactly the same circumstances before, then certainly we ought not to regard this state of things as involving any difficulty over which there is occasion to stumble. We refer then to the time of Deborah, the prophetess, Judg. iv, 4, the only one through whom God at that time communicated instruction to his people; for they inquired of her; and that one a woman. See also a parallel case in the time of Huldah the prophetess. 2 Kings xxii, 14.

But those who object to the visions because now given through a woman, whereas the prophecy speaks of young men seeing them, may not all be aware that the first manifestations of this kind in connection with the Advent movement, were given to a young man. A person by the name of Foss, in the State of Maine, had visions at an earlier date than any of Sr. White's. But he refused to heed the instruction given him by the Spirit of the Lord, to go forth and make known what had been shown to him—refused to such a degree as to set up his will in the most positive manner that he would not do it. His feelings thereupon sinking to the very verge of despair, he concluded he would do

anything rather than continue in that state of mind. But it was then too late. For when he attempted to relate what had been shown him, at a meeting appointed by himself for the purpose, he was unable, even with the most violent effort, to articulate a word. Since then the visions have been given through Sr. White, who, under a sense of the fearful responsibility resting upon her, has tried to make them known in faithfulness to whomsoever they might concern, meeting the scorn, hatred, and opposition that has always fallen to the lot of persons of such a calling, and oftentimes, even from the very ones from whom she was entitled to receive sympathy and support.

(To be continued.)

NATURE AND DESTINY OF MAN.

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

(Continued from Review No. 22, Vol. xxvii.)

Elder Hull's Eleventh Article.

ELD. R. F. COTTRELL,

Dear Brother,—In proceeding to the second division of the subject we have under discussion, I have thought best simply to reproduce my first statement of it, as follows:

PROPOSITION FOURTH.

That in the future state, the happiness of the righteous and the misery of the wicked will be co-extensive.

Proof.

Matt. xxv, 46. "And these (the wicked) shall go away into eternal punishment, but the righteous into life eternal." Here the terms describing the duration of the punishment of the wicked, and the happiness of the righteous, are the same.

John v, 28, 29. "Wonder not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and will come forth, those who have done good, unto the resurrection of life, and those who have done evil, unto the resurrection of damnation." Here you have "life" and "damnation" so contrasted as to necessitate the idea of equal duration.

2 Thess. i, 7-10. "And to you who are afflicted, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Christ, who will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all those who believe (because our testimony among you is believed) in that day." In this instance, the punishment is to be an everlasting destruction, which, I take it, is equal to eternal destruction.

PROPOSITION FIFTH.

That both the happiness of the righteous, and the misery of the wicked, will in a degree correspond to the merits of the one, and the demerits of the other.

Proof.

Luke xii, 47, 48. "And that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, will receive few stripes. For unto whomsoever much is given, of him much will be required, and to whom men have committed much, of him they will ask the more."

James iv, 17. "Therefore to him who knoweth to do good, and doeth it not, to him it is sin."

I take it that these passages fairly establish the idea of degrees in guilt, and in rewards and punishments.

N. V. HULL.

Eld. R. F. Cottrell's Eleventh Reply.

ELD. N. V. HULL:

Dear Brother,—By a failure in getting the RECORDER changed to my new address in season, your last comes to me a week later than usual. This will account for the delay.

Concerning the duration of future punishment, we

shall have no controversy. We are agreed, that the final damnation and punishment of the wicked will be eternal. The judgment to condemnation is irreversible. From the sentence there is no reprieve, and from the punishment there is no restoration. Hence it is eternal. But in regard to the nature of the punishment, we may differ in part; not wholly, I trust. I shall hold that the torment of the wicked will eventuate in death, a death with no resurrection beyond it. This is eternal punishment.

The man that fails of securing eternal life, will "lose his own soul," or life, will "lose himself." Matt. viii, 35, 36; Luke ix, 24, 25. Loss or deprivation is punishment, as well as pain. The wicked are threatened with the loss of all things, even of life and being. This irreparable loss, this death without a resurrection, is their everlasting punishment. On the contrary, you will attempt to prove, I suppose, that the wicked will have eternal conscious suffering; that instead of losing life, they will have an endless life in torment.

Your first text contrasts eternal life with eternal punishment. From this it is reasonable to infer, that the punishment is the opposite of life, i. e., death, eternal death. In your remarks, you contrast happiness with punishment. Thus you vary from the text. This text defines the duration of the punishment, but does not reveal its nature, further than to clearly intimate that it is death. But your third text, 2 Thess. i, 7-10, defines the nature of this everlasting punishment. It is "everlasting destruction"—"who shall be punished with everlasting destruction." Destroy, when applied to men and animals, means "to put an end to life, to kill, to slay, to extirpate." This makes the matter clear, and shows the harmony of the Scriptures on this subject. But with the opposite view, it would be difficult to show how the soul—"the animal life,"—*N. V. H.*—is lost. And surely an immortal life cannot be lost.

"Damnation," you truly remark, is contrasted with "life;" because it is a condemnation to death. "Eternal damnation" is the sentence of condemnation proceeding from the "eternal judgment." Not that the judgment will eternally be in session, nor that the sentence of condemnation will be forever passing and never be passed; but that they are irreversible and eternal in their consequences—resulting in the deprivation of life and being, with no hope of recovery.

As to your fifth proposition, I shall not deny that there will be degrees in future rewards and punishments. By the use of the term "merit," I presume you do not intend to say that the righteous merit what they are to receive. Eternal life is the gift of God through Jesus Christ. Rom. vi, 23. They will receive more than they merit. But you will be slow to take the ground that God will inflict on the wicked more than the just demerit of their sins. "The wages of sin is death." In this respect, the punishment of the sinner and the reward of the righteous, are not parallel. The sinner earns all he receives; it is his wages justly due. Can finite man, in a brief life, merit an eternity of bliss or misery? Let the word of God decide. The righteous person merits nothing; he is an "unprofitable servant;" but God freely gives him life, eternal life, that which all mankind have forfeited by sin. Life was freely given to man at first. He lost it by sin; he has no right to it; he has nothing with which to purchase it. It is offered on condition of faith and obedience; but it is all of God's free grace; if God give him back a right to the tree of life, it is the "gift of God through Jesus Christ our Lord."

Every prayer indited by the Holy Spirit will surely be answered. The prayers of David the son of Jesse were thus indited. He prayed, "Let the sinners be consumed out of the earth, and let the wicked be no more." The effect of this prayer has never been realized; for there has always been a multitude of sinners on the earth unconsumed, ever since the prayer was uttered. But it will be answered. The time will come when there will not be a sinner on the earth. Where will they be? They will "be no more." *Be*, means to exist. As ever yours,

R. F. COTTRILL.

Yet a little while and the wicked shall not be.

The Tongue.

"It 'pears like I can't do nothin' but sin in dis world," said a colored man to me a little while ago, when urged to be a Christian. How many professing Christians there are who indeed say, "It 'pears like I can't do anything with this tongue of mine but sin." The Bible says, "The tongue can no man tame." See James iii, 8. True enough, but there is One, dear brother, dear sister, who can tame this unruly member, that so often bears witness that "it is set on fire of hell." To go to the root of the matter, all your powers of body and soul have not yet been consecrated, or God's bit would ere this have been put into your mouth. You must give all to the Lord, even your tongue, and then watch, for God himself will not help you if you do not watch. As for me, I desire not a religion that cannot control my tongue so that though a servant should speak disrespectfully and perplex me, I can return a soft answer or none; so that if even my husband should be exacting and thoughtless I can easily refrain from the (as I once thought) just reply; so that if my children should try my patience to the last point of endurance, I can, instead of pouring the oil of anger on their fiery natures; lift my heart to God for strength, and wisely divert their attention, forgetting not, at the precious twilight hour, to point out the wrong, directing them to my blessed Saviour. Then they will not say or think, "Mother provokes, mother quarrels;" then eloquently will my example plead for the religion of Him who was meek and lowly in heart."

