

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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Christian Musings.

A HYMN found in an English cottage, author unknown.

In the still silence of the voiceless night,
When, chased by airy dreams, the slumbers flee,
Whom, in the darkness, doth my spirit seek:
O God, but Thee?

And if there be a weight upon my heart,
Some vague impression of the day foregone,
Scarce knowing what it is, I fly to Thee,
And lay it down.

Or if it be the heaviness that comes
In token of anticipated ill,
My bosom takes no heed of what it is,
Since 'tis Thy will.

For oh, in spite of past and present care,
Or any thing besides, how joyfully
Passes that almost solitary hour,
My God, with Thee!

More tranquil than the stillness of the night,
More peaceful than the silence of that hour,
More blest than any thing, my spirit lies
Beneath Thy power.

For what is there on earth that I desire,
Of all that it can give or take from me,
Or whom in heaven doth my spirit seek,
O God, but Thee!

Characteristics of the Last Days.

As the period spoken of as the last days, must be viewed in its beginning as connected with the first Advent of our blessed Lord, so it must be viewed in its termination as connected with His second Advent; and the expression, "*the last days*," is especially characteristic of the time immediately preceding the termination of the period mentioned as the last times. There has been the spirit of evil and ungodliness during the whole of this time, but it will be specially manifested and fully developed, at the close of the period thus indicated, and immediately preceding the Advent of the Lord. It is immediately preceding the Advent that Peter says (2, Ep. iii, 3, 4), "There shall come scoffers, walking after their own lusts, and 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."

I pass on, then, to endeavor to describe what the Apostle gives as the characteristic feature of this period.

It is plainly stated, that it will be distinguished by the existence of scoffers. Such persons have existed from the time when righteous Abel was persecuted by his brother. As Ishmael mocked at Isaac, so, during the whole continuance of God's forbearance with ungodly men, the seed of the woman has been persecuted by those that are born after the flesh. And as it

was then, even so it is now; all that will live godly in Christ Jesus shall suffer persecution. But, you will observe, that the Apostle Peter speaks of a peculiar kind of "scoffers, walking after their own lusts;" namely, those who direct their scoffing especially at the doctrine of the Lord's Second Advent; not merely showing a general dislike to the truths of Revelation, and endeavoring to turn them into ridicule, but especially manifesting that dislike against those truths which speak of the Lord's coming again. They are represented as laughing to scorn the promise of that coming, "saying, Where is the promise of His coming?"

Now we learn from this, that in the last days, just before the Lord's Advent, the doctrine of His second coming will excite attention, for even scoffers know of it. How? They are not the persons generally inclined to study the Bible for themselves. That is an insipid and neglected book to them. It would therefore appear, that at the period spoken of, the expectation of the Lord's speedy coming has begun to be more vividly entertained by His waiting people, and to be more earnestly proclaimed. They have come to speak more of it, so that it is made a subject of special attention. No sooner is this the case than the scoffers come forward to ridicule it, and to laugh at it.

The Apostle's language shows also, that the expectation of Christ's waiting people has been long unfulfilled. If as soon as they declared that they were waiting for the Lord's coming, and looking upon the announcement of it as a sure portion of revealed truth, the Lord had immediately appeared, there would have been no room for the scoffers, and there would have been nothing to give occasion to their ridicule. That which gives point to their scoffs is, that the believing people of Christ have been long stating that they were expecting Christ's speedy coming in the clouds of heaven, whilst yet He had not come. Yea, some of them, in the warmth of those feelings of desire, which have been kindled within them by looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, have allowed their wishes to go beyond what God's word authorized, and have antedated the period of Christ's coming. They have expected it at a certain definite period, and that period has come, and passed away, and there has been no coming of Christ, such as they looked for. We can account for this. But, ungodly men understand not these things. Hence the occasion of their bitter and sarcastic taunts and revilings at the disappointment of the waiting church, and the seeming delay of the Lord's coming. The longer His coming is delayed, and the more earnestly His people state their expectations of it, the louder are the revilings and the taunts of those who say, "Where is the promise of His coming?"

Again, the Apostle's words seem to show, that, amongst many persons living in the last days, the coming of the Lord will be a subject of special dislike. "There shall arise scoffers, walking after their own lusts." The love of sin is the secret of many a man's infidelity; and the love of sin is the secret of the scoffing of the last scornors. Satan, who rules in the hearts of the children of disobedience, hates the doctrine concerning the Lord's Advent; because, when Jesus, who has the kingdoms of this world by right, shall appear, the usurper shall be dethroned, and cast into the bottomless pit, and be allowed, except during

one brief interval, to deceive the nations no more. It is not surprising, therefore, that he stirs up in the hearts of the ungodly, hatred to that truth which he himself specially dislikes. Now, when we consider that the ungodly themselves are at enmity with Christ, that they are unprepared to meet Him, and yet that they must personally confront Him as their present God, can we be surprised that they try to banish from their thoughts that which does but torment them before the time, and that they strive to believe that that will never be, which, if it come, is sure to prove their everlasting ruin?

