

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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RICHTER'S PRAYER IN SICKNESS.

The following is a translation from the German of Richter's "Prayer in Sickness," the original of which was written in the year 1713.

God! whom I as Love have known,
Thou hast sickness laid on me,
And these pains are sent of thee,
Under which I burn and moan;
Let them burn away the sin
That too oft hath checked the love
Wherewith thou my heart wouldst move
When thy Spirit works within!

In my weakness be thou strong,
Be thou sweet when I am sad,
Let me still in thee be glad,
Though my pains be keen and long.
All that wears my body now,
All that wasteth me away,
Pressing on me night and day,
Love ordains, for Love art thou!

Suffering is the work now sent;
Nothing can I do but lie
Suffering as the hours go by;
All my powers to this are bent.
Suffering is my gain; I bow
To my heavenly Father's will,
And receive it hushed and still;
Suffering is my worship now.

God! I take it from thy hand
As a sign of love; I know
Thou wouldst perfect me through woe,
Till I pure before thee stand.
All refreshment, all the food
Given me for the body's need,
Comes from thee, who lovest indeed;
Comes from thee, for thou art good.

Let my soul beneath her load
Faint not, through the o'erworn flesh;
Let her hourly drink afresh
Love and peace from thee, my God;
Let the body's pain and smart
Hinder not her flight to thee
Nor the calm thou giv'st to me;
Keep thou up the sinking heart!

Grant me never to complain,
Make me to thy will resigned
With a quiet, humble mind,
Cheerful on my bed of pain.
In the flesh who suffer thus,
Shall be purified from sin,
And the soul renewed within;
Therefore pain is sent on us.

I commend to thee my life,
And my body to the cross;
Never let me think it loss
That I thus am freed from strife:
Wholly thing, my faith is sure,
Whether life or death be mine;
I am safe if I am thine,
For 'tis Love that makes me pure.

PARDON is God's family blessing, and the peculiar mercy of his choicest darlings; he hands out other things to wicked men, but he deals out this only to his children.

REVIEW OF A. N. SEYMOUR.

A. N. SEYMOUR'S "Fifty Unanswerable Arguments against Seventh-day Sabbath-keeping" are before me. "Arguments!" did I say? I said so; for such is the term that adorns the title-page of his tract! Let the quotation-marks, however, give due credit to the author. What dictionary may have suggested to his mind the use of such a term, I will not undertake to determine. Did I believe in the ghosts of departed men, I would say, Let the shade of Noah Webster rest upon him!

But these so-called "arguments" are said to be "unanswerable." Shall I then be so presumptuous as to undertake to answer them? Indeed, the thought of attempting to answer "fifty unanswerable arguments" is almost overwhelming! But, kind reader, be patient. There is no occasion yet for becoming wholly speechless. A word yet may be offered.

But as I shall not presume to answer "unanswerable arguments," I feel bound to give the author credit for more self-conceit than ability to produce arguments that cannot be answered.

That he has a remarkable gift, however, for asking questions, none will deny; and with such a faculty it is almost a wonder that another "fifty" were not added to his catalogue. But that his questions amount to arguments will not be so readily conceded. And though his questions are utterly barren of testimony in his behalf, yet it would not be strange if, in the free exercise of the wonderful gift he seems to possess, some questions might be asked that would puzzle even a genius to answer. So, perhaps, in regard to many of the questions that follow, it may be quite difficult to produce answers that will be satisfactory to the mind of the cavalier; not, however, from any intrinsic soundness in themselves; far from it; but rather from their peculiar nature—their technical evasion of the real question in issue—their remoteness from the subject, or entire want of bearing thereon.

It has been truly said by an eminent writer that "pertness and ignorance may ask a question in three lines which will cost learning and ingenuity thirty pages to answer." It is very strongly in this light that I regard the "fifty" questions which I now propose to consider. If therefore in my narrow limits I fail to answer them all in a manner satisfactory to those who are disposed to doubt and cavil, I shall not be disappointed; but I trust I may be able to show to every candid mind that whatever may be contained or implied therein, they do not involve any arguments or objections against the observance of the Lord's Sabbath; viz., the seventh day. I will first submit his preliminary remarks:

"My only object in presenting the following arguments touching the Sabbath question, is truth, righteousness, the glory of God, and the salvation of man from error to truth, confidently believing that no person can overthrow the positions taken; and whoever shall thoroughly digest or comprehend the arguments presented, will never embrace that theory; or, if a believer, will most certainly renounce it. Truth is from God, error is from man. Then let us with the sword of truth, which is the word of God, at once strike a death-blow to seventh-day Sabbath-keeping. O God, in the all-prevailing name of Jesus Christ, thy well-beloved Son, and by the Spirit's power, stamp indelibly the truth upon every honest soul that this communication shall reach, is my most fervent prayer.

"Gal. i, 8. 'But though we (the apostles), or an

angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed.' Whatever the apostles preached, they preached by the revelation of Jesus Christ; and where is the man who dares be presumptuous enough to deny that Jesus Christ and the twelve apostles did not preach the whole counsel of God concerning this dispensation, that was not fully ordained and qualified to discharge the various obligations imposed upon them by him whose all-piercing eye penetrates every dark cell of the human heart.

"Every sensible man, every student of the Bible, must heartily acknowledge that this subject cannot be adjusted only as it is brought to the scrutinizing test of the teachings of Christ and his holy apostles. To ignore the New Testament Scriptures on this theme, is to preach another gospel—to quench the Holy Spirit, and to render ourselves 'vessels of wrath fitted for destruction.' O God, help us to be wise, and seek for that wisdom and righteousness which flows from thee, through our Lord Jesus Christ, and not through Moses or the law.

"In order to more clearly and forcibly impress the candid and thoughtful reader, I shall go back to creation and commence asking some plain and direct questions on the subject now brought forward for investigation, and continue down through, closing up with the New Testament Scriptures, and make explanations as I shall deem necessary."

The author's "object," as stated, is truly laudable and praiseworthy, and well becoming his profession as a minister of the gospel; and it were indeed a pity that he had not pursued the same accordingly throughout his work, rather than betray therein such a malignant spirit toward the Lord's Sabbath, and those who are trying to observe it according to the commandment.

"With the sword of truth" he means to "strike a death-blow to seventh-day Sabbath-keeping." Your weapon, friend Seymour, is a good one, but it needs to be carefully used; for it is a "two-edged sword," and will cut both ways, and possibly after all, you may receive the greater wound. But hold! one moment, friend S., before you "strike" what you intend as a "death-blow" to the Sabbath. Be merciful! Will you not make us acquainted with the guilt of your victim before you crimson your "sword?" Let us know, then, in the plenitude of your forbearance, what there is about "seventh-day Sabbath-keeping" so wicked, so vile, or so obnoxious, as to make it incumbent on you to unsheath the sword to strike the same a "death-blow." Is it not, to say the least, a wholesome and inoffensive practice? You will concede that one day in seven is none too much to be set apart for the proper observance of such religious duties as God requires of his children. (You in fact once acknowledged as much by trying to prove that "the first day of the week" was the "Sabbath of this dispensation." See article published in the World's Crisis over your signature about a year and a half ago.) It is also a conceded fact that one day in seven is none too much for needful relaxation from the physical labor and toil that is becoming and necessary for man to pursue. If then we find the observance of one day in seven absolutely necessary, both for our temporal and spiritual good, why not observe the seventh day as well as the first day, or any other? And if perchance we can glean, or even think we can glean, some little authority from the word of God for the observance of the seventh day, can you not in mercy spare us? Can you not forbear? Can you not sheath again your "sword," and so after all

conclude that you are engaged in at least a *useless* task?

But no, the troubled waters cannot be so easily quieted! Those pent-up feelings must have vent! Then all I can say is, "Strike!" But let me caution you again to be careful how you handle the "sword of truth;" for it is a dangerous weapon in the hands of those not accustomed to using it.

It is asked, "Where is the man who dares be presumptuous enough to deny that Jesus Christ and the twelve apostles did not preach the *whole counsel* of God in this dispensation?" I answer, A. N. Seymour. Why? Because he denies that Christ and the apostles preached the perpetuity of God's law, or ten commandments; whereas, Christ and the apostles did preach as part of the "whole counsel of God," the perpetuity of his law; that it was not abolished; that one tittle thereof should not fail; that whoever offended in one point was guilty of all, &c. Matt. v, 17, 18; Luke xvi, 17; Rom. iii, 31; vii, 7; James ii, 8-12. Therefore in offending against the fourth precept of God's law, both by preaching and practice, A. N. Seymour "becomes a transgressor of the law," and also guilty of preaching "another gospel."

I will now submit his so-called "arguments" as per his arrangement, and make such remarks as I may deem proper; and should I to some extent adopt his peculiar mode of argument, it will be that he may better appreciate the same, or at least see what force or logic there is in his method of reasoning.

"The Scriptures of truth teach us that God by his Son created all things in six days, and that he blessed and sanctified the seventh day, because that in it he had rested from all his works which he had created and made. Gen. ii, 3.