Mother!—almost divine priestess of the family temple!—*govern thy tongue!*

Mourning at the Judgment Seat.

DID you ever think what a fearful day of revealing that last solemn day will be for the hypocrite? There are some professed followers of Christ, who have been living on for years outwardly in many respects religious men, who have been conscious all the time that the reputation which they gained from men was a falsehood. That their profession and outside religion were a mere cheat. Though they have succeeded in hoodwinking their fellow men, they have never deceived God. They seemed all the time to be in the way to Heaven, but they knew all the time they were traveling the road to hell. And now they go up to the judgment with a lie in their right hand, "Have we not eaten and drank in Thy presence?" But God will take the lie away from them, and answer in fearful tones—"I never knew you!"

Oh, impositions, deceits, lies, are fearful things to carry up to the judgment bar.

In view of that great day of revelation, what manner of persons ought we to be?

How carefully should we separate from our conduct all dishonesty, all double-dealing, that we may be here what we shall wish to appear there.

But perhaps, the saddest among the sad scenes of that day, will be the separations which will take place between those who were united here in the tenderest bonds of affection, as each goes to his own place. Who can witness unmoved, the eternal farewells between parents saved, and children lost. What eye could look on, as inexorable justice tore away, perhaps a father, a husband, a wife, a beloved child, from all the loving sympathies and tender offices of those most dear. Oh, will not this consideration quicken our zeal and earnestness to labor, that all our own beloved ones should be brought into the same safe fold with us, that we may rise from our graves and go up together an unbroken household, and together stand acquitted before that dread tribunal, together wend our way to the heavenly mansions?

"Oh there'll be mourning, mourning,
At the judgment seat of Christ."

when you see those who have been associated with you all your life long, welcomed with songs of rejoicing into the kingdom of Christ, "and you yourselves shut out." Will you not seek the same Saviour while yet the lamp of life is burning?

"ETERNAL salvation is the great end of life. Get what you will, if you lose this, you have lost the purpose of existence."

War.

GIVE me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school house on every hill-side, and every valley over the whole earth; I will build an academy in every town, and endow it; a college in every State, and fill it with professors; I will crown every hill with a place of worship, consecrated to the promulgation of the gospel of peace; I will support in every pulpit an able teacher of righteousness, so that on every Sabbath morning, the chime on one hill should answer to the chime on another round the earth's wide circumference! and the voice of prayer, and the song of praise, should ascend like a universal holocaust of Heaven.—*Rufus Stephens.*

Chosen in the Furnace.

LET those who have made up their minds to follow Christ not expect things great and smooth upon earth. God has prepared better things for you which though not pleasant are beneficial. He is good—he is wise, and he has chosen for you. He has chosen contrary to your desires, but he will some day bring you to approve of his choice. Remember when you are murmuring against him, you are murmuring against your own good. "It has pleased the Father to give you the kingdom," and the crosses too. When your names were written in his book, the crosses also, in number and kind were written. "I will correct thee in measure, and will not leave thee altogether unpunished."

The Pope's Last Address.

A FRENCH Catholic journal gives the text of a singular reply recently made by the Pope to an address presented to him in the name of a vast number of strangers sojourning in Rome. What above all struck his hearers, it is reported, on this occasion, was the "majestic rebuke" delivered by the Pope to those "Catholics, whether lay or ecclesiastic," who have the pretension to offer him advice, or show him the path he ought to pursue.

"I alone," he said, "despite my unworthiness, am the successor of the apostles, the vicar of Jesus Christ; I alone have the mission to guide and direct the bark of Peter: I am the way, the truth, and the life. They who are with me are with the Church: they who are not with me, are out of the Church—they are out of the way, the truth, and the life. Let men well understand this, that they be not deceived or led astray by *soidisant* Catholics, who desire and teach something quite different from what the head of the Church desires and teaches."

The Continental Quarrel.

HAVING agreed to disarm, neither Prussia or Austria has disarmed, nor has any principle pointing to a settlement of the international difficulty been established. So, on the Italian side, Austria disclaims and Italy disclaims any but defensive purposes; yet both governments are hastening levies of men and expediting all manner of warlike preparations, as if the great battle of Armageddon were to be fought forthwith. In the meantime, the French emperor has announced his entire neutrality. There is uncertain talk of a general congress.

It is said that investigations into the nature of the potato rot have brought to light the fact, that it is created by insects imperceptible to the eye, but innumerable in quantity, which lay their eggs in the stem and send the virus down to the root. A little black speck the size of a pin-head, under the microscope, turns out to be full two hundred ferocious animals of the beetle form and shape.

Take heed of being infected with the breath of a profane heart.
Let the body wait upon the soul, and both wait upon God.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 12, 1866.

URIAH SMITH, EDITOR.

The 2300 Days.

Bro. W. BRUIN writes: "I have troubled myself for some time about Daniel viii, 14. I could not feel at home with your calculations, and the theory based upon them. I find in the Hebrew not *days*, as in chapter xii, 11, 12, *ya-um*, but *evening and morning*, (*erev boker*) as in verse 26, where it is literally translated in the English version the evening and the morning. The same we meet in Gen. i, 5; literally, *and it had been (erev) evening, and it had been (boker) morning, the first day!* So we get, according to the original, 1150 literal days! Not prophetic days! How is that?"

REMARKS.

On the question here introduced, there are a number of sources from which light may be obtained. If the expression "evening and morning" is synonymous with the word "day," then we can attach to it a prophetic signification, the same as to the latter, and it becomes a matter of complete indifference which is used.

1. On the definition of these words we find the following in Gesenius. Under the word evening, he gives the expression "evening and morning" (*geh-rev boh-ker*, according to the spelling given in the Hebrew Concordance) and defines it, "a day and night, that is, the civil day of 24 hours. Dan. viii, 14." The word "day" (*yohm*) is defined by the same author as follows: "Day, so called from the diurnal heat. Spoken of the natural day from the rising to the setting of the sun, opp. the night; also of the civil day, or 24 hours which includes the night."

2. Gesenius makes the expression "evening and morning" as above, equivalent to the Greek *νυχθημερον*, a word which Liddell and Scott define as meaning, "A day and night, the space of 24 hours."

3. The Greek word for day, *ημερα* corresponding to the Hebrew *yohm*, is defined by Robinson thus: "A day, i. e., the time from one sunrise or sunset to another, the same as *νυχθημερον*."

4. In Gen. i, 5, we read that the evening and the morning (*geh-rev boh-ker*) were the first day (*yohm*).

5. Dr. Hales in his Analysis of Chronology, Vol. i, p. 10, says: "The earliest measure of Time on record is the Day. In that most ancient and venerable account of the Creation by Moses, the process is marked by the operations of each day. The 'evening and the morning' were the first day, &c. Gen. i, 5. &c. Here the word 'day' denotes the Civil or Calendar day of 24 hours, including 'the evening' or natural night, and 'the morning' or natural day; while the sun is either below or above the horizon of any place, in the course of the earth's diurnal rotation, between two successive appulses of the same meridian to the sun: corresponding, therefore, to a solar day in astronomy.

"It is remarkable, that the 'evening,' or natural night, precedes the 'morning,' or natural day, in the Mosaic account. Hence the Hebrew compound 'Evening-morning,' is used by the prophet Daniel, to denote a civil day, in his famous chronological prophecy of the 2300 days, Dan. viii, 14. And also the Greek compound *νυχθημερον*, to denote the same. And hence Hesiod, the eldest of the Greek poets that have reached us, represents the occultation of the Pleiades as lasting *νυκτας τε και ημερας τεσσαρακοντα*, 'forty nights and days,' i. e., calendar days. And following the primeval order, the ancient Gauls and Germans, counted times and seasons by the number of nights, not of days; as we learn from Cæsar and Tacitus; a usage still retained by their descendants; for in old French, *anuit* signifies 'to-day;' and in English, *sevenight*, *fortnight*, 'seven days,' 'fourteen days.' Thus is sacred history verified by primitive tradition, handed down to the present times; 'the night seeming to usher in the day.'"