Further, we learn from the Apostle's remark, that the scoffing of the last days will continue, in spite of the warnings of God's ministers and of God's word. It will continue until the day of the Lord comes. For, mark: long delay as the coming has been, long expected as it has been by his waiting people, long scoffed at as it has been by the ungodly, the day of the Lord will come, as a thief in the night. Paul says, When men shall say, "Peace and safety," when they shall have quieted their consciences on this subject, and quite satisfied themselves that there is no danger, "then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." 1 Thess. v, 1-3.

This, then, is the great distinctive feature of the last days,—the existence of those who not only disbelieve the doctrine of the Lord's appearing, but who will not hear of it, who scoff at it, and ridicule it. And it would seem as if God had cast our lot in the very midst of the last days. Were we to examine other passages of Scripture, it would be easy to point out various signs and tokens of the nearness of Christ's coming, which meet and combine in our own day in a way that they have never met or combined before.

What then, is the lesson which we should derive from this? Is it not, for ourselves, that we should flee from the wrath to come, and secure an interest in the great salvation of Christ? and for others, that we should, in all sincerity and earnestness, exhort and entreat all with whom we have to do, to "seek the Lord while He may be found," and to "call upon Him while he is near?" Especially should we be admonished to beware of entertaining a scoffing spirit on subjects connected with the Lord's Second Advent. Scoffers will abound in the last days, and scoffers are in the highest form of the Devil's school. Truths connected with the Lord's Advent, appearing, and kingdom, are too serious to be spoken of lightly, or to be rejected thoughtlessly. I therefore beseech you, reader, even though you do not receive all that the Christian ministers may think it their duty to state concerning the premillennial Advent of our Lord Jesus,—though you may not be able to agree with all these statements,—yet, do not scoff at them, do not ridicule them: examine them, rather; bring them to the test of God's word; pray for the teaching of the Holy Ghost; seek to weigh them in the balances of the sanctuary; and let the result of your reading and hearing of such truths or statements be at least, to lead you to prepare for the coming of the day of God, be it near, or be it distant. You cannot be wrong in thus preparing for the coming of Christ; and you cannot be right if you sit down in the chair of the scorner, and swell the torrent of obloquy and reproach cast upon such statements as these.—W. Cadman. M. A.

Tobacco-Using. No. 11.

TOBACCO ON RELIGION.

(Concluded.)

THE time has certainly come when men possessing intelligence and a spirit of humanity,—men desiring the promotion of virtue and religion, and especially men professing Christianity,—should wake up to this matter, and commence a reform. In this, as in every other moral enterprise, the church ought to take the lead. It is a lamentable fact—one that should bring the blushings of shame upon the face of Zion—that, in some of the most worthy enterprises of moral reforms that have ever come to the help of humanity and of God, the church have been among the last that have put their hands to the work. Men of the world, who cared not for Christ or his kingdom, began and carried on the effort, till the current became so strong, that those who professed the name of Christ must either suffer themselves to be disgraced, or get aboard the life-boat and ply the oar. Heaven grant that the dense, dark cloud that hangs over the moral vision of the world, on this subject, may first break away from before the mind of the church! Let them become in this matter "a peculiar people, zealous of good works."

Let the ministers of Christ awake. Let their condemning testimony be duly given in their preaching;—aye, first let them cleanse their own mouths, if need be, from this ungodly filthiness; and then, with eloquence, portray the evils of this vice. And let the church sustain them by example and precept in this labor. If any one has become so blinded by habits that stupefy the moral sense, that they cannot see, let them resolve, at least, that they never will put this thing to their lips again till they have gone to their closets and asked counsel of God. Does any one think that tobacco would ever have become a luxury to Adam and his posterity, if the primitive state had been maintained? Does any one suppose that, if Christ were now personally upon earth, he would be found putting the deadly thing to his lips? If not, then let his followers cease to defile themselves with it. And let them wipe off the dark stains of their sin in this indulgence, which they have hitherto left upon their house dedicated to the hallowed purpose of Divine worship. Let Satan henceforth be unable to track his dirty customers wherever they go, and especially to know their steps in the house of God by the marks which they leave upon it.

How would Paul, and Peter, and John, look, standing up now among the people in the house of God, with quids of tobacco in their mouths, with its juices defiling their lips, spitting the stuff in every direction, spending ten or twenty dollars of their stinted salary, every year, on this besotting, enslaving sin, and preaching the doctrine of self-denial, crucifixion of the flesh, pecuniary economy, and liberal support of the Lord's treasury? How would they and the primitive church look, devoutly spitting over the house of God, and leaving the marks of their debasing habit on every side of them? Could any one consider their devotion to such a fleshly, lustful habit, a mark of deep sanctification of the Holy Ghost, and profound consecration to Christ?

And is the habit among modern professors of Christianity any less in conflict with true godliness than it would have been in primitive times? Such a habit would have scandalized the whole primitive church: and it is a living scandal on modern Zion. To see church-members, professing to deny themselves of all ungodliness and worldly lust, carrying this satanic agent of human lust and self-destruction in their mouths, and leaving the sure marks of their physical, mental and spiritual degradation on everything within their reach, reflects shame, and disgrace, and hypocrisy, upon the whole modern church. All enlightened common sense must see that it is not only an indulgence which is supremely foolish, but that which wars against the soul and the salvation of men.