"1. Where is there the least proof in the above language that obligates Adam, or any of his posterity, to do as God did, viz., rest on the seventh day?"

It matters not whether the "proof" exists wholly in the text quoted, or elsewhere in the Bible, so long as "truth, righteousness, and the glory of God," is the main "object" in view. The Bible, upon this point, as well as upon others of any importance, is cumulative. And though we do not find the express command in Gen. ii, 3, to "rest on the seventh day," we do find such a command elsewhere in the word of God. The book of Genesis is not a book of commands; but rather a brief history of events, inspired and written many years subsequent to the time of Adam and the patriarchs; hence there existed no necessity for incorporating into such history the commandments of God that were in force during the patriarchal age. Therefore we can easily see why Gen. ii, 3, does not in positive terms enforce the Sabbath obligation. However, as an answer to the question, it is enough to say that the text affords plain inferential proof that Adam and his posterity were required to rest on the seventh day. God sanctified his rest-day; viz., the seventh; i. e., set it apart for a holy and religious use. If therefore the seventh day was thus set apart for religious use at the end of the first week of time, who should use it thus except Adam and his posterity?

"2. Where is there *one command* from God, the supreme Law-giver, to keep holy the seventh-day Sabbath from creation to the exode of the children of Israel from Egyptian bondage?"

Where is there "one command" from God during the time named, requiring man to have no other gods than him, or not to profane the name of God, or not to steal, &c.? We find no such "command" incorporated into the brief record of that long period of time; but who will therefore suppose that God had no such commands during all that time? or that those "holy men of old" lived in the habitual practice of idolatry, profanity, theft, &c.? No one will suppose any such thing. But if they were obedient unto all the rest of the ten precepts, why doubt their obedience unto the fourth also? Surely this is not an "unanswerable argument," unless it be from the fact that it contains nothing to answer.

"3. During the 2500 years from creation to the exode, where is there any example of any one's observing it?"

Suppose we cannot give an "example;" would that constitute an "unanswerable argument?" But we do find even in the brief history of the said 2500 years, that it is said of Abraham that he "kept my charge,

my commandments, my statutes, and my laws." But, Eld. S. will say, nothing is said about his keeping the Sabbath. True, but we find here that God had commandments and laws during that period, and we have given an "example" of one's keeping them all; and we learn in Ex. xvi that a part of God's law pertained to the observance of the Sabbath; not, however, as some claim, as a precept incorporated therein in the wilderness of Sin, but as a commandment previously existing. Friend S., put on your spectacles and read that chapter once more!

"4. Where is there any *rebuke* for violating any such precept during the same length of time?"

Where is there any "rebuke" during that time for violating the third precept, which forbids profanity? There is none recorded; hence, according to Eld. S., I have an "unanswerable argument" in favor of a doctrine that allowed "holy men of old" to profane the name of the Lord. How logical!

"5. Where is the *sin* of Sabbath-breaking mentioned from Adam to Moses?"

Where is the "sin" of covetousness or false-swearing mentioned during that time? Why, friend S., how easy it is to produce "unanswerable arguments!" What remarkably free times those patriarchs and "holy men of old" must have enjoyed before the "exode!"

"6. What, and where, is the *penalty* for violating any such commandment prior to the exode?"

The "penalty" for violating God's law before the "exode" is the same as for violating it afterward; viz., death! "Sin is the transgression of the law," whether before or after the "exode," and "the wages of sin is death." 1 John iii, 4; Rom. vi, 23. But if Eld. S. can better comprehend his style of argument, I will ask him, What, and where, is the penalty for idolatry "prior to the exode?"

"7. Where is there *one command* of God to any of the Gentile nations, either in this or any preceding dispensation, to observe the seventh-day Sabbath? Eph. ii, 11, 12; Rom. ii, 14."

I answer, the "command" is recorded in Ex. xx, 8-11. It was spoken from mount Sinai with God's own voice, was written with his own finger on tables of stone, and was part of the moral rule of his universe, whether composed of Jews or Gentiles. But again, Christ says, "The Sabbath was made for man." Mark ii, 27. Does not the term "man" embrace the Gentiles, as well as the Jews? If not, then it must relate exclusively to the man Adam, who was the only man on earth when the Sabbath was made; for there is no evidence whatever, that the term "man" embraces one portion of the human race, to the exclusion of another. But Adam is the federal head of the whole human family; therefore, if the Sabbath was made for Adam, all nations, whether Jew or Gentile, may claim its blessings through him.

But doubtless friend S. will not appreciate this kind of argument; I will therefore resort to his more conclusive mode, and ask him, where, except in Ex. xx, there is "one command of God" as part of a new or original law, to any of the Gentile nations, requiring them to keep any of the precepts contained in the ten commandments? Will friend S. produce the law? What bearing Eph. ii, 11, 12; and Rom. ii, 14, have upon the question, is more than I can discern.

"8. Where have we any *example* of Gentile nations' observing it according to the commandment delivered to Israel at, or after, the exode? Neh. ix, 12-14.

The text referred to, Neh. ix, 12-14, as the voucher for another "unanswerable argument" is part of a rehearsal of God's goodness manifested unto the children of Israel; wherein is stated the fact that God came down upon Mount Sinai and gave them "right judgments and true laws, good statutes and commandments and made them known unto them thy holy Sabbath," &c. This text is certainly very remote from the question asked; but is doubtless introduced as proof that the Sabbath was not given till "at, or after the exode." How will friend S. have it? "At, or after?" In either case it comes far short of proving what he designs it to prove; for the language—"Made them known unto them thy holy Sabbath"—not, made them know thy holy Sabbath—clearly implies that it had a *previous* existence. But the text plainly refers to the giving of the commandment from mount Sinai, though in Ex. xvi,

we learn that the Sabbath was "known" unto Israel thirty days before they came to Sinai; therefore, the text reaches a little too far to suit our friend's present position. How unfortunate for him that inspiration ever penned the 16th chapter of Exodus!

The "question" however calls for an "example of Gentile nations" observing the Sabbath according to the commandment." But as the question is offered as one of the "unanswerable arguments against seventh-day Sabbath-keeping" in the present dispensation, or at the present time, I will therefore ask, Is not the "example" of Christ, his apostles and disciples, better for us than the example of Gentile nations? Which shall we follow? As a sufficient "example" for us, on the point in question I will only name that of those holy women that came with our Lord "from Galilee," and followed him to the very last, "through evil as well as good report," who "beheld the sepulcher and how his body was laid," and when "the Sabbath drew on . . . returned and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke xxiii, 56.

"9. Where is the *rebuke* to any of these nations for violating the Sabbath commandment?"

Again inquiry is made for a "rebuke" for violating the Sabbath. Is it not because his own conscience rebukes him, that he is so solicitous on this point? Why, sir, the fact that God, the maker of heaven and earth condescended to make the Sabbath for man, instead of man for the Sabbath; and also the fact that the Son of man is Lord of the Sabbath, is a standing "rebuke" to any man or nation who refuses or neglects to observe it.

"10. Where is the *sin* of Sabbath breaking mentioned in connection with the Gentile nations?"

"Unanswerable argument!" What if the *sin* of Sabbath breaking is not mentioned in connection with the Gentiles; would that therefore make sin, not sin! Strange conclusion! But may not some things be implied as well as expressed? In Isaiah lvi, 6, we find a reward promised to Gentiles that shall keep the Sabbath. Is it not then clearly implied that Gentiles who do not keep the Sabbath, commit sin? So it seems to me.

"11. What, and where is the *penalty* or *punishment* due to these nations for violating such a requirement?"

Death! See reply to "unanswerable argument," No. 6.

"12. Where is the *evidence* that God enjoined the same laws upon Gentile nations, that he did upon the Jewish nation at the exode?"

David says God's law is the truth, also that his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness. Ps. cxi, 7, 8, cxix, 142. Was such a law, and such commandments binding upon Jews, and not upon Gentiles? Who can believe it? Again, Paul says, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii, 19. Here then is "evidence" of a law that is universal in its character, embracing within its jurisdiction, "all the world," whether Jews or Gentiles. It is also a law by which guilt is made known, or by which is the "knowledge of sin." But Paul says, Rom. vii, 7, "Nay, I had not known sin but by the law, for I had not known lust except the law had said 'thou shalt not covet.'" Here then we have identified the law that says "Thou shalt not covet," viz, the ten commandments, as the law by which guilt or sin is made known, and which embraces in its jurisdiction "all the world." Therefore, so far as this law is concerned, "God enjoined upon the Gentile nations" the same that he did upon the Jews.

"13. Where is there any *evidence* that God enjoined the covenant of ten commandments upon Israel prior to the exode? Deut. iv, 13; and v, 3."

Did God have a moral government during the nearly 2,500 years prior to the exode! during which time Enoch walked with God, when Noah was a preacher of righteousness, and when Abraham kept God's commandments, his statutes and his laws. All say, Yes. Then surely he must have had a moral rule or code as the standard of such government. Now I challenge Eld. S. or any one else to invent or name a moral code

not embracing the precepts of the ten commandments. It cannot be done. Therefore the ten commandments must have been enjoined on Israel, as also, upon the nations that preceded him—"prior to the exode."