6. The Septuagint in Dan. viii, 14, expresses the word days in the text, the same as in verses 11 and 12 of chap. xii, showing how the seventy learned Jews

understood the original Hebrew, two hundred and eighty-five years before Christ.

From all these authorities, it is impossible to conclude otherwise than that, although the literal Hebrew of Dan. viii, 14, is "evening morning," according to the margin, it means precisely the same as though the other expression for day (*yohm*) had there been used. That the expression is symbolic, each day standing for a year, is proved by two considerations: 1. Being in the midst of a symbolic prophecy, the days must be considered symbolic, unless we have the most positive reasons to show that they are literal; which we have not. 2. The days are evidently given to cover very nearly the whole duration of all the kingdoms mentioned in the prophecy; but taken as literal days, amounting to about six years and a half, they would not cover a portion that would be worth mentioning of the existence of even the first empire. They must therefore denote 2300 years, as all expositors agree.

Proof of Natural Immortality.

"For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the Devil came death into the world; and they that do hold of his side do find it." Wisdom of Solomon, ii, 23, 24.

A certain minister was making a special effort to disprove the position of S. D. Adventists, and to support the doctrine of the natural immortality of the soul; and the above text, or at least the first part of it, was used as proof. We thought it a bad selection for his purpose. The text does not affirm that God created man immortal, but he created him to be immortal; as though a probation or trial of some kind were wanting to complete and carry out the purpose. It may be argued that the purpose of God in creating man to be immortal is sure to be carried out. But the disjunctive clause which follows clearly shows that the envy of the Devil introduced death into the world to thwart this purpose of the Creator: and that one class of men, those that hold to the Devil's side, find death instead of immortality, their portion.

Whether the text is given by inspiration of God or not, one thing is evident, that is, that the writer took death to be the opposite of immortality. This, in a writing of such antiquity, ought to have considerable weight. Those that Paul represents as seeking for immortality, seek deliverance from death. To say that by patient continuance in well doing they seek for a pure, incorruptible character, is confounding cause and effect. It is by patient continuance in well doing, that is, by continually maintaining an incorruptible character, that they seek for the promised reward. The reward is immortality, eternal life, complete and permanent deliverance from death. "If by any means I might attain to the resurrection of the dead"—a resurrection from among the dead, the first resurrection. "On such the second death hath no power."

The second death, the reward of sin, is something besides sin. It is said that the second death is separation from God. If it is a literal separation from God, it is literal death, for the living cannot go from his presence. But if it is a moral separation from God, the wicked are already thus separated from him by sin, and to continue the separation cannot be a second death. There cannot be a second death without a resurrection from the first. Hence no sinner can suffer a second moral death unless he has been converted to God, made alive in Christ Jesus, or raised from the death in trespasses and sins. None but those once converted will have a part then in the second death; but "all liars" share in it, and some of them, there is reason to fear, never will be converted.

How much better to believe the plain, simple, unsophisticated testimony that, after being raised from the dead, the wicked will die a second time.

R. F. COTTRELL.

A RESPECTABLE young girl of New Orleans, has what is pronounced by physicians to be ancient leprosy. One of her feet has rotted off, and the other is nearly gone.

The Health Reform.

It is truly an interesting feature in the development and progress of the cause to see the measures which are being taken to set forth more fully before our people, and before the world, those truths on the health reform, which we so much need at this stage of the message. Having had some experience and derived rich benefits in practically carrying out those truths, my whole being responds to, and is elated by, the article in the last Review, headed, "Prospectus of the Health Reformer." Such a journal as is therein described, is just what we need, and can, without exaggeration, be made one of the most interesting and useful health journals in the world. To this end, the preachers in the wide field should contribute to its columns. Let others also, who can, use their pens, bring in their communications on experience, on interesting facts, or on some of the numerous branches of the health question. Brethren and sisters, another door of usefulness is here opened before us. Let all who can, step in and help by their faithful and earnest endeavors, and make this journal practical and illustrative, as well as theoretical. Such a journal will give us more room to express our minds on the health reform, and will also leave more space in the Review for other subjects.

I also fully approve of the idea of establishing a Health Reform Institute, in which our principles on health can be taught and applied to the sick, that they may recover, and to those who are well, that they may retain their health. There are many sick people who can get well without going to such an Institution; but there are others whose cases and surroundings are such that they need, and should have, the benefit of such an Institution. The benefits accruing from a short stay at this Institution would also be of priceless value to many who are on the point of breaking down in health, and to some who are strong, that they may learn how to apply and keep their strength.

But some of our good brethren may object to establishing such an Institution, by saying that it is a denial of our faith in the speedy coming of Christ. To which we reply, that to our minds it is just the reverse. It is one of the strongest proofs that the Lord is near. When we see mighty agencies at work to bring about a state of preparation for the coming of Christ, we say the work will go on rapidly, and the Lord will soon come. But if we failed to see these agencies at work, then might we with propriety say, "My Lord delayeth his coming."

The same objection was once urged against publishing the Review and works on our faith, by which the writer and thousands of others have been led to receive the truth, and which will still be instrumental in bringing thousands to a knowledge of present truth. This objection was also urged against the Publishing Association and organization. But these agencies were set to work, and have done a good work. And now that another agency comes, let us hail it as a welcome precursor of the coming of the Just One, and work in harmony with it, thus evincing our consistency, showing to the world that we overlook no truth as we move along as reformers, but that we respect and cherish all truth and every true improvement, that we may commend ourselves to every enlightened conscience, give force to the message, and lead others to glorify our Father who is in Heaven.

D. T. BOURDEAU.

Battle Creek, Mich.

To the Brethren in Vermont.

DEAR BRETHREN AND SISTERS: When I left home and the church at Enosburgh, four weeks ago, to attend the session of the General Conference which was held at Battle Creek, Mich., May 16, 1866, I expected to return to my family immediately after the Conference; but contrary to our expectation, and to the arrangements that I had made to labor in Vermont and Canada East during the ensuing year, my brother and I were appointed to labor in Iowa. It was a great sacrifice for me to absent myself so far from my family and friends in Vermont; but I cheerfully submitted for the Lord's sake, and for the sake of the cause of precious truth.

Since the General Conference I have spent several days among the brethren in Battle Creek, and as this is my first visit to this city, it may not be amiss for me to say a few words through the Review relative to the Publishing Department, and to the prosperity of the cause in this place. Since I embraced the Sabbath, and have identified myself with the Seventh-day Adventists, I have always had implicit and unwavering confidence in the management of affairs in Battle Creek. During my visit here my confidence has not lessened; on the contrary, I am thankful for what my eyes have seen, and my ears have heard, and feel to say, "The half was not told me."

1. The hands connected with the Publishing Department are not partial, or sectional in their feelings; but their hopes and aspirations are the same for the good of the cause in every part of the field.

2. The low wages they receive, and their plain manner of dress, evince to all that they do not seek for worldly gain, or to "eat the fat; and clothe themselves with the wool."

3. Though nearly all the brethren in this church have to work out by the day to get a living, yet they are industrious and economical, and always ready to give a lift in benevolent enterprises. Since I came here these liberal souls have been called upon to donate largely in six different enterprises, and have heartily responded in every case. In the course of twenty-four hours they pledged \$4300.00, toward building a new house of worship; and in three hours they pledged nearly \$2000.00 to apply on the enterprise of the Western Health Reform Institution.