How annoying to a decent man to be seated in the church beside a tobacco-user, who is continually vomiting up his foul decoction at his feet! The liquid filth of a sty could scarcely present a more loathsome spectacle. The pourings-forth of this foul stuff from his mouth, which floods the floor or covers the box de-

voted to its reception, together with the splashing and spatterings which are the unavoidable accompaniments, are quite enough to spoil the best sermon that could be preached, if not capsize the stomach of every unfortunate beholder. The dresses of ladies and the hats of gentlemen are generally compelled to share in the besmearings of the operation. Especially, if a lady would bow in prayer upon the kneeling-stool, the folds of her dress must be dipped in the fountain that has fallen from the tobacco-mill by her side.

In view of these truths, which no one can intelligently gainsay, the church ought at once to awake to the dreadful evil. Let those who not only love humanity, but the cause of God, take a decided stand against this enemy to the physical, intellectual and spiritual welfare of the world. Let them say to this destroyer within their precincts, "Thus far shalt thou go and no further." This decisive stand should be taken by every present user of the article. Let each determine that this indecency, and this sin against Christ and his cause, shall no longer be found upon him. And having washed his own soul and body from these stains, let him endeavor to rescue others from the grasp of this tyrant.

But this should be done in the spirit of Christian meekness and love. We must remember that the progress of all moral improvement depends on the progress of light. By the light which we have to-day, we may too severely condemn the position of some one who yet is encompassed in our own yesterday's darkness. Before we censure, we should throw light and moral suasion around those whom we would win to paths of righteousness. If, after all due light and exhortations, some will continue slaves to fleshly lusts, we must condemn and deliver them over to the buffetings of Satan on earth, and the judgment of God in eternity.

Some are so wedded to unnatural and ungodly habits, that it may be found impossible to approach them with light upon their sins, without giving offence. Whoever makes war on created appetites, must expect often to find his hand thrust into a wasp's nest, and stung by way of their making self-defence. But this should never intimidate him who puts forth his energies for the spread of truth. The fact that men get angry when we kindly but promptly describe their vices, furnishes incontestible proof of internal, though perhaps unrecognized, consciousness that the truth is against them. When the devotees of tobacco become moved with wrath against those who exhibit the realities of such idolatry, it shows the Devil is disturbed, and is trying to defend his habitation. This should encourage, rather than intimidate, the advocate of reform; because Satan has too much common sense to be disturbed, except when his castle is really in danger.

Let me say again, **LET THE CHURCH WAKE UP!** They are more firmly wedded to this debasing idol than to anything else on earth or in Heaven. To be gratified in its taste is a greater desideratum to its devotee than any other attainment. Every Christian is certainly bound to be a decent man. But in this he makes a perfect sacrifice of decency to pamper his lust. For no man can be decent, and defile his mouth and his breath, his exterior person, and those around him, with such foul besmearings.

Every servant of Christ is bound, *ex officio*, to be, in the choicest sense of the term, a gentleman. But no man can be strictly a gentleman in the use of tobacco. Aside from the fashionableness of the thing, which, of course, does not change its real character, the habit would be considered by all, one of the greatest outrages on civilization and gentlemanly conduct. The constant spitting of the filthy juice; daubing the floors, carpets, walls, dresses, and the faces of SPIRITORS and SPIRITERS; and the belouding and adulterating of the atmosphere; together with the puffs in the face;—always a perfect nuisance to the lovers of pure air;—are considerations quite sufficient to keep a man of such habits from ever being graduated a gentleman.

Christians should be lovers of humanity. After the example of the Divine Pattern, they should go about doing good, by relieving human suffering. But tobacco makes a stronger draft upon their affections and their funds than human sympathy. There is many a man who would see widows and orphans, and even his own

wife and children, suffer long for want of bread to eat, rather than leave off tobacco, if he had no other means, and devote the money for its purchase to their supply of food. This is a startling, and yet a tangible truth; and one that should look every tobacco-slave in the face. Nine out of ten would sooner endure the sight of starvation in others, than the teasings of this denied lust.

Let ten men devoted to tobacco visit the dwellings of the poor in company; let them look into the cottage of the poor widow: she and her orphan children are gathered around the few expiring embers in mid-winter's evening, all shivering with the increasing cold, and in prospect of freezing to death. They ate the last morsel of bread in their dwelling for breakfast—having nothing left, and are in prospect of starvation. These men, who are accustomed to lay their money on Tobacco's foul altar, look on, and pity, so far as a narcotized soul can be made to feel; but, rely upon it, if their only means of giving relief was forever to abandon this destroyer, and cast a portion of their money saved, into the trembling hand of this suffering widow, for herself and orphan babes, nine out of ten of these idol worshippers, if not ten out of ten, would pass on and let them perish. O human nature! how deeply hast thou fallen! into what appalling slavery hast thou sold thyself! unto what degrading idolatry hast thou abandoned thy soul!