Again we learn that *sin* prevailed during that period. Gen. iv, 7; xiii, 13; xviii, 20, &c. But the only Bible definition of sin is "the transgression of the law." And James informs us, chap. ii, 9-11, by a clear reference to the code of ten commandments, that those who violate them, "become transgressors of the law," and thereby "commit sin." Therefore, how shall we evade the conclusion, that the ten commandments were in force "prior to the exode," and that the violation thereof, constituted the sin of that age? But under this head reference is made to Deut. iv, 13, and v, 8, for what purpose I know not, unless it be to prove that the "covenant of ten commandments" was not binding until spoken from Sinai. But let it be borne in mind that there are *two* covenants brought to view in the two texts quoted; the former refers to the ten commandments alone, the latter refers to that covenant that was not made "with our fathers," but "with us in Horeb," which was the mutual agreement between God and Israel, Ex. xix, the ten commandments being the moral conditions or basis thereof. But let us not lose sight of the real question under discussion; viz., the Sabbath. If, therefore, friend S. be right in claiming that Deut. v, 3, refers to the ten commandments as the covenant not made with the fathers, it follows that they were not only exonerated from regarding the seventh day as the Sabbath, but were also released from the observance of the other nine commandments! So Abraham, Isaac and Jacob were permitted to have other gods—to bow down to idols—to profane the name of the Lord, to steal, kill, bear false witness, &c! Does not this prove a little too much! But here comes the 16th of Ex. again, which informs us that God's commandments and laws, embracing the Sabbath were in force thirty days before Israel came to Horeb where this covenant was made, and where the ten commandments were formally declared. Proof: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath." Therefore, the texts quoted are of no avail to the objector.

"14. Where is there any evidence that God enjoins this same covenant upon Gentile nations?"

(See reply to No. 12.) Paul, who was an apostle to the Gentiles, taught the perpetuity of this "same covenant," and also that he who was God of the Jews, is also God of the Gentiles. Rom. iii, 29-31. And doubtless Paul designed and taught, that the same law that convinced him of sin, Rom. vii, 7, should be instrumental in the conversion of the Gentiles; otherwise, he would be guilty of preaching "another gospel." Gal. i, 8.

J. M. ALDRICH.

(To be Continued.)

SKILL IN SOUL-SAVING.

A proud, passionate sinner, once moved into the neighborhood of a devoted minister, and began a career of sin which grieved the good and increased the corruption of the wicked. His avowed purpose to insult any clergyman who should presume to address him, kept the minister from calling on him at once, but did not prevent him from prayerfully watching for an opportunity.

This came sooner than he expected. The blaspheming sinner was struck down by severe sickness.

"I will see him," said the minister.

"If you do he will insult you," said the friend who had informed him of the man's sickness.

"I will see him, nevertheless, and look to God for guidance and blessing," replied the minister.

Accordingly, he called and was shown into a parlor, where he found the sick man lying on an old sofa. With great kindness he asked after his health, and received curt, almost uncivil replies. Then, without saying one word of his own respecting religion, he opened his Bible and said:

"If you please, I will read to you."

Without waiting for a reply, he proceeded to read the words of Jesus in the fifteenth chapter of Luke, after which he offered a short, simple prayer, bade the man farewell and left.

The next day he called again, read the fifty-third chapter of Isaiah, prayed and left as before. This was repeated several days. Kindness, appropriate selections from the Word of God, prayer, in which the minister carefully classed himself with the sick man as needing mercy, and secret prayer for God's blessing, were the only weapons employed. Now mark the result!

After two weeks the sick man broke down, grasped the minister's hands, wept, confessed himself a sinner, and said he was a wonder to himself.

"It is of God," replied the minister; "I have not spoken a word. God has spoken. He has done this."

"Yes," said the man, "I see it now. If you had spoken a single word of your own to me when you first came or for some time after, I would not have borne it. Weak as I was, I should have tried to turn you out of my house. I was astonished at your daring to come to me. You took me by surprise. I could not be angry when you asked with such kind voice after my health. You read me those beautiful words. I knew they were not your own words, but God's own words, and I was silent. You shut the book, and I thought you would begin to reproach me, and tell me what a sinful wretch I was, and then would be my time to speak; but I looked up and saw you on your knees, and heard you praying for me, and then, without another word, you were gone."

It is enough to add that this Anakim among sinners was soon after converted, and after a few weeks of beautiful devotedness to Jesus, passed through the gates of the grave, crying victory through the blood of the Lamb.

That this sinner was pulled out of the burning by the skill as well as by the fidelity of the minister, is placed beyond all doubt by the testimony of the man himself. Faithfulness alone would not have succeeded but faithfulness joined to skill did the work. Let the worker for souls study this fact carefully, as illustrating the philosophy of soul-saving. Perhaps it may give him light on the cause of his own lack of success. He has, it may be a desire to do good; he labors with sinners patiently—he utters truth in their ears, he depends on the Spirit for success, but he has no evidence of his success. Why? He lacks skill, tact, wisdom. He is not wise to win souls. He needs to study human nature more closely. Give him skill in addition to his present qualities, and he would "slay his thousands" for the Lord.

Look well to this point, dear fellow-laborer for Christ, and may the Holy Ghost make you "wise to win souls!"

THE HEBREW PROPHETS.

SOME writer has well said, their faces were toward the East, and the gleams of the morning twilight of the "Sun of Righteousness" fell on their brows. We love to think of them as tall men in their generations and favored of God to take their stand-point on the high mountain tops of olden time, and there to gaze on the beauties of the forth-breaking light of the great gospel day. So standing and gazing, one of them lifted his voice to his brethren of Zion, saying, "Arise; shine; for thy light is come, and the glory of the Lord is risen upon thee." What an inspiration comes in the ring of his words! After ages of darkness, he has caught some first beams of Messiah's sunlight. The Saviour was surely coming! Then let the church awake and lift up her eyes to behold his glory.

It is not easy for us who have been so long accustomed to the light of our gospel day, to throw ourselves back into the age of Isaiah and realize how much the eastern twilight of this day was then worth. It is hard for us to enter into the sympathies of those pious Hebrews of old, whose hearts beat warmer, and whose hopes rose higher and higher, as they read over and over again, the burning words of Isaiah. It is a comfort to us to know that they might have found Jesus there, the "Man of Sorrows" and the "Prince of Peace."

But how much better is our case, who have the full record of his life—who can read the very words he spake, and almost see the tears he shed! And oh, how much more still if we but know our privilege to have

the "Comforter" in our souls as the "Spirit of truth" to "bring the words of Jesus to our remembrance," and to show us their true significance and power! When will the Christian church fully know the worth of her prerogatives? When shall the mission of the Spirit be understood in its richness, and felt in all its quickening power?

EXCERPTS.

A NOBLE ACT.—A noble ship was bearing down on the English coast under a stiff breeze and a lowering sky. It was not many hours before she was in the teeth of a violent storm, rolling and plunging in the angry waters. The wind shrieked through her cordage, and her huge timbers groaned from stem to stern. She at last struck and became unmanageable, and hoisted signals of distress. A crew of brave and hardy men from the shore put out to rescue her living freight. Among those on board was a negro with two orphan children under his charge. The boat was soon filled with the affrighted passengers, and there was room for but *one more*—room for the negro, or the two little ones. Who should be saved—who left behind to perish? The faithful negro did not hesitate. Over the ship's sides he lowered the helpless children into the lifeboat, and only called out, "Tell master, Cuffee did his duty."

Hannah More was asked to write a poem on this touching event, but she declined, saying, "No art could embellish so noble an action."

FAITH, HOPE AND CHARITY.

MISTS of error, and clouds of moral darkness obscure man's heavenly vision, and with difficulty does he seek to dispel these, and enjoy the bright beams of the Sun of Righteousness. But faith in Sovereign grace, raises him above all gloomy fears, and introduces him into the glorious light of a new, and spiritual life. Hope, that has hitherto lingered near, nor dared to look up, now pierces the veil, and gives her possessor a lively anticipation of the brighter glories of the heavenly world. Faith receives the precious promises of the Divine Redeemer, and feasts the soul upon the sweet tokens of a Saviour's dying love. Forgetting self, it looks in full assurance to Him who is the believer's only Trust. Hope lingers not with the present, but reaches forward to the future, and plants herself fast by the throne of God. This earth for her, has no resting place, but Heaven alone can satisfy her lofty aim. Faith is a lively, active principle, and receives new strength, by its constant exercise. It unites the soul to the living vine, and thence derives new spiritual life, and joy, and peace. Not satisfied with present attainments, faith seeks still richer blessings, and secures for her possessor the sweeter pleasures of eternal life. She views the cross and its bleeding victim, but quickly flies to Heaven, and there beholds the risen Saviour, the sinner's Friend.