To-day we start for our new field of labor. Brethren pray for us, that the sustaining hand of God may attend us in our labors in Iowa. My prayer to God is that you may all continue steadfast and immovable in the faith whereunto you have attained.

A. C. BOURDEAU.

Battle Creek, Mich., June 5, 1866.

Repentance.

What is repentance? A very commonly-received idea at present, of repentance, is, that it is sorrow, feeling bad. In revivals, this is what the minister teaches, and it is about the highest idea the people have of repenting; hence the person that can cry the hardest and make the most ado, they think has the most religion. He is soundly converted. But is this really so? Is sorrow repentance? We think not. Many a drunkard has been sorry, and even wept over his evil habit, who yet never reformed. Many a person has been sorry for his wickedness and bad conduct, sorry that he was not a Christian, and yet has never made a single effort to reform or come to Christ. Could we say that such a person ever repented? Certainly not.

We will illustrate the difference between *sorrow* and *repentance*. Mr. A attends a protracted meeting, is convicted, begins to feel bad and weep. I ask him what the matter is. Says he, "Oh I am repenting of my sins. I want to be a Christian." What sins have you to repent of? "Oh! many, many." Do you think of any particular ones? "Well—yes—I—I cheated neighbor B out of \$10 last year. I am sorry for it—so sorry." Have you paid back the \$10? "Well—no—I don't see how I can do that. I cannot spare the money. But I am sorry for it."

Now how much repentance would there be in his sorrow? Not much. He might be ever so sorry, yet it would not help Mr. B unless it led him to refund the money. Paul plainly declares that sorrow, even true, genuine, godly sorrow, is not repentance. "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner; that ye might receive damage by us in nothing. For godly sorrow *worketh* (or leads to) repentance to salvation, not to be repented of." 2. Cor. vii, 9, 10.

If a man is truly sorry for a wrong, his sorrow will lead him to make that *wrong*, right. Hence we may say that repentance is the effect or result of godly sorrow.

God, by the mouth of Ezekiel, has told us what true repentance is, and what the sinner must do to become

truly converted. "Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is *lawful* and *right*, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live; he shall not die." Eze. xviii, 27, 28.

This is repentance, to turn away from doing wrong and begin to do right; stop breaking God's law and begin to keep it. Repentance makes a change, not only in men's words, but in their deeds, in their deal, and in all their actions in life. This is the kind of repentance that the Bible teaches, and the kind that is acceptable with God.

D. M. CANRIGHT.

Watrousville, Mich.

Universalism.

J. T. WALSH in a recent work on Universalism, thwacks that false system in the following lusty and vigorous style:

No; Universalists do not visit Pagan lands as missionaries. They do not go into the dark corners of the earth, where "darkness covers the land, and gross darkness the people." They do not encounter the Atheist and Deist, and challenge them to mortal combat! Oh, no! They love to go among the orthodox. They love to prowl along in the footsteps of those who preach the gospel of the grace of God, and seek to turn away the people from the faith. Satan has no use for them in Pagan lands, and among Atheists, Deists, and Infidels of this class, they are all right! Where there is no danger of the people's believing in future punishment, they do not go! Hence you do not find them preaching to Atheists, Deists, and Pagans; you do not find them seeking entrance into *heathen temples*! They prefer that the orthodox shall take the lead in this business, and they will come along afterward, and "sow tares among the wheat." They are exceedingly anxious to get into houses for *Christian worship*, because here, perchance, they may do some mischief. But Universalism is not preached to save any one; for there is no saving power in it, and nothing from which to be saved. And if there was, it could not save any one, for there are no conditions or terms of salvation in it. Hence we say that Universalism is *not the gospel*; for that is the "power of God to salvation to every one that believeth." And Paul says: "It pleased God by the foolishness of preaching to save them that believe." The preaching of the gospel is designed to save men; to save all who believe it; but Universalism has no such object. Men will be saved as well as if it is never preached and believed. If men never hear of it, it will be all the same. But such is not the case with the gospel. Men, to be benefited by it, must hear it, believe it, and obey it; but so far as Universalism is concerned, a man may be an Atheist, a Deist, or a Pagan, and it is all the same, so far as the final result is concerned.

The Impending War in Europe.

Nothing but a special intervention of Providence can avoid a war in Europe. All that man can do has been done to begin what threatens to be the most terrible war of modern times. Kingcraft and priestcraft have done their utmost, and nothing remains but the sword. As in most wars, we can hardly decide who is right or who is wrong. It would require endless delving in diplomatic dust and rubbish to discover the precise manner in which the difference began. The number of letters, and notes, and protocols that have been interchanged between the high contracting powers, the protests and counter-protests, the intrigues and misrepresentations—have we not seen them in every war, only to mystify and perplex—mere earning of diplomatic salaries—all going to dust, and leaving endless chaos and trouble behind?

There has been no war so chaotic in its causes as the one impending in Europe. If it is asked, why are Austria and Prussia, and Italy and the German States standing before each other with drawn swords, we

shall have a dozen reasons in answer. Because, says one, Austria and Prussia overmastered Denmark, and robbed King Christian of his two duchies, Schleswig and Holstein. They accomplished the robbery, but now quarrel over the booty. Another will say that Prussia, being in fact the great power of the German Confederation, desires to degrade Austria, destroy the smaller States, and become the master of Germany. Count Bismark, the Prussian prime minister, who has charge of a weak, obstinate old king (a kind of German George III.), aims to rival the glory of the great Frederick. Frederick gave Prussia Silesia, and made his small kingdom a leading power in Europe. Bismark desires to add Schleswig and Holstein, including a fine seaport, much wanted in Germany. Therefore, Bismark provokes a quarrel with Austria. Further south we see Italy, to whom Austria's difficulty is an opportunity, preparing to make war for Venetia. Venetia is an Italian province, and its possession is necessary to Italian unity. Ever since Victor Emanuel ascended the throne, he has proclaimed his policy to be the occupation of Venetia, the dismemberment of Austria, the unity of the Italian kingdom. The king represents Italian enthusiasm in his cause. Italy has kept a large army and navy for many years, at exhaustive expense and with an avowed purpose. Garibaldi is now entrusted with a high command, and the king himself has left his palace and gone to the head of his army. Italy being a second-rate power, her action must in some respect depend upon France. If the Emperor deems it wise for Italy to disarm, if he thinks the integrity of the Austrian empire should be respected, we see no resource but obedience on the part of Victor Emanuel. It is known that he is in alliance with Prussia, offensive and defensive—Prussia promising to attack Austria on the north, if Italy is menaced; Italy engaging to attack Austria on the south, if she does not yield the duchies. It is possible this alliance would be a match for Austria, without France; but the minor German powers have generally, we believe, unanimously taken sides with Austria, and will be able to materially help the Kaiser. Russia is said to have intimated that she will not silently permit Italy and Prussia to assail any of those German potentates with whom the Czar is related by marriage, which amounts to moral sympathy with Austria.

Finally, France speaks! The voice of a ruler who commands an army of 757,727 men—held in his own hand, irresponsible, supreme, with no one to question his power—who could to-day touch a telegraph-key, and to-morrow have half a million of men silently moving to the Rhine frontier—might go far toward keeping peace in Europe. If France, Russia, and England had united, they might have settled the quarrel, as indeed they could settle any European quarrel. Unfortunately, however, as Lord Clarendon tells us, England is the only power in Europe which shows a sincere desire for peace. She is alone in her offer of mediation. In France, the party of M. Thiers—in fact, the whole Bourbon, Orleans, and Ultramontane parties—are in favor of Austria. Prussia is a new power, and these Hohenzollerns are among the recent kings. Victor Emanuel is the natural enemy of the Bourbons and the Pope. He drove the first out of Naples, the second he is endeavoring to drive out of Rome. He is allied with the Bonapartes by marriage. Napoleon himself is a royal *parvenu*; the youngest of royal brothers, scarcely more than cousin or good friend in the eyes of Russia, for instance, and with no sympathy for the ancient kings and kaisers. Then the dream of avenging Waterloo, of reconstructing the map of Europe, rectifying frontiers, and annulling the work of the Holy Alliance, which destroyed the power of the first and greatest of his house, and sent the Bonapartes as wanderers over the earth—how can he resist it? So now, when all the world is gazing upon the silent emperor, and wondering what he will do or say; whether he will proclaim in the empire, peace or war; while his own legislature cheers M. Thier's denunciations of Prussian perfidy, he suddenly speaks for war, and pronounces his detestation of the treaties of 1815. That brief speech, spoken in two minutes to a party of country farmers and officials, at a farmers' fair in a French village, makes war a necessity, and France a party.