But more than this. They love this idol-god more than they do the Author of their salvation, and the souls for whom he died. Instead of loving God with all the heart, they love tobacco with supreme attachment, and lay a far greater offering upon its altar of incense than upon the altar of Christ. As already stated, the American church is paying five times as much money for this needless, hurtful indulgence, as they are paying for the spread of gospel light and the salvation of benighted men in the heathen world. By their example, they are leading the rising generation into a destructive habit, which engenders other physical and moral vices; and which, in itself, as also its associates, tends to shield the heart against gospel grace, and shuts its victims out of the kingdom of Heaven.

To illustrate the fact that Christian tobacco-users— if the terms are not incongruous—are more attached to this idol than they are to the cause of Christ, the case of a church in Texas, which was related to me when there, will be found appropriate.

A small church, of some fifty members, made an effort to supply their village with gospel preaching. To meet this demand required the sum of three hundred dollars to be subscribed. They succeeded in raising two hundred, but the remaining one hundred could not be secured; and for want of this, the place remained destitute of preaching. On examination, it was found that in that church there were twenty male members who used each, on an average, twenty dollars' worth of tobacco annually—making collectively the sum of four hundred dollars paid out annually for their supply of this destroyer of body and soul.

This shows, by mathematical demonstration, the comparative estimate in which they held the preaching of the gospel for themselves and the community, and their carnal gratifications with tobacco. While they did not love Christ, and his truth, and the salvation of souls, enough to raise another hundred dollars, they did think their unnatural fleshly gratifications worth four times that sum; they loved tobacco more than four times as much as they did the glory of Christ in the eternal salvation of men.

This is not to be reckoned an isolated case. This only illustrates a general rule, which has few exceptions. The churches as a whole throughout the land, are worshipping this loathsome idol with more zeal and steadfastness than they are the God of Heaven. The proportion of money, which cannot be less than 5,000,000 annually, together with the sacrifice of time and health and life, compared with the offerings made to God, shows forth this soul-chilling truth in dreadful certainty.

Oh! let the church up and shake herself from the grasp of this foe that has enslaved her! Let her wash herself from the stains of his polluting touch. Let her put away this "superfluity of naughtiness," this worldly lust which wars against the soul. How

can a Christian pray for God to sanctify him wholly,—body, soul and spirit,—while he is habitually indulging an unnatural appetite, which paralyzes the body, animalizes the mind, and carnalizes the heart?

How can he ask Heaven to give him means for sustaining the various gospel enterprises, while he is worse than wasting many times as large a sum as he now contributes for such purposes? How can he ask for the agency of Divine inspiration to make his instrumentalities effective in winning men to the Cross, and the crucifixion of the flesh, while he himself is serving a fleshly lust, which counteracts the Holy Spirit upon his own soul, and is setting an example of devotion to carnality which turns all his zeal into mockery, and his words into sounds which have no moral power?

Letter from Africa.

SISTER H MORSE writes from Cape Palmas, Africa: I feel quite lonely keeping the Sabbath by myself. I hope your society may do something toward a Sabbath-keeping mission in this part of Africa. I do not wonder there has not been a greater outpouring of the Spirit, when I think of the follies and traditions which have been set against the eternal truth of God. Oh, that the time might be hastened when all God's people shall see eye to eye. I love the truth, and by it hope to be made free indeed. Till then I must labor in that sphere allotted me by a wise providence; and may I so labor that God's blessing may ever attend and crown my efforts with abundant success. I ask no higher boon than to be wise to win souls. I know God can perfect strength even through my weakness, and in him I will put my trust, and on him cast my care. I know not what awaits me, but leaning on his potent arm I am safe.

Oh, how sublime is the looked-for event of his glorious advent. We hail with joy the harbingers of that event to which the eyes of God's chosen ones are directed, believing "the wise will understand," and since God will do nothing but he revealeth it to his servants the prophets, Amos iii, 7, I love to think that those who are watching and waiting, will know more than those who are careless or indifferent on so momentous a subject. I can thus see a reason why none of the wicked shall understand. How important to keep our lamps trimmed and lights burning, that when the Lord comes, we may be found ready. Let our conversation be in Heaven, from whence we look for the glorious appearing of the Son of man, who will change our vile bodies and make them like unto his glorious body.

Doings of the Fourth Annual Session of the Minnesota State Conference.

ACCORDING to the appointment of the committee, the Minnesota Conference held its fourth annual meeting at Pleasant Grove, Minn., Friday Sept. 15th 1864. Meeting opened with prayer by the chairman. Pleasant Grove, Oronoco, and Deerfield were represented by authorized delegates, the latter sending two.

Moved, by Bro. Bostwick, that all brethren in good standing with any of our churches, take part in the doings of this meeting. Carried.

The doings of the last session were called up and approved by vote. The churches represented now reported their standing through the delegates, all indicating union and prosperity, and considerable increase of membership during the year. Reports of labor for the Conference were now called up. Accounts of labor, receipts and expenses of Brn. Sanborn, Bostwick, Morse, and Allen were presented. A committee on the nomination of officers was now chosen, consisting of the following brethren, viz.; Wm. Merry, F. W. Morse, and E. W. Darling. Adjourned until evening after the Sabbath.

Adjourned session was convened according to appointment. Prayer by Bro. Lashier. The nominating committee presented the names of the following brethren as officers for the ensuing year; namely, Washington Morse, President, F. W. Morse, Secretary and Treasurer, W. Morse, W. M. Allen, Jno. Bostwick

executive Committee. The nomination was approved and the brethren elected in accordance therewith.