Hope, like an anchor, binds the soul to the heavenly world, nor yields her faithful grasp, until she sees her subject safe in the heaven of eternal rest. While Faith and Hope thus cheer the soul, and assist its upward flight, Love, heaven's choicest treasure, rules in the believer's heart, and assimilates him to the character of Him whose name is Love. This holy principle, this heavenly attribute, distinguishes, in a peculiar manner, all who share its benign influence, and feel its transforming and renewing power; God is its Author, who is Infinite Love, angels are clothed with its heavenly radiance, saints are imbued with its divine glory, and holy men on earth, are the recipients of its life-giving influence. Faith and Hope attain their final end, when the saint is welcomed to his heavenly home. But love, with ever increasing flame, inspires each heavenly guest, and in delightful harmony, unites the enraptured host. Cherish, then, this heavenly principle, yield to its renewing power, that, when faith and hope have achieved their final aim, in the possession of spiritual life, and heavenly love, you may be welcomed to the mansions of eternal rest.

—Rural New Yorker.

THERE are two classes of men generally in the wrong. Those who don't know enough, and those who know too much.

THE REVIEW AND HERALD.

"Sanctify them through thy truth: thy word is truth."
BATTLE CREEK, MICH., THIRD-DAY, JUNE 3, 1862.

JAMES WHITE, EDITOR.

VOLUME XX.

THIS number introduces to our readers the twentieth volume of the Advent Review and Sabbath Herald, November, 1850 we issued No. 1, of Vol. 1. This sheet has, since that time, past through varied scenes of prosperity and adversity. It has had firm and devoted friends and supporters from the first and these friends have gradually increased. It has had many adversaries, some of whom have violently and maliciously sought to decrease its circulation, and injure its influence. But the bitterest of these have been apostates from the faith, men who, because they could not have every thing in their own way, left with the spirit of resentment, that poisonous offspring of mortified pride.

These men have had influence from time to time with too many of the friends of the Review, and have caused unhappy divisions for a time. But the honest and the true at heart, although they may have been confused for a short time, have soon found their places in the ranks again with experience to guard them against distracting influences. But the friends of the Review are becoming more cautious of strangers, and untried men, and more highly prize the old tried and proved friends of the cause. Again, organization, systematic benevolence, experience, spiritual gifts, and the Love of God, are uniting our people, so that it will become more and more difficult to distract and divide them.

These things are most encouraging for the future usefulness of the Review.

We design to be more select in furnishing matter for the paper. Some may not see the necessity of this, and may be in danger of being displeased. We hope all will have confidence in us, however, that we intend to do that which will best advance the cause. Let this serve as a notice to save from disappointment. We refer particularly to local and personal matters, such as lengthy reports of the finances of one State, or a portion of it; or statements concerning the wants of individuals, or resolutions in their praise. If it be necessary to publish such matters, let them be prepared with the greatest caution for an extra or circular, and send to those only whom the matter concerns. Then all can be served, all pleased, and the Review be not cumbered with too many local matters.

The Review cannot hold everything, and we hope it will ever be too small for spun out matters of local interest. Brethren condense your resolutions as far as convenient, and be sure to give us stirring reports of what you, in the name of the Lord, do. The Bible presents one thrilling book called the Acts of the Apostles, but none entitled the Resolutions of the Apostles. It is good to resolve in the strength of the Lord, but better to perform.

We again invite the brethren and sisters to write for the Review. Reports of meetings are cheering; so are experiences of those who are advancing, whether they have been long in the way of truth, or have just entered it. Who will give us a series of articles for Vol. xx, on some one of the following subjects—Prophecy of Daniel—Signs of the times—The sanctuary—The sealing—Time of trouble—Seven last plagues—Bible holiness—What we must do to be saved—Nature and object of Christ's second advent—The two resurrections—New earth—New Jerusalem &c. Here is work enough for those who can think and write. Come, brethren, take one of these subjects, read up, study the Bible in regard to it, pray much, dive to the very bottom of the subject, and let us have a series of good clear condensed, stirring articles. The twentieth volume of the Review and Herald may be richer in experience and thought than any before it.

THE BOOK OF REVELATION.

CONNECTED with the Battle Creek Sabbath-school is a large and flourishing Bible-class conducted by Bro. Uriah Smith. This class has once passed through the

entire book of Revelation, free from the spirit of debate, all coming to the same conclusion on almost every point, and confident that they had found a better harmony than they had before seen, and clearer light on some portions of the book. Sabbath, May 17, the class commenced the book again, with the intention of taking one chapter for each lesson.

In this investigation we take a deep interest, and design to report in the Review, by way of a few thoughts on one chapter each week. Should we be called away for a few weeks, the class propose to leave the book of Revelation, in our absence, for some other portion of the Scriptures, until we return. Judging from past investigation of this book by the brethren and sisters of the Bible-class, we hope in expressing our views to express theirs also, yet we choose to be alone responsible for what we may say.

THOUGHTS ON REVELATION.

CHAPTER I.

Verses 1 and 2. The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John, who bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw.

The first verse of the book gives its true title—"The Revelation of Jesus Christ"—which shows the title placed over it to be incorrect. It also expresses an important characteristic of the book in the one word—"Revelation"—which is a refutation of the assertion that it is among the hidden mysteries of God. Says Moses, Deut. xxix, 29, "The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children forever." It is here stated that God gave the Revelation to Jesus Christ, that Christ gave it to his angel to show it to John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

Verse 3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

A blessing is here promised to the reader, to the hearer of the words of this prophecy, and to those who keep the things written therein. This is the best evidence that the object of the book is to reveal things of the highest importance for the general understanding and benefit of Christians. It brings to view things to be kept or obeyed. Chap. xiv, 12, is a pointed instance—"Here are they that keep the commandments of God and the faith of Jesus." These three verses contain the introduction. Next comes the dedication.

Verses 4-6. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven spirits which are before his throne, and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion forever and ever. Amen."

The entire book of Revelation (see ch. i, 3, 11, 19; xxii, 18, 19) is dedicated to the seven churches, verse 11, at places situated in western Asia Minor, scattered over a territory about two hundred miles in length, by one hundred in width. There were many Christians in other portions of Asia Minor, such as Pontus Galatia, Cappadecia, and Bithynia, addressed in 1 Pet. i, 1. In fact, Troas, where Paul held meeting with the brethren all night, and Collosse, where he addressed his epistle to the brethren, were in the territory of the seven churches. Collosse was only about twenty-five miles from Laodicea. Miletum, where Paul left his brother Trophimus sick, 2 Tim. iv, 20, and to which place he called the elders of the church, Acts xxi, 17, was also in the same territory.

Why seven of the churches of Asia Minor were selected, to whom the Revelation was dedicated, may be a matter of interesting study. The book was no more applicable to them, than to other Christian churches in Asia Minor. And it is a fact of importance that but a very small portion of the book could be applicable to the Christians of John's day, as most

of it prophesied of events then in the future, with which they would have no connection. Neither were the special addresses to the Christians in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, more appropriate to them than to the Christians of Collosse, Troas, Galatia, and Corinth. The best reason we have to offer why these seven were chosen is, because the significations of the names illustrate the character of the seven periods of the Christian church.

Seven seems to be a number in the Scriptures denoting perfection, completeness, and is probably a kind of memorial of the great facts of the first seven days, which divide all time into cycles of weeks.

The book of Revelation is really dedicated to the Christians of the entire Christian age, with seven special messages to the believers in its seven periods, with grace and peace from the Father, and from the Holy Spirit, and from the Son.

1. The words, "him which is, and which was, and which is to come," express complete eternity. The same, in verse 11, calls himself the Almighty, a name never given to Jesus Christ.

2. "And from the seven Spirits which are before his throne." The words "his throne," refer to the Father, and not to the Son who as yet has no throne. Ch. iii, 21. Somethink the seven Spirits mean the seven leading operations, or gifts of the Spirit. However this may be, we think there is no doubt but reference is here made to the Holy Spirit.

3. "And from Jesus Christ." The Son is here mentioned as a distinct person from "him which is, and which was, and which is to come." Compare ch. iv, 8, with v, 6, 7.

He is also called the "faithful Witness," "the first begotten from the dead," and "the Prince of the kings of the earth." Are we not carried forward in this last title to the time when Christ will descend from the opening heavens with a name written on his vesture, and on his thigh, "KING OF KINGS AND LORD OF LORDS?" ch. xix, 16.

Again, under the sounding of the seventh angel the kingdoms of this world become our Lord's. Ch. xi, 15. If they then become our Lord's, they are not "his until the seventh angel sounds, and he is not the Prince of the kings of the earth before that time.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests." Here we are carried through the plan of salvation by Jesus Christ to its completion. Compare with ch. v, 9, 10.

Verse 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

This verse, bringing to view the coming of Jesus Christ, is further proof that in this connection the great events in the plan of salvation through him are traced down to his coming in glory and great power, as prince of the kings of the earth, to destroy his enemies, and exalt those washed by his blood to his throne as kings and priests. He is presented (1) as the "faithful witness," as teacher in his prophetic office, (2) as the "first begotten from the dead," resurrected to enter upon his priestly office, during which, or at the close, to wash his people from their sins in his own blood, (3) as "prince of the kings of the earth," in his kingly office, to rule and reign, to punish and reward.