It is possible a peace may be made; but we do not see the smallest break in the horizon. All is dark, gloomy, lowering with mighty wrath. Nothing but war, war, war, wherever we look. Assassins creeping in the rear of the greatest minister in Germany; assassins hanging over the Czar himself; conspiracies extending through the different branches of aristocratic society. Nothing but Prussian armies marching to the frontier of Saxony; Austrian armies holding the quadrilateral and the lines of the Mincio; Italian armies advancing toward Venetia, and the lazy Po; Garibaldi, donning his red shirt and drawing his sword in behalf of the enthusiasm and patriotism of united Italy; French armies crouching at the feet of their master, ready to spring at his bidding; Russian armies quietly moving to the frontier to execute the wishes of the Czar. Providence has certainly some sublime purpose in this conflict of the giants. Alas for the brave men who are to die! for the Rachels who are to weep and never more be comforted! But if liberty, and truth, and manhood come forth triumphant, it is not for us to repine at the blood to be shed. Freedom's last arbiter is often the best.—*Independent*.

Isaiah ii, 1-6.

As opinions are divided in regard to the application of the first part of this chapter, a few thoughts, written more to call out the opinions of others in order to a more perfect understanding of the texts, than to decide dogmatically upon their application, will perhaps not be devoid of interest.

The chapter opens by saying that these are "the words that Isaiah the son of Amos saw concerning Judah and Jerusalem." From the peculiar wording of the above, would it be wrong to conclude that he refers to words spoken by prophets not sent by the Lord? Recently this idea has gained in my mind by hearing proclaimed almost in the very words here written, the doctrine called "Age to come." While listening to their glowing descriptions of the glories yet in store for old Jerusalem and the Jews, it seemed to me they were fulfilling these words. "It shall come to pass in the last days." From the description of the last days in other portions of the scripture, the opposite of such a peaceful state as here spoken of, is shown to exist. See Daniel xii, 10. Matt. xiii, 24-30, 37-43, xxiv, 12, 13, 48-51. 2 Tim. iii, 1-5. 1 Tim. iv, 1. 2 Pet. iii, 3. Jude 18, &c. But some ask, will not this be fulfilled in the setting up of the Everlasting kingdom, when all the nations of the saved shall flow into it? When many people of those nations shall say the words of verse 3? I should think from verse 4 that it did not apply to God's redeemed people. It speaks of their beating their swords and spears, into plowshares and pruning hooks. Here is a work said to be performed by Christians which is nowhere else commanded in the Bible. Christians have nothing to do with swords and spears. Nowhere is it said in the word, that these are a part of their armor. But from the days of righteous Abel to the end, the Christian's armor is "truth," "righteousness," "peace," "faith," "hope of salvation," "sword of the spirit which is the word of God," and prayer. For the Christian's weapons are not "carnal," (and cannot be converted into implements of husbandry,) but spiritual, "mighty through God to the pulling down of strongholds." "For though we walk in the flesh we do not war after the flesh." 1 Cor. x, 3, 4. How then can this be applied to Christians as their work?

Verse 6. "Therefore thou hast forsaken thy people, the house of Jacob." "Therefore," for that, or for that, or this reason, referring to something previously stated; "consequently." Webster. Using this meaning the text would seem to teach, that because the house of Jacob prophesied contrary to the word of the Lord, saying peace, peace, where there was none, but when the true word is that of warning as given in Joel iii, 9, the Lord has left them, and, "because," also, "they be replenished from the east, and are soothsayers" &c. This application is according to the condition of the professed worshipers who at the present day, with their eastern importation,—immortality, "Age to come, &c., are attempting, in vain, to worship the Lord God. Were it not for Micah iv, I should con-

clude this to be the meaning of the passages referred to above.

H. C. MILLER.

Chicago, Ill.

NOTE. The view here suggested does not differ materially from that entertained by S. D. Adventists, so far as we know. By the mountain of the Lord's house, we understand to be meant that which is nominally such, the formal bodies of professors of the last days. It shall be established in the top of the mountains, that is, be very popular, having a wide influence with all classes. So far the words of the prophet set forth facts as they were to exist in the last days, and as they do exist now. But the fair descriptions of peace and prosperity that follow, both here and in Micah are what "many people" say, not what the Lord says.—Ed.

The Fast in Oronoco, Minn.

BRO. WHITE: Thinking it would do me good to hear of the fast in other places, I thought to pen a few lines about it here, and thus do by others as I would be done by. The appointment of the fast was cheerfully received as being an appointment in the right place. It having been a very late spring, all could not see it their duty to suspend business during the whole of each day. But as far as was practicable, business was suspended, and the meetings were well attended by nearly all who were within reasonable distance. Some thought it duty to refrain from labor entirely.

The church, or those present, seemed to feel deeply their unworthiness, their need of a deep repentance, the importance of the work, the object of the fast, and the great necessity of their humbling themselves before God, acknowledging his chastening hand in these afflictions, and crying mightily to him to remove his rebuke, and work himself—knowing that if he would work none could hinder.

Sabbath afternoon was particularly a refreshing time. All seemed deeply impressed with the responsibility that was resting on them. Wrongs were confessed, and in deep humility all cried unto God, to work mightily, for our enemies were before and behind, and none could help but God. All seemed to drink into the good spirit. Praise God, he will be inquired of by the house of Israel. And when we try to draw near to him he will always come near to us!

We have the utmost confidence that God will hear the prayers of his people—raise up the watchmen, and lead on his truth and people to a glorious victory. I want to be there. I mean by God's grace to share in that victory. I want to receive the conqueror's crown, the victor's palm, and reign with Christ to all eternity. Come on dear brethren let us mend our pace. Let us not begin to say by our actions, if not by our words, "My Lord delayeth his coming." The prize is only for those who endure to the end.

"Now here's my heart and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

Your brother,
Pine Island, Minn.

H. F. PHELPS.

Responsive Words.

THE REVIEW is ever a welcome visitor to me. It comes week by week, as a feast of good things to my hungry soul. Was No. 24 more interesting than usual, or was I in a more appreciative mood? Perhaps this was the case, for several of the articles seemed to strike a vibrating chord that I desired to send back a responsive echo. With another will "I speak that I may be refreshed," for do I not also know, that "he that sends (or rather permits) the storm prepares the refuge;"—yea, "the name of the Lord is a strong tower, into which the righteous runneth and are safe." Safe and peaceful, though the enemies within do often betray us, and the enemies without do often wound us. For who has not felt the power of misapprehension and misrepresentation to sting? Alas! Why must so many fiery darts be shot at our poor aching hearts? An answer is suggested which to me brought comfort and refreshment?

"I will purely purge away thy dross and take away thy tin." Isa. i, 25. And how shall this be done?"