It was then moved and carried that we adopt the amendment recommended by the General Conference, providing for an auditing committee of six to act in connection with the executive committee in the settlement of accounts for the preceding year. The following brethren were nominated and duly elected as members of this committee; viz., Brn. H. F. Lashier, E. W. Darling, E. Odell, H. Grant, C. G. Campbell and Bro Patch.

Report of the Treasurer was now given. Amount paid into the treasury during the year, \$152.50; amount paid out during the year, \$104.70. Balance on hand, \$47.90. This does not represent our Conference fund. The different churches have not reported themselves through their treasurers.

Credentials of ministers was taken up. The credentials of Brn. W. Morse and Jno. Bostwick were renewed; also credentials were given to Bro. W. M. Allen, and a license to F. W. Morse, to prove his gift in publicly presenting the truth. The Executive Committee were authorized to procure the doings of the General Conference; also our Conference transactions, in pamphlet form for distribution among the churches.

Moved, that the proceedings of this session be sent to the Review for publication. Carried. Adjourned sine die.

WASHINGTON MORSE, Pres't.
F. W. MORSE, Sec'y.

Do Good.

EVER be doing good. "Two things make a good Christian—good actions and good aims; and though a good aim doth not make a bad action good, as in Uziah; yet a bad aim makes a good action bad, as in Jehu, whose justice was approved, but his policy punished."

The Rev. William Grimsbaw, who preached fifteen, twenty, and often thirty times in a week, and that for fifteen years together, said: "When I die I shall then have my greatest grief and my greatest joy—my greatest grief that I have done so little for Jesus, and my greatest joy that Jesus has done so much for me. My last words shall be: Here goes an unprofitable servant."

Always abound in the work of the Lord. Do good. Labor now; you shall have rest enough in Heaven. "Two Heavens are too much for those to expect that never deserved one." This is not our rest. Here we are to accomplish, as an hireling, our day: here, we are to occupy till our Lord come; and we should be diligent, that we may render our account at last with joy and not with grief;—abounding in the work of the Lord, rich in good works. The Christian must not be an idler. Let this be his motto; Trust in the Lord and do good. Do good!

What Do Your Children Read?

A LAD of sixteen lay upon his death-bed. A wasting consumption was slowly, but surely, doing its fatal work. He was a former pupil of mine. I approached his bedside, took him by the hand, and gazed a moment on his thin, emaciated form, pale, hollow cheeks, and sunken eyes, all telling me that his sojourn on earth must be brief.

"How are you to-day, Arthur?" I asked. "Do you suffer much lying here?"

"Sometimes I suffer a good deal, especially from difficulty in breathing."

"Do you think you will get well?"

"No, sir."

"Would you like to get well?"

"It makes but little difference with me, whether I do or not."

"Does the thought of approaching death give you any anxiety or alarm?"

"I have no fears nor care about it."

"Do you feel willing to die?"

"I have wished I were dead a hundred times since I have been sick, to get rid of my sufferings."

"What is your hope for the future?"

"I do not concern myself at all about the future."

He answered all these inquiries in a strong, clear voice, but with the most stoical indifference. He seemed not to manifest, by look or tone, the least solicitude, feeling or care, in view of his speedy entrance upon the untried realities of eternity. I spoke to him of the Saviour, as the only hope of the sinner; the only one who can give sweet visions of glory, and peace, and rest, in the hour of death, and save forever in Heaven. Afterward I asked him if I should pray with him.

"I do not care, if you want to," he replied, with the listlessness and coldness which deeply impressed me. I knelt by his bedside, and commended him to the Saviour of sinners.

In two or three days he died, apparently without any change in his feelings. A short time after, his father made this remark in my hearing: "My son lies in yonder cemetery—an INFIDEL—from the effects of novel reading!"

Parents, what do your children read? Are they allowed to select for themselves, and suffered unconsciously to imbibe the moral poison subtly permeating too many books of the present day?

"Cast down, but not Destroyed." 2 Cor. iv, 9

Jesus, lo! I come to thee!
Thou my Friend and Saviour be:
Sinful, weak, defenceless, poor,
I Thy sovereign grace implore;
On me turn thy pitying eye:
Leave, oh leave me not to die.

O'er my weary pilgrimage
Dark and wild the tempests rage;
Dreary snows around me fall;
Numbing frosts my heart appal;
Saviour! Thou my shelter be;
Let me warm myself in Thee.

On my lowly heavenward way,
Bann'd foes their arms display:
Fierce and cruel in their wrath,
They would drive me from Thy path;
Shouts of rage disturb my rest,
Fiery darts assail my breast.

Jesus, at Thy feet I fall;
On Thy name aloud I call.
Let Thy grace allay my fears;
Let Thy love dry up my tears:
By Thy sacrifice for me,
Let my refuge be in Thee.

In my heart are wily foes
Greater in their power than those:
Passion, Unbelief, and Pride
Turn me from Thy ways aside;
Leoprous spots of death and sin
Need Thy blood to make me clean.

By Thy life of toil and care,
By Thy sorrow and despair,
By Thy groans, and cries, and tears,
By Thine agony and fears,—
Saviour, let by refuge be
Now and evermore in Thee.—Sel.