Verse 8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

This declaration has no connection with the verse before it, nor with the one following it. In the one, John speaks of the coming of Christ, in the other, of himself. Hence, who the speaker is, in this verse, may be determined very much by the terms used. The last two are especially applicable to the Father.

Verse 9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

Murdock's translation of the Syriac, leaves out the word kingdom as follows: "I John, your brother, and partaker with you in the affliction and suffering that are in Jesus the Messiah."

As given in the *World's Crisis*, said to be from an old translation, or paraphrase, so worn that no trace of date could be found, it reads, "I, John, your fellow-christian, fellow-sufferer, and fellow expectant of the future glorious kingdom of Jesus Christ."

Wakefield translates, "I John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ."

We understand the "affliction" and "suffering," to be the tribulation through which Christians must pass to enter the kingdom of God. Acts xiv, 22.

Verse 10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

God has given to man six days of the week, in which to labor for a livelihood. The seventh day of the week he has reserved for himself. This day is emphatically the Lord's day. See Ex. xx, 6-11; Isa. lviii, 13, Mark ii, 28. On this day John was in the Spirit, or in vision.

Verse 11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

On this verse Dr. A. Clarke remarks, "I am Alpha and Omega, the first and the last, and] This whole clause is wanting in ABC; thirty-one others; some editions; the Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arethus, Andreas, and Primasius. Griesbach has left it out of the text." He also states that the phrase, in *Asia*, "is wanting in the principal MSS, and versions, Griesbach has left it out of the text." See also the translations of Whiting, Wesley, Sawyer, the American Bible Union, and others. It would then read, "Saying, What thou seest write in a book, and send it unto the seven churches, unto Ephesus," &c. See remarks on verse 4.

Verses 12-18. And I turned to see the voice that spake with me, And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not, I am the first and the last, I am he that liveth and was dead; and, behold, I am alive forevermore, Amen, and have the keys of hell, [hades, the grave] and of death.

The person of the Son of God, in excellence, majesty and power is here described. John in terror fell at his feet as dead; but Jesus laid his right hand upon the beloved disciple, saying, Fear not. He was then assured that the Being that stood before him in such matchless glory was once dead, was raised to life to live for evermore. Christ passed through death and the grave, and in triumph brought away the keys. He has power, not only of the grave to call men from it, but, also, of death, with which he will punish the wicked. The seven golden candlesticks, and the seven stars are defined in verse 20.

Verse 19: Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

Here John is more definitely commanded to write the entire Revelation. The things which he had seen and the things which were then before him, were the vision of the Son of man, and that of the churches, occupying the first three chapters of the book. The things which should be hereafter shown him, commence with another vision at chap. iv.

Verse 20: The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

The seven stars which the Son of man holds in his right hand represent the angels, or messengers, or ministers of the churches. Christ's ministers of every clime, and every age, are in his hands; hence the prophecy of the seven churches contemplates a vastly wider field than seven of the churches of western Asia

Minor of John's day. The seven candlesticks, in the midst of which John saw one like the Son of man—verse 13—represent the seven churches. Christ is in the midst of all his people. "Lo, I am with you always, even unto the end of the world." The position taken, that the seven churches illustrate the seven periods of the Christian age, gives an exalted importance to the Revelation. But to suppose that the prophecy relative to the seven churches reaches no farther than seven of the Christian congregations in western Asia Minor, dwindles sublime declarations and illustrations into comparative insignificance.

TOBACCO.

BRO. WHITE: Much has been said in the Review on this question and especially concerning its physical effects. I wish to relate two circumstances that have transpired in the vicinity of my labors the last winter as a still further warning to tobacco users. In the town of Johnstown 12 miles northwest of Battle Creek about one year since a man (whose name I will not mention) began to fail in health and consulted with several physicians who told him he was destroying his stomach by the use of tobacco. He died about six months since. On examining his stomach it was found that the coating was almost entirely eaten up by tobacco. But say you he must not swallow the juice. He did not, or at least was not conscious of doing it. The poison was carried into his stomach by the saliva being impregnated with it in the glands of the throat.

Another case is of an individual in the town of Somerset Hillsdale Co. Mich. A person who ten years since was of a bright intellect has become an idiot, no other cause being assigned for it by physicians than chewing and smoking tobacco. The Lord help us as a people to rid ourselves of these slow poisons. Amen.

J. N. LOUGHBOROUGH.

Battle Creek, Mich, June 1, 1862.

NOTE FROM BRN. INGRAHAM AND SANBORN.

DEAR BRO. WHITE: We are in Princeville, Ill., and our meeting is in progress. The weather is cold the season backward, and every body in a hurry to get in their corn. But our congregations are large. Last evening closed a discussion on the the Sabbath question which commenced Sunday evening. Our opponent was Elder Kelly of this place. He is a M. E. preacher. He took the position that Sunday was the creation Sabbath and tried to demonstrate it by chronological calculation. He said he could prove from Wm. Miller's figuring that we were one day too soon on the Sabbath question but before he got through he said Miller's chronology was incorrect, and I showed that in his figuring on his plan he had made a sad mistake and it was so evident to the people, that the Lord's truth triumphed gloriously. Some begin already to talk about keeping the Sabbath. The prospect before us is quite flattering.

We earnestly desire the prayers of God's people that while we plant and water, our heavenly Father may give us increase.

May 20th 1862.

WM. S. INGRAHAM.

ISAAC SANBORN.

NOTE FROM BRO. COTTRELL.

OUR conference at Hamlin, May 17, 18, was a good one. I hope and trust that the church will be benefited by it. Bro. Cornell's testimony on spiritual gifts and particularly the gift of prophecy which God has set in the church, was food to the household in due season. I was not aware until recent confessions revealed it to me, that doubts on this point were the cause of the great declension which took place some years since with many among us; but this seems to be the fact. And since we know the cause, I hope all will beware of the dark and blighting influence of unbelief. Faith is the victory that overcometh the world.

R. F. COTTRELL.

GOD EMPLOYS MEANS.

THE Review is the organ of a people recently arisen, who are trying to act in harmony with God's Spirit,

and we believe that God is in this movement, and is leading our leaders. Thus far we have full confidence that he has done so, and while we hold to the faith of the third and last message of God to man [see Rev. xiv, 9-12], we fully believe God will direct our elders, messengers, and leaders; and when he fails to do this in any case, it will be because of failure on their part or the church.

Whenever God would do anything for his people in ancient times, he first set in motion some agency which directed and controlled the movement; as, for instance, in the exodus from Egypt, and in the return from Babylon. Leaders were appointed of God in each case, and strict order was observed.

Again, look at the agencies set in motion on the day of Pentecost. How the apostles; and elders, and deacons, had the oversight of the church; how, both in word and doctrine, the church looked up to its leaders, as to God-ordained men; and as long as the church walked in the light, they were not disappointed in their leaders.

God moved upon Peter to advance a step from Judaism, and the church followed. Paul, too; with what confidence the churches looked to him! Wo! wo! unto the church when she can no longer trust her leaders.

Mankind are fallen from their first high estate, and by long continuation in this vile world, men have contracted wrong views of truth; their judgments are perverted, and the noblest powers of mind are weakened, almost destroyed. In this sad state of things our hope is in God, who has led out thus far a people under the message of the third angel, and the means employed have been human beings, whom God has fitted up for the work. God is with these men; they have (under God) led us thus far, and shall we not still sit under their teaching, who have so long labored for us in word and doctrine? J. CLARKE.

THE BRIGHT SIDE.

THERE is a bright side for every Christian traveler. Whatever circumstances surround him, there is a bright side. We have examples of this all through the Bible. Job in affliction could say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" Praise to God has ascended from the fiery furnace, the lions' den, dungeons, and prison houses.

The lives of good men in all ages attest this simple fact true; and can the Christian now feel that the clouds hang so fearfully around that they shut away the light of heaven?

The question often comes to our heart, How may we find the bright side? But if holy men and women of old could find it, may not those to whom it has been said, "When ye see these things then lift up your heads and look up, for your redemption draweth nigh?" Is not this the bright side to this world's dark picture of sin and woe?

Let cares and perplexities come till the spirit is well nigh overwhelmed, yet here is an anchor which will bide every stormy deluge of care.

Friends may prove untrue, and foes oppress, till, like David, we feel that no man cares for our soul; yet that Friend that sticketh closer than a brother will appear to our joy, and they shall be as banished. Is there not light shining around the coming of the Lord for every way-worn pilgrim?

But often we get our eyes from the bright side. How may we steadily keep them there? Draw still nearer to God. Let every trial drive us there. Pray and agonize, if need be. Prayer! What is it? A soul breathing out after God. Not simply a round of words, smooth and formal; but pray like Jacob, Moses, Solomon, David, Daniel, and, best example of all, the Saviour, when,

"Cold mountains and the midnight air
Witnessed the fervor of his prayer."