"He shall sit as a refiner and purifier of silver." Mal. iii, 3. This passage often fails to convey to the mind its full import, through ignorance of the process of refining silver. A silver refiner was once asked wherein lay the peculiar appropriateness of that text? He replied, "I sit over the crucible containing the molten metal stirring and agitating it, removing every particle of scum and foreign matter as it appears on the surface, till I can see my face reflected from it, when I know that all the dross is removed." Aye, Christian, how few of us reflect the image of our Maker; then bear patiently our shakings and agitatings, for according to the sacred teachings they are the process by which our dross is to be purged away. It was the curse of Moab, to be "settled upon his lees, and not emptied from vessel to vessel." Complain not then, if foes without and foes within jostle us on our way, even though our doings are misrepresented and our motives misconstrued. All these things hurt our sensitive hearts in the passing, but shall they not work out for us a far more exceeding and eternal weight of glory? Yes, they will; if "they yield the peaceable fruits of righteousness," and teach us to "let patience have her perfect work," remembering how "Christ endured such contradictions from sinners against himself." "It is enough that the disciple be as his Lord," says Christ.

But must we with shame confess that sometimes we fail to manifest that forbearance and meekness under calumny and reproach, that becomes us? "Nevertheless, afterward" (for so the text reads) "it yieldeth the peaceable fruits of righteousness to them that are exercised thereby." Even this is a progressive work; and let us remember who it is that "sits as a refiner and purifier of silver." M. W. HOWARD.

Malone, N. Y., May, 1866.

Sabbath Rest.

WILLIAM PITT died of apoplexy at the early age of 47. When the destinies of nations hung in large measure on his doings, he felt compelled to give an unremitting attention to affairs of State. Sabbath brought no rest to him, and soon the unwilling brain gave signs of exhaustion. But his presence in Parliament was conceived to be indispensable for explanation and defense of the public policy. Under such circumstances, it was his custom to eat heartily of substantial food, most highly seasoned, just before going to his place, in order to afford the body that strength, and to excite the mind to that activity deemed necessary to the momentous occasion. But under the high tension both brain and body perished prematurely.

Not long ago one of the most active business men of England deliberately determined to devote his Sabbaths to his accounts. Wealth came in upon him like a flood. He purchased a country-seat, determining that he would now have rest and quiet. But it was too late. He became apoplectic. Although life was not destroyed, he only lives the wreck of a man.—*Hall's Journal*.

Sensible Business.

MR. LOCKE, having been introduced by Lord Shaftsbury to the Duke of Buckingham and Lord Halifax, these noblemen, instead of conversing with the philosopher, as might naturally have been expected, on literary subjects, in a very short time sat down to cards. Mr. Locke, after looking for some time, pulled out his pocket-hook, and began to write with great attention. One of the company observing this, took the liberty of asking him what he was writing. "My lord," said Locke, "I am endeavoring, as far as possible, to profit by my present situation, for, having waited with impatience for the honor of being in company with the greatest geniuses of the age, I thought I could do nothing better than to write down your conversation; and indeed, I have set down the substance of what you have said this hour or two." This well-timed ridicule had its desired effect, and these noblemen, fully sensible of its force, immediately quitted their play, entered into a conversation more rational, and better suited to the dignity of their characters, and it may be added, better fitted to improve time, than so unprofitable a diversion.

Christian Desires.

TUNE: "Heaven is my Home."

EARTH is a desert drear,
Shrouded in night;
Heav'n is a happy sphere,
Where all is light;
There is the sinner's Friend,
Thither my feet would tend,
Until my path shall end
In glory bright.

Lord, now I journey on,
And look to thee;
When earthly hopes are gone,
O, comfort me.
Jesus, I longing stand,
Guide by thy blessed hand,
Unto that happy land,
Land of the free.

Jesus we come thee,
Thou art our life;
O wilt thou make us free
From sin and strife?
Cleanse in thy precious blood,
O bring us near to God,
Feed us with heavenly food;
Sweet fruit of life.

Signs now are thick'ning round,
Let us stand fast;
Oh, we are homeward bound,
Soon time is past.
Yes, let us hasten home,
Through the fast gath'ring gloom,
Soon will our Jesus come,
To earth at last.

He'll come with glory crowned,
Who once was slain;
Then shall the trumpet sound,
O'er land and main.
Then shall the saints arise,
And we with joyful eyes,
Meet Jesus in the skies;
With him to reign.

A. L. GUILFORD.

St. Charles, Mich.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Webster.

DEAR BRETHREN AND SISTERS: It cheers my heart to read the testimonies you give in support of present truth. I rejoice that I have ever heard those solemn notes of warning which call us to prepare for the coming of the just One. My trials are severe, yet I feel that these light afflictions shall work out for me a far more exceeding and eternal weight of glory. Signs are fast fulfilling that bid us look up, for our redemption draweth nigh. Yes, our reward is certain; for He who hath promised, will surely fulfill; neither will He forsake us in the time of trouble that is just before us.

My desire is to live humbly, and righteously before my heavenly Father, having the gospel armor girt closely about me, that I may have a sure refuge from the just wrath of God upon a wicked world. The prayer of my heart is, Come Lord Jesus, come quickly. Surely the people of God can have no desire to stay upon this sinful earth. While thousands are sleeping in carnal security, and picturing to themselves years of peace, those who have a right understanding of God's word, see far differently. We see just before us, a time of trouble to the inhabitants of the earth. Brethren and sisters, we see plainly the progress of evil. Let us watch and pray, that we may be able to stand in the evil day, and finally have a home in the kingdom of God, where we shall be free from the trials of earth, and sorrow shall never mar our joy.

In hope of eternal life.

CHARLOTTE WEBSTER.

North Star, Mich.

Extracts from Letters.

Sister T. Gottfredson writes from Denmark, Wis.: I read the Review with great pleasure and interest. I could never find much time to learn the English language, but a hunger after truth and a deep interest in the last message of mercy constrains me, and opens

my understanding. Those blessed truths, which the Lord from time to time has taught me through experience, I find here taught and illustrated. And those many brethren and sisters, though unknown to me, yet appear as though they were long known and well beloved. My whole heart is drawn out after them, and I long for the time when we shall all be united in the heavenly kingdom. I have great reason to thank our heavenly Father, who in great mercy caused his divine rays of light to penetrate the surrounding darkness, and hath revived and strengthened my faith. I look upon sin in a different light, and long to be cleansed from every sin. The dark clouds of danger hang heavy over us, and perils are thickening around us. The struggle is hard, and it is only through Jesus that we can conquer. I have gone through many fiery trials during the last year, but have been wonderfully sustained by the blessed Saviour, and have come off victorious. I have tried to heed the counsel of the true Witness, and to buy gold tried in the fire. I thank the Lord for the last message which was declared to us, not saying, Peace, peace, but pointing out the way of repentance, the way to Jesus, and to Heaven and glory.

We are four lonely souls in this place who are endeavoring to keep the commandments of God, and the faith of Jesus. Oh, that others may soon heed the last warning voice. I desire the prayers of all the friends of Jesus. I will pray for you, and hope that we may soon meet in the heavenly kingdom.

Bro. Obadiah Davis writes from North Berwick, Me.: I felt as though I wanted to say a word in behalf of the cause of present truth, and the efforts to adorn the gospel of our dear Redeemer. I think I never felt a deeper interest in the great work of preparation for the glorious and everlasting kingdom of God, soon to be given to the saints of the Most High. What a glorious truth we have! We have an advocate in the sanctuary, whose love for us, led him to lay down his own life in our behalf. Such a friend we have to plead our cause, and oh, may such love prompt us to plead for ourselves, and so afflict our souls, that the last and least remains of sin may be discovered and given up. May God help in the work. May God help me, I want to be received with the saints, and share in the inheritance.

I felt glad that the Com. appointed a season of fasting and prayer in behalf of the cause. I often think of the responsible position that the church of Christ occupies at this time, standing just upon the line between time and eternity,—the light of the world. May our light so shine as to reflect the image of Christ in the truth. I was very glad of the plan adopted in the Instructor of making comments, giving encouragement and advice in connection with the children's letters there published. I think it will encourage them to write, and at the same time, it affords excellent opportunity for profitable instruction.