Hold On.

HOLD on to your tongue when you are just ready to swear, lie, speak harshly, or say any improper word.

Hold on to your hand when you are about to strike, pinch, steal, scratch or do any disobedient or improper act.

Hold on to your foot when you are on the point of kicking or running away from duty, pursuing the path of error, shame or crime.

Hold on to your temper when you are angry, excited or imposed upon, or others angry about you.

Hold on to your heart when evil associates seek your company and invite you to join them in their games, mirth and revelry.

Hold on to your name at all times, for it is more valuable to you than gold, highplace or fashionable attire.

Hold on to the truth, for it will serve you well and do you good through life and through eternity.

Though repentance be the act of man yet it is the gift of God; it requires the same power to melt the heart as to make it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 11, 1864.

URIAH SMITH, EDITOR.

Out of Patience for Light.

ELDER JAMES WHITE, PRESIDENT, &c.: You are probably aware that I have written you three letters for light on the Sabbath question, and have read from you a very unsatisfactory reply in which you say: Mr. Overton seems to think the Sabbath cannot be kept because this world is round. Now in all candor, I said no such thing but I did say that we could not keep the same moments for Sabbath in all parts of this earth because it is round, unless somebody keeps Sabbath in the night.

Now sir, is it asking too much that you should state my question fairly and publish it in your paper, and then give a fair explanation of the point in debate. But, Sir, I think you must see that your position as a church in regard to this matter is wholly indefensible. Now if you can show my position untenable how easy it is to show it to all your readers and many others who are inquiring for the truth.

I said also in one of my letters that you kept the Sabbath because it was included in the ten commandments given by God to Moses, and that the Sabbath for the observance of man was given at creation. I likewise said no such direct rule was given at that time. Truly the seventh day was sanctified at creation but nothing in the shape of a command that it should be kept as Sabbath.

I also said that the Sabbath was not spoken of from creation to Moses' time, a period of near 2500 years, and that your history of the Sabbath recognized the same, which I understand you to deny, and tell me to read again. Now for the proof: In your History of the Sabbath, on page 27, is this language: "After giving the institution of the Sabbath the book of Genesis in its brief record of 2370 years does not again mention it."

Were the antediluvians under any obligations to keep any law for which no command had been given? Now I have to ask if the keeping of the Sabbath was made obligatory at creation where was the necessity of giving it again to Moses?

Sir, in view of this whole matter, one thing to me is more evident than any other, that some persons in their extreme anxiety for their own soul's salvation are led strangely to pervert some passages of scripture, and run it entirely out of its legitimate channel. And again there are and have been some designing persons with selfish and perhaps speculative views, make a hobby or rallying point of some passage of scripture and by construction, run into many extremes. Such persons are those that have been and are forming societies all over Christendom, the principles of which seem plausible at first, but soon in the light of inquiry are exploded.

I find also, if I am not mistaken, this idea in your paper, based upon the following passage of Scripture "To those that look for Him will he appear the second time without sin unto salvation." Now if I understand you right you apply this only to persons now living on this earth who expect the second appearance of the Saviour in their life time. Now have not many persons lived and died that have looked for the appearance of the Saviour but have not seen Him as yet, but will see him in the future. Please instruct on this point also.

Addison, Ohio.

S. B. OVERTON.

REPLY. The sentiments set forth in the foregoing letter are similar to those contained in the three letters to which the writer refers. In responding to them in a note in No. 7, present volume, we did not use the language exactly that he attributes to us, but the following: "S. B. Overton. You have read the History of the Sabbath with very little care, if you still think that no command existed for the observance of the Sabbath for twenty-five hundred years from creation, or that we cannot keep the Sabbath because the world is round, or that only an indefinite seventh part of our time is required of us. Read it again." But as he seems inclined not to be satisfied with anything short of the publication of his letter, we give it and these remarks, hoping that we may be able to benefit him and others.

As we now allow him to make his own statement of the question, he can this time raise no question about its being fair. He says he did not say that we could not keep the Sabbath because the world is round. Very well, if we can keep the Sabbath all over the

world, notwithstanding it is round, pray what is the matter? That is all we claim. But it is said, we could not keep the same moments for Sabbath, unless somebody keeps Sabbath in the night. But who has ever required the same identical moments in all parts of the earth? Certainly we never have; and the Bible does not. So we will at once dismiss this point, as it has nothing to do with the question.

He says that our "position as a church, in this matter is wholly indefensible." "Our position" is that the Sabbath can be kept in all parts of the earth, although it is round. This he does not deny. And, he continues, that if his position is untenable, how easy it is to show it. His position as now revealed is, that "we cannot keep the same moments for Sabbath in all parts of the earth, unless somebody keeps Sabbath in the night!" This position, we think perfectly "tenable," and hence on our part have no disposition nor occasion to deny! So far, therefore, we are together.