Could we have heard that prayer as he plead with his Father! Imagine him on the mountain pleading with him who, he said, he knew heard him always—praying for his disciples, that those few who had believed on him might not be overcome. Precious were those hours the Saviour thus employed. And it is written for us, Cast thy burden upon the Lord. Come unto me all ye that labor and are heavy laden, and I will give you rest.

No Christian desires the smooth, easy path of the worldling; but his delight is to labor for his Master in heaven. Not to win an earthly crown, but that it may be said to him at last, "Well done."

There are dark seasons for every pilgrim in this world, but such only increase the light when Heaven sees fit to let it beam upon our path. There are sacrifices which draw upon the heart strings; but as another expresses it, "their fragrance is as incense before God."

And soon the day will dawn, and the morning star arise, which will usher in the day of everlasting rest. But who of us will share that rest and joy? Shall I be conqueror then? Am I conqueror now in the daily battles I meet? Will Jesus say to me, "Well done?" Will he place upon my head a crown of victory with his own right hand? Will God wipe away the cause of all my tears? If I am faithful and overcome; and this is possible. There may be seasons of blessedness here, which will smooth life's toils, that we can set up as way-marks to heaven, and know that we are traveling thither.

By His grace who once overcame and prepared the way for me, I mean to be there, and enjoy forever the bright side.

MARTHA D. AMADON.

FAITH.

My Father who in heaven art,
O guide me in that way,
That I from thee may ne'er depart,
Nor from thy precepts stray.

How could I tread this pathway drear
Without my Father's smile
This weary, fainting heart to cheer,
And all my woes beguile.

Did not my Saviour suffer here
For sinners such as I?
Then why should I the pathway fear
That leads to joys on high?

O, as thy day thy strength shall be,
Is the best promise given;
O Father, bid my sorrows flee,
And raise my thoughts to heaven.

I will by faith the promise plead,
And on thy strength rely,
O Lord, in every time of need
Do thou my wants supply.

Then will I tread this thorny maze
Without one murmuring sigh;
For Jesus will direct my ways,
And bring his glories nigh.

L. E. MILLNE.

THE COMING OF OUR LORD.

"One thing seems certain, we are living in a wonderful age. I am watching with intense interest passing events, for I believe they are among the last, preceding the coming of our Lord. I read the book of Revelation with an interest unknown before, and thus, one portion of God's word, seems opened anew to me."

I have copied the above, from an article in a periodical that came under my notice not long since. Though published anonymously it has struck a chord in my heart that would fain vibrate to other hearts. For it is cheering, occasionally to meet such expressions from a source we do not expect them, especially at this time, when the declaration of Peter, that in the "last days" there should be those saying, "where is the promise of His coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation," 2 Pet. iii, 4, is so strikingly fulfilled. Indeed, we meet this sentiment in some shape at every turn. We hear it from the pulpit, and all the way down to the fireside conversation. If any think otherwise, it is because they have, unwittingly perhaps, fallen into the habit of uttering it themselves.

The design of this article will not be lost, if it arouse the attention of even one, who has not heretofore observed it, to note how often is heard these expressions—or, their counterpart in meaning—"ages and ages yet to come,"—"generations yet unborn"—"our children, and our children's children, for centuries and centuries to come." Surely, it seems as if it were already the lullaby, by which mankind are to be soothed

into that false security, that the Scriptures may be fulfilled, that "the day of the Lord shall come as a thief in the night," and "as a snare upon all them that dwell upon the face of the whole earth."

That we are being so lulled, has come over me at times with such power as to send a shudder, through my frame. Verily I have feared lest the Christian world, even Protestant christianity, was acting the part of the "false prophet." And what is to be its doom? "And the beast" (which we have always been taught, is the Papal power) and the false prophet, these both shall be cast alive, into the lake burning with fire and brimstone. Rev. xix, 20. And by verses 10, 14 and 15 of the next chapter, we may see who is to bear them company. But what does that casting "alive" mean, if not that they shall be in full exercise of their power and strength at the winding up of the world's probation?

I know that we have been taught that Romanism, symbolized by the "beast," is to be destroyed, and "peace and righteousness fill the whole earth." But does Jesus, or do the New Testament writers so teach? No, nor yet does the Old Testament, if we will lay aside our preconceived ideas. Otherwise, what did Christ mean by his pertinent inquiry: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii, 8. And what does he mean by faith, if not faith in his promises and assurances? Take the one passage, "The just shall live by faith." It occurs in the Old, and is oft repeated in the New Testament, and is a sweet text, even in the sense that Luther and Whitfield taught, "justification by faith." Not long ago, while occupied with my house-hold affairs, I had such a sweet, almost overpowering appreciation of that passage, as meaning living by faith in the words and promises of Jesus, in Jesus as he is, and as he is to be, when his mediatorial work is finished, as I shall evermore rejoice in, and bless God for.

But possibly, the writer of the extract above quoted, did not, after all, mean by the "coming of our Lord," what I understand by it; for I recall to mind how easily another writer, for the same periodical, glided away from the sublime view depicted in the following beautiful language: "Yet once more, will 'He come, then to take to Himself His great power and reign king of nations, as He is king of saints.' Time is hastening on that momentous day, when 'He shall come in the clouds of heaven,' with a glorious retinue of holy angels, and judge the nations from the book of life." Then, will be awarded to him the glory due unto His holy name, and the kings, and princes, with all the mighty ones of earth shall bow to his allegiance. Even now we seem to hear His coming footsteps in the glorious events of our day. The nations that once sat in darkness, are emerging into the broad light of the Sun of Righteousness, and Satan's power is fast passing away."

What but the spirit of peace and safety so rife at present, could prompt that last sentiment? For when we look at our own beloved country desecrated by war, to say nothing of other evidences of sin, might we not with greater propriety infer, that "Satan has come down among men with great wrath, because he knoweth that he hath but a short time." Rev. xii, 12. The first view is perfectly scriptural, and should not be blended with a conception, which is the result of the fond hopes of Christians. We are filled with astonishment at the Jews for their non-recognition of the Messiah; but I have feared lest many are repeating their mistake. Are we at best acting differently from the Pharisee, in the temple, when he "thanked God he was not like this publican?"

Reader, let us look about us, with our Bible for our guide. But for the thralldom with which our own early training has bound us, we could not fail to perceive that the principal motive used by both Peter and Paul as incentives to earnest Christian warfare, is the "appearing of our Lord," and the reward then to be given, as in 2 Tim. iv, 8, and similar passages. Look at it, you who have been careless in this matter. It is taking other authority than the Bible, that has brought us where we are. We have rested satisfied with notions drawn from others far too long; till in fact it is as much as a person's reputation is worth, to advance

in some circles, ideas out of the "beaten familiar highway," in matters pertaining to theology.

More than thirty years ago I committed to memory that beautiful passage, 2 Thess. i, 7-10. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall 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 them that believe in that day." This passage took a firm hold on my childish imagination, and has grown with my growth and strengthened with my strength. Then, is it any wonder that the language of the angels to the disciples, Acts i, 11, has a real significance to me, which places the resurrection, according to 1 Thess. iv, 14-17, and the restitution, Acts iii, 21, through Christ's coming as the crowning glory of the gospel? Is it any wonder, remembering the words of Jesus, "Whosoever is ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels," Luke ix, 26, that I can but tremble when I observe a growing tendency to glide into a channel of belief which effectually does away the necessity for either the coming of our Lord or the resurrection?

M. W. H.

Malone, N. Y., Apr. 1862.

LETTERS.

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

From Bro. Martin.

BRO. WHITE: I would say that I still love the solemn truth of the third angel's message. I still feel like putting my trust in the living God. There are a few here in the East, who, I trust, are pressing forward, toward the blessed kingdom. We are quite destitute of preaching, but I trust the Lord will be mindful of us, and send some of his faithful servants along as often as will be for his glory and the good of souls. I had the privilege of hearing Bro. Cornell at Washington. It was truly a blessed season to the most, I think, who were there. May the Lord bless him and his labors, is my prayer. The Lord give us all the grace we need to endure the trials of these last days, and save us finally in the kingdom.

Yours in love and hope.

LEWIS MARTIN.

Bennington, N. H.

Extracts from Letters.

Sister M. A. Nichols writes from Laphamsville, Mich.: "It is a pleasure to us to see the work of the Lord prosper. We have ever believed the battle was the Lord's, and that victory would turn on Zion's side, and the glorious work would go forward in spite of all the enemies of the truth. We feel glad when we hear of the union that exists. I believe that the Lord is bringing out a people for himself, a glorious church, without spot or wrinkle, a peculiar people, zealous of good works, a people that will be tested at every step.

"Dear brethren and sisters, the third angel's message is soon to go with power. Can we not see by the signs of the times that probation will soon close, and the sweet voice of mercy die away? When I can realize in a measure the solemn time we live in, I deeply feel the importance of getting the door of my heart open before the Lord. I want to be a whole-hearted Christian, and rise with the third angel's message. Sometimes I tremble and fear that I shall not overcome all my besetting sins, but I trust in the precious promises that I read from his word."