May the Lord speed on his work, and prepare his people for the loud cry of the third angel, and for the things that are coming on the earth, and us to stand before the Son of man.

Sister M. Beach, writes from Port Byron, N. Y.: It is over three years since I commenced keeping the Sabbath of the Lord. I rejoice that I ever saw the all-important truth. I had not heard any preaching on present truth, but was convinced by reading God's holy word. I have no desire to indulge in the use of tea or coffee. I am striving by God's grace to overcome in all things that I may stand in the evil day, having my feet shod with the preparation of the gospel of peace, having the shield of faith and the sword of the Spirit which is the word of God. I am leaning on His strong arm, who is the widow's God. He gently leads me, and cheers my pathway with his blessed presence. Oh, how much I owe the Giver of all my mercies.

M. M. Sarchet, writes from Sumner, Ill.: I have learned since I last wrote you, that brother Blanchard's lectures in this vicinity have caused quite an excitement. I was not here at the time; but those who heard him are aroused to a sense of their duty. They are searching the Scriptures daily, to see if these things are so. Many say it is high time to be up and doing. They are not satisfied with what they have heard. They want to hear more, and learn the whole truth.

There has been good seed sown, and now it ought to be nurtured and not left to die.

Will Bro. Blanchard please come again and finish the work the Lord has for him here?

What books and papers I have here are loaned out. My pilgrimage in this place will not be long, as duty calls me away.

Bro. Treat writes from Searsport, Me.: Through the long suffering, mercy, and goodness of God, I am yet living. Although afflicted somewhat, yet I thank

God for all past mercies and blessings, and also for a hope of soon being delivered from all these painful clogs of mortality, and of being translated from this world of sorrow, pain, and woe, to the world of endless joy and felicity. Glory to God in the highest for such a prospect, but oh, how unworthy!

Isaac Taylor on Novel-Reading.

ZEST! How may it most effectually be dissipated, how irrecoverably lost? Forgive me now this wrong, if conscience driven, as I am, I utter what must, I know, offend some who read this paper. Genuine zest disappears wherever fiction holds sway. I am intending no onslaught on novel-reading. I have no Puritanic horror of novels. I have listened to most of those that were the popular fictions of that by-gone time. I would say this only to the heads of families: Make your choice—freely admit from the circulating library the three-volume novels of the season, and then be content to find that all residue of zest is gone as to history or biography, or science, or anything else that is real and genuine, Christianity included. Novel-reading is an infatuation which masters souls as surely as dram-drinking does. Many are the melancholy spectacles which one encounters in towns; as for instance a woman, wasted, worn, in tatters, and near to starvation—that is a sad sight. And so it is sad to meet the well-dressed lady of forty or fifty, hastening home with the three greasy-boarded volumes, which are all to be devoured between the noon of to-day and the dawn of to-morrow! The alternative for the individuals or the family is this: Novel-reading with its consequent ennui and utter apathy, or else genuine feeling, employment with zest, as to whatever is real in life, in history, in science, in poetry, and in general literature. Fiction of any sort in one scale, and reality in the other, the beam will never stand on the level.—*Littell's Living Age.*

VERY little rain has fallen in Cuba for seven months. The tobacco crop is lost. Starvation stares the poor in the face, and subscriptions were being made in Havana for their relief.

Obituary Notices.

DIED, in Olivet, Mich., Oct. 10, 1865, of typhoid fever, Ada, daughter of sister Mary Hayes, aged 6 years and 2 months.

Also, May 21, 1866, of consumption, Lena, another daughter of sister Hayes, aged 12 years, 11 months and 6 days.

Lines

On the death of Dora C., only child of Bro. S. M. and Sr. Maria S. Kellogg, of Battle Creek, Mich, who died, May 18, 1866, aged 7 months, 2 weeks and 5 days.

JOB XIX, 21.

Oh, yes, we do pity, and now we would seek
To speak words of comfort; but language seems weak,
We bid you to turn to God's blessed word,
Its promises sweet, true comfort afford.

Oh then to your hearts these promises bind,
To comfort and cheer the sorrowing mind,
And think as you enter your desolate home,
She was taken away from the evils to come.

From earth's sorrow and strife now sweetly at rest,
While o'er the dear form the cold turf is pressed,
But soon will be broken death's envious chain,
Then glowing in beauty you'll see her again.

A. M. A. CORNELL.

DIED, in Poy Sippi, Wis., May 18th 1866, our only daughter Clara Rosanna, aged 6 months and 9 days. Words of comfort were spoken by Bro. P. H. Cady, from 2 Sam. xiv, 14.

J. F. & E. G. EASTMAN.

DIED of diphtheria in Patton, C. E., Wm. W. Waterhouse, son of R. G. Waterhouse, aged 17 years and 3 months.

William has left the reputation of a kind, amiable, and Christian young man, who loved and tried to keep the commandments of God. The joy of hope is mingled with the tears of the afflicted family.

ALBERT STONE.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 12, 1866.

In the article, "Nature and Destiny of Man," another installment of which we give this week, we print Eld. Hull's quotations from the Scriptures as we find them in the Recorder. In almost every instance they vary somewhat from the common version. Perhaps he gives a translation of his own from the original Greek.

In Review, Vol. xxvii, No. 5, we noticed the murder of three children in this city by their Spiritualist mother, a Mrs. Haviland, in connection with a certain Dr. Baker. The parties have just had their trial in the circuit court of this county, the result of which is, that they have been found guilty of murder in the first degree, and sentenced to solitary imprisonment for life.

We send out this week to the churches in Michigan, blanks to be used in the transaction of church and Conference business. They will doubtless be readily understood by all. If any church fails to receive them, let them notify us.

To those who may be interested to learn the arrangements of Bro. Frisbie in relation to laboring in the cause the coming summer, we would say that at his own request he remains at home, during the warm season.

Objections to the Visions.

We commence this week the publication of Answers to Objections against the Visions. It may be proper here to state that this manuscript was prepared before our late Conference; but its publication was withheld till it could be submitted to the ministering brethren who might then assemble, for them to decide upon its merits, and the disposition that should be made of it. It was examined by them, and received their approval, with a decision that it should be published.

The most of the manuscript was also read before a joint session of the General and Mich. State Conferences, whereupon the following action was taken in reference thereto:

"Resolved, That we, the members of the General and Mich. State Conference, having heard a portion of the manuscript read, which has been prepared by Bro. U. Smith, in answer to certain objections recently brought against the visions of Sister White, do hereby express our hearty approval of the same.

"Resolved, That we tender our thanks to Bro. Smith for his able defense of the visions against the attacks of their opponents."

We would further state that in preparing these answers we have had no consultation whatever with sister White, nor received any suggestion or explanation from her on any point. We take the visions as they are published, and base our explanation of any apparent discrepancy, on the language as it stands.

In connection with this, it was also proposed at the Conference that there be published, some of the remarkable fulfillments of the visions that have occurred to the present time, with which those are well acquainted who have known them from the beginning. Brn. Bates, Andrews, and Loughborough were suggested as proper persons to furnish incidents of this kind; and they are hereby requested to prepare them for publication at their very earliest convenience.

Deliver us from Pork.

If any think that the light has come forth any too soon on the subject of pork eating, or that any too much is being made of it, we commend to them a careful consideration of the following startling facts, the statement of which we have just received from Bro. D. T. Shireman of Marion, Iowa.