He says that no direct rule was given at creation for the observance of the Sabbath. The record is that God sanctified the Sabbath in Eden. On the meaning of the word sanctify, we refer to the History of the Sabbath, pp. 16, 17, where it is shown from the definition of the Hebrew word, and also from its use in the Scriptures that it means to set apart a thing to any particular use, by giving commandment how it shall be used. Thus after speaking of the sanctification of Sinai, Ex. xix, 12, 23, on the 17th page above referred to, we read; "In other words, to sanctify mount Sinai, was to tell the people that God would have them treat the mountain as sacred to himself. And thus, also, to sanctify the rest day of the Lord, was to tell Adam that he should treat the day as holy to the Lord. The declaration, 'God blessed the seventh day and sanctified it,' is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam. For how could the Creator 'set apart to a holy use' the day of rest, when those who were to use the day, knew nothing of his will in the case? Let those answer who are able." Can our friend S. B. O., or any one else, answer this? The record in Genesis, then, is just the same as if it had plainly read, And God blessed the seventh day and gave a commandment to keep it holy. We are surprised that any one, who has read the first seventeen pages of the History of the Sabbath, should still assert that there was no command for its observance given prior to the time of Moses. It was for this reason that we expressed the opinion to our friend that he had read the History with very little care, and advised him to read it again. We say so still.

He misapprehends us if he understood us to deny that the Sabbath was not again mentioned in Genesis after the record of its institution. But this is no argument against its existence and binding obligation during that time; for from Moses to David, a period of five hundred years, there is no mention of it; and yet we know from its introduction at the commencement of that period, that it was enforced during that time under penalty of death. See History of the Sabbath, pp. 92-95.

"Were the antediluvians," he asks, "under any obligation to keep any law for which no commandment had been given?" But there had been a commandment given, as we have already seen, for the Sabbath. And he continues, "If the keeping of the Sabbath was made obligatory at creation, where was the necessity of giving it again to Moses?" But does he not see that this applies equally to the other nine commandments as well as the Sabbath. Thus, if to refrain from killing was obligatory from creation, what need of giving that law again to Moses. Yet we may infer from the history of Cain and Abel that this command was obligatory upon Adam and his descendants. There is this peculiar feature about the Sabbath: No argument can be brought against it either before the giving of the law on Sinai, or since, either in the Old Testament or the New, that does not apply equally to the other nine commandments. If moral obligation still endures and those commandments stand, the Sabbath stands with them.

Our friend's knowing insinuation about "designing persons with selfish and perhaps speculative views," does not apply. The financial interests of the publishing department rest in the hands of an association composed of brethren east, west, north, and south.

Its operations are under the management of seven responsible persons as trustees, who are elected annually, and have no personal interest in the concern further than their simple wages for services rendered. These persons report all their transactions and give an account of their stewardship to the association publicly every year, that all may see what has been done, and the disposition that has been made of means. Now if our friend thinks that there is speculation here, and we are making a good thing of it, will he come in and take a few shares? Shares are only ten dollars each; there are only about five hundred and seventy six share holders, owning from one to twenty shares each; and there is room for more. The law allows the Association to hold property to the amount of seventy five thousand dollars; and we have not yet a third of that sum. Again we ask, Will our friend take a few shares? To be sure no dividend is paid to the stock holders, but all the profits arising from business are applied to further prosecute the objects of the Association; yet if he thinks there is a chance to better his fortunes here, he should certainly share in it, and is invited so to do.

In relation to Hebrews ix, 28, "Unto them that look for him, shall he [Christ] appear the second time without sin unto salvation," we simply remark, that none but those who are alive at his appearing can be looking for him. He will appear to all at that time; for every eye, of the living, shall see him, and the wicked shall wail because of him; but to those who are looking for him at that time, he brings salvation, and to them only. This looking for him, then, implies more than a simple knowledge of the fact that he is coming, and an expectation of the event; it implies also a preparation to meet him. Brethren and sisters are we thus looking and preparing? If so, we may rest in the assurance that our salvation is not far distant.

"The Healing of the Nations."

In Revelation, the twenty-second chapter and second verse, speaking of the paradise of God and the tree of life, it says, "And the leaves of the tree were for the healing of the nations." It has often been a subject of query with myself, perhaps so to others, what was taught by this expression, the nature of the healing, its subjects, etc. Doubtless it will be conceded by all Bible students that this verse is fulfilled in the kingdom of God, after the saints are made immortal. To the view that the Greek word *θεραπεύειν* [*therapeian*], here rendered healing, should in this instance have the signification of service, a position common with Adventists, I have no particular objection. Still the primitive idea of the word, according to all the authorities I have seen, is fully retained in the expression "healing." With a knowledge of this fact it has often suggested itself, In what sense are the people of God in Heaven to be healed? or how will the leaves of the tree of life be for the service of the redeemed? They are already immortal, and have right to the tree of life; how, then, do these "nations of the saved" need healing in the heavenly land?

An answer to these questions recently suggested itself, and as it was quite satisfactory to the writer, it is now given to those who love to think on the truths of the Bible.