Bro. C. H. T. St. Clair writes from Fairfield, Iowa: "I am not tired in endeavoring to walk in the straight and narrow way, where but few are found walking. I want to have my name among those that may be found walking in this way. Many are the trials and perplexities we have to endure in this sinful world, but my trust is in the Lord. His grace is sufficient. By the Lord's strengthening me, I hope I may be able to

overcome all my besetting sins, and to run with patience the race that is set before me, ever looking unto Jesus, the author and finisher of our faith. I love the cause of present truth, and love the people of God. I would rather be a door-keeper in the house of God than to dwell in high places in this wicked world. I was seeking after the riches of this world, honor, fame, &c., in this life, when my attention was called to investigate Bible truths. The evidence before me was sufficient that we are living in the generation that cannot pass until the Son of man makes his appearance in the clouds of heaven. In view of this truth, and others connected with the third angel's message, I was constrained to turn in with the overtures of mercy, while mercy could be found. I can now truly say, I want not the riches of this world. I want the true riches, the riches in Christ. I want to lay up a treasure in heaven that will not rust, where thieves cannot break through and steal. I want to be more engaged in the service of the Lord, and to discharge faithfully every known duty that devolves upon me, and to get in a humble place, that the blessings of the Lord may be with me.

We are now living in a heart-searching time. We must prepare for the coming of our blessed Saviour. He will not delay much longer. Have we as a people heeded the strait testimony for the church? Brethren, let us heed the admonition of the Lord, and cleanse ourselves from all filthiness of the flesh, cut ourselves loose from every idol, and worship the only true God. My prayer is that God will guide this people as he did Israel of old. May we ever be submissive and obedient to his will, that we may be guided in meekness and judgment, that our understandings may be right in all important matters. I rejoice that Bro. Waggoner is again coming to Southern Iowa. May the blessing of the Lord attend his labors there. I want to see this people advance."

Sister Emily Litter writes from Mohontongo, Pa.: "For the past five years we have been trying to keep the commandments of God and faith of Jesus. Myself and companion are alone here, but we feel determined to press onward and upward. I believe the time is near when the Lord will come and gather his elect from the four quarters of the globe. May he therefore help us to have our lamps trimmed and burning."

Bro. Wm. P. Squires writes from Lansing, Mich.: "During the past winter I was working in North Leslie, and became acquainted with one or two families of Sabbath-keepers, and being led to examine the question, I became convinced of the truth, and accepted it; and my wife and myself are now trying to keep the commandments of God and the faith of Jesus. We have the cheering promise that if we suffer with him we shall also reign with him. Our trials here will be of short duration; for soon we shall behold him coming with power and great glory, to gather his remnant people; and in view of the nearness of that event, we feel how important it is for us to have the whole armor on, and our lamps trimmed and burning. There are quite a number here who would like to hear the truth, and I think there are some who would embrace it. We desire an interest in your prayers, that we may grow in grace, and press boldly forward till we gain the victory over the beast and his image, and this mortal shall put on immortality, and this corruptible put on incorruption."

Sister B. E. Place writes from Oswego, N. Y.: "I would say to the dear brethren and sisters who love the truth and feel that they are being sanctified through it, who feel in truth that they are bound for the kingdom, go on dear brethren in the Lord. I am bound to meet you there. I feel that I have no will or desire apart from the will of my God. The one great desire of my heart is to know the path in which I should walk that I may be in my place and at my post."

Bro. Nathan Blood writes from Washington, Wis.: "I love the truths brought to view by the third angel's message. There are seven of us here that commenced keeping all the commandments of God, three years ago, and have had many opposing influences to

contend with, but through the grace of God we are still striving to overcome all our besetting sins, by keeping the commandments and trusting in the merits of Christ. I had used tea and tobacco for the past 18 years, and I thought I could not do without them, especially the latter; but I thank the Lord that I have been able to overcome them both, and my health is better than before. I have been greatly blessed in reading sister White's testimony, and it is my determination to let it have a sanctifying influence upon my daily walk and conversation. I believe the time is not far distant when we shall need on the whole armor of God, to stand all the deceptions of the enemy. I think the cause is rising, and the love of the present truth is increasing here. One more has taken a decided stand with us."

Sister C. Pixley writes from Pleasant Grove, Minn.: "I love the Review, because it seems to inspire a spirit of searching the Scriptures to see whether these things are so. Though it does not bring much war news, it tells us of a land of peace which is cheering to us amid the perils of the last days. I believe Christ's second advent into this world is not far distant. I believe that the moral law, every command, is binding on us to the end of time. I wish to do God's commandments that I may have right to the tree of life. I want to have right views of God's word. I want that faith which works by love and purifies the heart. I believe I have no idols in dress, food, or drink, but what I can resign. It seems to be hard struggling to get along here, but my prayer to God is that he would thoroughly purge out the old leaven, that we may be prepared for every good word and work."

Bro. C. Woodman writes from North Leeds, Me.: "I would just say that my heart is still in sympathy with the Seventh-day Adventist church, and the means that are used for the advancement of the cause of present truth. I also have confidence in those whom I believe God has placed at the head of this work. While we are exhorted to despise not prophesyings, it is evident that we should not despise those who prophesy, unless we can show that their predictions are contrary to the word, or unreasonable in themselves. Again Paul says, I would that ye all spake with tongues, but rather that ye prophesy. 1 Cor. xiv, 1. Thus we see Paul expresses a preference for prophesyings; therefore let us not despise them to our peril."

I heartily approve of the plan of systematic benevolence; am glad to learn that 'it works well,' which is the best evidence of the merits or utility of any system or machine in the world. It seems that God is blessing the efforts of his people to come into gospel order. There is a heavenly beauty in the words, 'system and order,' as adopted by the remnant church in these last days. God spake in the beginning and brought order out of confusion, system out of chaos. May the Lord help unworthy me to submit to perfect discipline."

Sister Prentice writes from Red Rock, Iowa: "I would say to the dear brethren I am still trying to keep the commandments. Though sorely tried and afflicted I do not feel disposed to give up, but rather, pressing on and looking upward I would be found ever doing the will of my Father. I feel well assured that 'time's career is closing,' that soon Christ will appear and oh I desire to meet him with my lamp trimmed and burning."

These are indeed 'perilous times.' And I feel that there is before the Sabbath-keeper, persecution, bitter persecution. For the dragon is wroth and his hosts are raging. May God give us strength equal to our day is the prayer of your unworthy sister."

No BACKWARD MOVEMENT.—Man is constantly advancing to the eternal world. He cannot go back to improve privileges that have been wasted. Life can not be traveled again, and each footprint is made to be seen by us no more. Onward we must go. He that comes after us may profit by our follies, and track our way nearer and nearer to the beach where the ocean of eternity rolls,—he may step after step in the sand till he comes to the last, half washed away by the

tide, where we plunged into the vast ocean and disappeared forever; but backward we can not go, to pick up the golden gems which we once passed with indifference as they lay sparkling at our feet.

Onward we are moving; and onward we must continue to move. How solemn, then, does life seem to progress. And how loud the admonition to improve the golden moments as they fly.

Who can conceive a more beautiful connection of sublime ideas than is found in the following which we clip from an exchange? The authorship is attributed to Bishop Beveridge;

"I AM." He doth not say, I AM their light, their guide, their strengthening tower, only I AM. He sets as it were his hand to blank, that his people may write under it what they please that is good for them. As if he said, Are thy weak? I AM strength. Are they poor? I AM riches. Are they in trouble? I AM comfort. Are they sick? I AM health. Are they dying? I AM life. Have they nothing? I AM all things. I AM wisdom and power; I AM justice and mercy; I AM grace and goodness; I AM glory, beauty, holiness, eminency, super-eminency, perfection, all-sufficiency, eternity! JEHOVAH, I AM! Whatsoever is amiable in itself, or desirable unto them, that I AM. Whatsoever is pure and holy, whatsoever is good or needful to make them happy, that I AM."

IMPERFECTION OF HUMAN PRAYER.—Prayer is the great consolation of men in religion; but it is a mercy that the hearing and granting of it are placed in the hands of the Highest, and quite beyond man's control; for who can look back on his past life without trembling, when he thinks on the mad and fatal petitions he has offered up, and reflects on what must have been his destiny had they been granted?

THE ARAB'S GIFT.

A POOR Arab was traveling in the desert, when he met with a spring of clear, sweet, sparkling water. Accustomed as he was to brackish wells, to his simple mind it appeared that such water as this was worthy of a monarch; and filling his leathern bottle from the spring, he determined to go and present it to the caliph himself.

The poor man traveled a considerable distance before he reached the presence of his sovereign, and laid his humble offering at his feet. The caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward.

The courtiers around pressed forward, eager to taste of the wonderful water, but to the surprise of all, the caliph forbade them to touch even a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the caliph turned to his courtiers, and thus explained the motives of his conduct:

"During the travels of the Arab," said he, "the water in this leathern bottle has become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to partake of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man should have been wounded."

All that sinners can present to their King is like the water brought by the Arab, though, like him, we may fancy it worthy the acceptance of our Lord. But he will not reject—he will not despise the little offering of love and faith; for he hath promised that even a cup of cold water given in the name of a disciple, shall in no wise lose its reward.