"I wish to say that the pork disease is in our city. Some have died, and others are in a situation that they cannot recover. The circumstances are these: A fam-

ily residing in this place had two hams brought to them by some of their own relatives, about the first of May. Some time after a number of the family were taken sick. Last Friday, the 2nd day of June, one child, 11 years old, died; and Sabbath the 3rd, a young man about 23 years old died, both suffering dreadfully. At the present the father and one child are alive, but cannot live long. The mother and one child, and a son, a young man, are very poorly. I understand that some others have been afflicted with the same disease. On examination of some of the flesh of the first boy that died, they estimated that there were about two hundred and sixty thousand of the trichina in a cubic inch.

To Correspondents.

H. C. MILLER. The editions of Testimony for the Church; Nos. 7 and 9, in which occur the quotations to which you refer in Review, No. 22, last volume, are exhausted. Unless we re-publish them immediately, our opponents will doubtless accuse us at once of having suppressed them.

D. M. C. The obituary notice you speak of, appeared in last Review.

ARTICLES DECLINED. An article entitled The First Angel's Message, we shall not be able to use. The sentences are so long and complicated, that they would almost certainly make confusion in the mind of the reader. It would need to be re-written, for which we have not time.—Young women; not appropriate for the Review.—Love of Money; not treated from a point of view which would adapt it to the circumstances or dangers of our brethren.—Extracts from Muller's Life of Trust we have not room for. His operations are so remote, and his circumstances so different from those in which any of our brethren are, or probably will be, placed, that we think his work would rather serve to distract than strengthen faith. The perusal of works on present truth, or the experience of some well-tried but faithful Christian in our own midst, would in our judgment be more adapted to the wants of Sabbath-keepers, and more calculated to do them good.—Response to a Friendly Letter. It would hardly be worth while to publish this without the article that called it forth.—Forgive as Ye would be Forgiven. The style is too florid and the ideas too scattering.

ARTICLES ACCEPTED. Report from Tuscola. The Christian's Hope.—To-day and To-morrow.—The Lord Jesus Christ the Great Pattern of Meekness.—Patience.—Our Responsibility.—Allegan Monthly Meeting.—

We have other articles on hand which we have not time to decide upon this week.

Appointments.

THE business session of the Wis. and Ill. State Conference will meet at 9 o'clock, A. M., June 22.

PROVIDENCE permitting, I will meet with the churches in the Western District in Mich., as follows:
Caledonia, Sabbath at 10 A. M., June 23.
On first-day, at Bro. Jones may appoint, " 24.
Bowne, at Bro. Gardner's, at 2 P. M., " 26.
Vergennes, at Bro. Vandusen's, 2 P. M., " 27.
Cato, Sabbath, at 10 A. M., " 30.
Fairplains, at 2 P. M., July 3.
Orleans, Sabbath at 10 A. M., " 7.
The church at Fairplains will meet with us at Orleans.

If my health will permit, further appointments will be given for the Western District.

JOHN BYINGTON.

PROVIDENCE permitting there will be a meeting of S. D. Adventists held on the fourth of July next, in R. I. one mile north of Slocum's Corner Depot, on the Providence and Stonington R. R., to commence at 9½ A. M., preaching at 10½. Said meeting to be continued on the following Sabbath, and over first day. Shall there not be good done in the name of the Lord? Brethren come praying, and ready to labor for this. If the weather permit, this meeting will be in a grove, near Mr. Eben Slocum's. Those who are unacquainted will therefore inquire for Mr. Eben Slocum or Clark Sweet.
P. C. RODMAN.

The appointment for Memphis, Mich., June 23, on account of sickness, is changed to June 30.
M. E. CORNELL.

SEVENTY thousand persons went out of New York on Sunday, seeking localities where they could obtain whiskey and lager beer.

Business Department.

Business Notes.

SOMEBODY from Hubbardston, Mass., sends \$2.25, and requests credit to be given on Jeremiah Tolman's Instructor, and mentions other business, but signs no name. Who is it?

Jane Stacy. The money is sent as you requested.
A. N. Curtis. No.
Louis Oaks. Did not receive the money, but now give you the credit.

Z. Tyler. No subscriptions received for less than six months.

Eld. A. C. Bourdeau. Have sent your Bible and Hymn Book to Richmond, Iowa, care of H. Nicola.

W. C. G. The letter contained only \$2.50.

Wm. Lessiter. Tell us where you hail from and we will stop your paper.

T. P. Finch. We are sending Review to Monterey to T. B. Finch. Is it intended for you? We send none to Allegan for you.

Susan McIntosh. The \$2.00 we sent to Sr. Bostwick.

RECEIPTS.

For Review and Herald.

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

C W Bisbee 27-1, D M Phillips 29-1, T Ramsey 28-19, E Lanphear 29-1, L Oaks 28-1, I Church 30-1, B F Smith 30-1, J G Jones 29-1, A Smith 29-1, W Towle 29-1, F L Parker 28-18, D Myers 29-1, R Moran 28-1, E Tucker 29-1, W G Randall 29-11, H J Rich 29-1, M Rich 29-1, M Rich 29-1, Eld F Wheeler 29-1, P Allen 29-1, P Rasha 29-1, C Amy 28-14, J M St John 29-14, W White 28-1, P A Carlisle 30-1, N N Anway 29-14, each \$1.00.

F C Ross 29-1, M E Rust 29-1, C E Cole 31-1, C Smith 30-1, E O Nelson 29-1, G W Pierce 30-1, J Hackett 30-1, J McGee 30-1, S A Doud 30-1, R Ashald 30-1, Mrs C Dalbey 29-1, J Hicks 29-13, J Cowles 29-9, J Glover 28-9, F Jeffrey 30-1, O B Sevey 30-1, J Richardson 28-1, W Janes 30-1, J J Vosburg 29-1, R Rundall 30-1, A L Malin 30-1, C G Daniel 29-1, A M Cornell 30-1, each \$2.00.

G Ames \$3.00, 29-1, Mrs S H Bonfoey \$1.15, 29-5, J D Morton \$4.00, 31-1, Z Tyler \$3.00, 30-1, J R Carr \$3.00, 30-13, H Chine \$1.50 29-1, J M Ballou \$4.00, 32-1, L Bristol \$4.00, 30-1, E Mugford \$1.50, 28-1.

B J Davis 29-1, L Wright 28-6, Dr C R Gilbert 28-13, J Carlisle 28-13, each 50cts.

Subscriptions at the Rate of \$3.00 per year.

H Lindsay \$3.00, 29-22, J Langdon \$3.00, 30-1, T S McDonald \$3.00, 29-11, O D Washburn \$3.00, 30-1.

Books Sent By Mail.

A Preston 20c, H E A Demill 25c, G Inwood \$1.00, P Stoddard \$1.00, Eld J B Goodrich 25c, O D Washburn 25c, J Carlisle 50c, R Rundall \$1.50.

Cash Received on Account.

H Lindsay \$1.50, C O Taylor \$5.75, B F Carpenter \$10.00, J Bates \$8.00.

Michigan Conference Fund.

S A Demill \$10.00. Ch. at Oneida \$6.00, at Seville s. r. \$20.00, at Alma \$20.00, at Watson \$10.00.

Review and Publication Fund.

I C Snow \$25.00, G W Pierce \$3.00, O D Washburn \$1.00, Ch. at Wakeman, O., \$5.00, L Schellhaus \$1.

To Raise the sum of \$500 for Bro. R. F. Cottrell. Previously received \$60.00, Dan R Palmer \$10.00.

To Raise the Sum of \$700, for Bro. M. E. Cornell. Previously received, \$95.00, J P Flemming \$10.00, Dan R Palmer 25.00, Ch at Owasso 10.00, H A St John 5.00, E H Root 20.00.

For Danish Tract.

Thomas Bickle \$2.00, A Olson \$15.00, S Sorens \$10, H Olson \$10.00, O A Olson \$3.00, T Johnson \$2.00, B Olson \$3.00, A Matteson \$1.00, S A Olson 1.00.