In the long run, that Christian will come out well who works cheerfully, hopefully, heartily, without wasting his energies upon vain regrets, and passionate murmurings. The bird sings in the storm; why may not the child of God rejoice, too, even though passing clouds lower?

READER, which do you think will triumph in your heart,—nature, or grace?

MORNING OF ZION'S GLORY.

Joyfully.

1. Watch - man, tell me, does the morn - ing Of fair Zi - on's glo - ry dawn? Have the signs that mark its com - ing Yet up -

2. Watch - man, see, the light is beam - ing, Brighter still up - on thy way; Signs thro' all the earth are gleam - ing, O - mens

on thy path - way shone? Pil - grim, yes! a - rise, look round thee; Light is break - ing in the skies; Gird thy brid -

of the com - ing day; When the Ju - bal trum - pet sound - ing, Shall a - wake from earth and sea All the saints

al robes a - round thee, Morn - ing dawns, a - rise! a - rise!

of God, now sleep - ing, Clad in im - mor - tal - i - ty.

3 Watchman, hail, the light ascending
Of the grand, Sabbath year;
All with voices loud proclaiming
That the kingdom now is near;
Pilgrim, yes, I see just yonder,
Canaan's glorious heights arise;
Salem, too, appears in grandeur,
Tow'ring 'neath its sun-lit skies.

4 Watchman, in the golden city,
Seated on His jasper throne,
Zion's King, enthroned in beauty,
Reigns in peace from zone to zone;
There on sun-lit hills and mountains,
Golden beams serenely glow;
Purling streams and crystal fountains,
On whose banks sweet flowrets blow.

5 Watchman, see, the land is nearing,
With its vernal fruits and flowers,
On just yonder! O, how cheering!
Bloom forever Eden's bowers!
Hark! the choral strains are ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrim will be there.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 3, 1862.

REVIEW OF SEYMOUR.

In this number we commence to publish the review of Seymour by Bro. J. M. Aldrich. The style is suited to the occasion, and seems in harmony with Prov. xxvi, 5. We shall put it in pamphlet form, before taking down the type, for a cheap edition to scatter where it may be thought needed. Only one objection suggests itself, that it is a waste of ammunition on small game.

THE "Morning of Zion's Glory," printed on fine writing-paper, can be had at this Office for 5 cents a copy, or \$3 per 100, post-paid.

CONFERENCE AT PARKVILLE MICH.

THIS meeting was one of interest, and we trust will be of profit to the Brn. assembled. Brn. were present from Colon, Vicksburg and one load from North Liberty Ind. a distance of 50 miles. Brn. Waggoner and Hull were present to assist in preaching the word. The Lord gave liberty and the word spoken seemed to reach the hearts of the people. On first-day the house of worship was crowded with attentive hearers. Bro. Hull baptized six during this meeting. Our social meetings were refreshing and seemed like an unction to fit the servant of the Lord to enter the discussion which was commenced in the vicinity (two days after the conference) between Bro. Hull and E. Miller jr. of which more presently. J. N. LOUGHBOROUGH.

TO CORRESPONDENTS.

M. WELLS: For an explanation of Rev. xxii, 8, 9; Matt. xxii, 32, the term, spirit, &c., see Hope of the Gospel, or Which? Mortal or Immortal?

J. Loughhead: The word testament, in Heb. ix, 18, is the same as is rendered covenant in Heb. viii, 8, and has no reference to the records now called the Old Testament. The book which Moses sprinkled with blood was the book of the covenant, the book which Moses wrote, containing the words which he received from the Lord on the mount. The books of Moses, which form the first part of the Old Testament scriptures, were not probably written till some time after this. U. S.

APPOINTMENTS.

MONTHLY MEETINGS.

By advice of brethren we appoint monthly meetings as follows:

First Sabbath in June, Convis.
" " " July, Battle Creek.
" " " August, Newton.
" " " September, Battle Creek.

It is believed that it would be for the interest of the cause in the vicinity of Battle Creek, to have a gathering, as general as consistent, as often as each month, once in two months at Battle Creek, and once in four months at other places. JAMES WHITE.

PROVIDENCE permitting, there will be a Conference of Seventh-day Adventists held at Eden Corners, Vt., commencing sixth-day evening, June 13, and continuing over Sabbath and first-day.

A. C. BOURDEAU.
S. PIERCE.
A. STONE.

THE next quarterly meeting of the Seventh-day Advent church of Mackford, will be held in the evening following June 21st. 1862. A general attendance is solicited. R. BAKER.

Mackford, Green Lake Co. Wis.



TENT MEETINGS.

The Michigan tent will be pitched for meetings at Charlotte, Eaton Co., Mich., Thursday, June 5. First meeting Thursday evening.

J. N. LOUGHBOROUGH,
MOSES HULL.

BUSINESS DEPARTMENT.

H. A. St. John: There are 86 cts. due on Review sent to J. Davis, up to No. 1 of Vol. xx.

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.

John M. Warren 3,00, xviii, 9. G. L. Reddington 1,00, xxi, 1. J. Knapen 1,00, xxi, 1. E. D. Belden 2,20, xx, 9. W. S. Bedient 1,00, xxi, 1. J. Loughhead for G. M. Hardy 0,50, xx, 1. D. C. Elmer 2,00, xxii, 1. C. Smith 3,00, xxi, 1. F. A. Mills 1,00, xxi, 1. S. Lewis 1,00, xxi, 5. G. Prentice 1,00, xx, 1. M. J. Chapman 1,00, xxi, 1. C. Weed 1,00, xxi, 1. E. P. Giles 1,00, xxi, 1. I. D. Vanhorn 0,70, xxi, 1. J. S. Day 3,00, xxi, 16. D. Morrison 1,00, xx, 1. S. Pierce for M. J. Rood 1,00, xxii, 1. M. Alexander 0,40, xx, 16. H. A. St. John for D. Lackey 1,00, xxii, 1. C. J. Mack 1,00, xviii, 1. D. Wilcox 1,00, xxi, 1. H. J. Clark 1,00, xxi, 1. R. Loveland 0,75, xx, 20. A. A. Fairfield 1,00, xxi, 1. M. Veasey 2,00, xxii, 1. J. Andrews 5,00, xxi, 1. A. E. Dartt 1,00, xxi, 1. P. Allen 1,00, xxi, 1. J. Scherer 2,00, xxi, 1. A. Coventry 1,00, xxi, 1. W. J. Patterson 1,00, xix, 19. A. Coventry for W. Warrant 0,50, xx, 14. P. Z. Kinney 1,00, xxi, 1. W. J. Wilson 2,00, xxii, 1. W. J. Wilson for T. Wilson 1,00, xxi, 1. P. Luke 1,50, xx, 1. G. W. Newman for Mrs. M. Newman 0,50, xxi, 1. T. V. Canwrite for A. Helm 1,00, xxi, 1. J. S. Matthews 1,00, x, 1.

For Shares in Publishing Association.

A. Gleason \$5. T. M. Steward \$10. Joseph Bates \$5. James Sawyer \$10. H. W. Gordon \$20. S. N. Haskell \$10. M. J. Luke \$2.

Donations to Publishing Association.

J. Knapen 32c. Church at Greenvale and Plum River, Ills., s. b., \$20. A. E. Dartt \$1,40. Church at Tompkins, Mich., s. b., \$22.

Cash Received on Account.

I. C. Vaughan \$1. M. Hull \$8,17. J. W. Stewart \$5. W. H. Brinkerhoof \$5,25. A. J. Richmond 60c. J. N. Loughborough \$1. T. Draper 20c.

Books Sent By Mail.

F. R. Mills 15c. A. Seymour 12c. J. A. Griggs 10c. J. F. Knapen 68c. N. S. Raymond 30c. L. Kellogg 15c. M. T. Reardon 20c. J. Bates 80c. J. N. Davis \$1. E. D. Belden 80c. R. Moran 12c. H. S. Giddings 12c. Lucia Morris 12c. C. H. T. St. Clair 12c. A. Taber 35c. F. Carlin 21c. M. L. Maxon 12c. W. S. Lane 12c. M. A. Nichols 12c. J. Loughhead 18c. L. J. Richmond 30c. D. W. Hull 50c. J. Langdon \$1. C. Langdon 12c. A. E. Dartt 10c. S. A. Bragg 10c. A. J. Richmond 12c. C. Woodman 48c. H. Hilliard 48c. R. Baker 48c. S. H. King \$1. A. W. Maynard 24c. S. Coddington 30c. W. Peabody 30c. William Peabody 40c. W. N. Reardon 75c. A. A. Fairfield \$1. J. Kellogg 15c. M. E. Veasey 20c. M. W. Rathbun 14c. F. Wheeler \$1,26. J. M. Aldrich \$1. D. Hildreth \$1. Seth Newton 12c. T. Fr. Frauenfelder 23c. J. S. Matthews 24c. A. Coventry 50c. R. A. Sperry \$1,06. T. Draper 30c.