First, there is but one infirmity of which I can think, which will follow us into the kingdom of God. That is the infirmity of *dwarfishness*. No doubt we are painfully degenerated from the fair proportions and majestic stature of the primal pair. Consequently we are to some extent physically deficient in being "in the image of our Maker;" for man was created in the image of his God; but not always will it be thus. When Michael's trump shall peal out the resurrection blast we, saints, shall all be changed, pigmies though many of us are. But we immediately mount up on wings as eagles, and ascend to the paradise of God; have right to the tree of life; its fruit is for food, but its leaves serve the purpose of a remedial agent. They are, as the apostle says, "for the healing of the nations." We use those leaves, their life-giving properties infuse new life into our dwarfed bodies, our very systems start into active growth, and we all grow up to the

original size and proportion of the noble prototype of the race, father Adam, the man of Eden. Then will be beautifully as well as literally fulfilled what the Lord said by Malachi, the prophet, "They shall go forth and grow up as calves of the stall." Then will every effect of the fall disappear, and all things be gloriously "made new."

Such, readers, briefly, is our view of the declaration that "the leaves of the tree were for the healing, or service, of the nations." G. W. A.

Closing Report from Mich. Tent.

BRO. WHITE: Having closed our labors with the Mich. Tent this season, I will give a brief report of the same for the readers of the Review.

We have been blest of the Lord, while we have tried to bring before the minds of the people, the truth of his word. The work is his, we will praise his name.

At Ithaca, Gratiot Co., a complete work has been accomplished. We had freedom in presenting the truth to the people of this place. Many gladly received it, and are now zealously carrying it out in their lives. They have regular Sabbath meetings, with an average attendance of about seventy, old and young. They have also a good Sabbath-school and Bible class established, and they all take part and manifest much interest in the search of the Scriptures.

There has also a good work been done at Alma. Though not quite as extensive, as at Ithaca, yet there are a goodly number that have received the truth with gladness. They have regular Sabbath meetings. May the Lord bless the friends of the cause in Gratiot, that they may attain at last the reward of the faithful.

The effort made at St. Johns, was not very successful. There were many things that worked against us while here. The weather was very cold, and some stormy, so that it was quite uncomfortable even with an overcoat on, in the tent. Politics, and the impending draft, engrossed the minds of the people to that extent that they had no ear for the truth. A few, however became interested, but no permanent decisions were made.

As a whole, we can look back upon the labors of the past summer with a degree of satisfaction; feeling that we have done our duty. As near as we can learn, about eighty have embraced the cause of present truth. We have sold of Office publications, to the amount of \$145.15. We have obtained twenty-eight new subscribers for the Review and received for the same, and on account \$34.00. We obtained twenty-one subscribers for the Instructor and received \$5.25. Sold six sets of Charts, \$22.75. Received donations to the amount of \$16.20, making in all \$223.35. Our expenses through the season have amounted to \$138.60.

Our association with Brn. Lawrence and Canright, has been of the most happy kind. We have labored together in unison and harmony, and the blessing of the Lord has been with us. We would express our gratitude for his goodness to us, and give him all the glory.

Yours striving for the Kingdom.

I. D. VAN HORN.

Report from Bro. Bourdeau.

BRO. WHITE: I left the eastern-mission field for Vermont the 11th of August, and reached home the 15th, after an absence of nine weeks, during which I enjoyed many sweet seasons with brother and sister Cornell and brother Gage, and had an opportunity of seeing the cause of truth steadily advance notwithstanding the efforts put forth to hinder it in its onward course.

On my way home and when at Kendall's Mills, Me., the third volume of Spiritual Gifts came to hand. It proved to be meat in due season to my soul. I felt thankful to God for his wisdom and love in causing light to shine on his word, and in preparing his people to meet objections urged against the authenticity of the Bible.

Sabbath the 13th, went with the church at Brown-ington, Vt., where I was refreshed by the presence and testimonies of brother and sister Hutchins and other tried friends of the cause, and spoke on walking with God.

Sabbath the 20th, worshiped with the church at home, and had a refreshing time while contemplating the power, love, and care that God manifests toward his children through the ministration of good angels.

The 24th, Bro. Pierce and myself called on the Governor of Vermont to attend to the subject of the draft and had a pleasant and favorable interview. He said he had heard of our people before, and promised to do what he could to aid us in securing the benefits of the law concerning those conscientiously opposed to bearing arms.

Sabbath the 27th, being the day appointed for fasting and prayer, had a solemn and we trust profitable time with the church at home. We dwelt on the subject of fasting, and believed that God would have a special care for those who put their trust in him and try to please him.

The 12th inst., we received an urgent invitation from sister Ruiter, Dunham C. E., to go and pray for her husband, who was dangerously sick with a fever. We immediately went to Dunham, and found brother Ruiter very feeble, inasmuch that he could not walk or speak aloud. He had been under the doctor's care without receiving any benefit, had not been able to walk for about two weeks, and was growing worse. He was prayed for, the power of disease was broken, and he arose and dressed and returned thanks. The next morning he walked to the table and ate breakfast with us, and after breakfast he accompanied us on our way home as far as Cowensville, a distance of one mile and three quarters.

I have just received a letter from sister Ruiter in which she states that brother Ruiter has been growing stronger and stronger, that though he had to return home in a shower, yet he did not receive any harm; that his neighbors were astonished to see him ride out, for they did not believe he would ever recover; that he went to a meeting the next day, and is now laboring with his hands. To God be all the praise.

From Dunham we went to Potton, C. E. and attended a quarterly meeting of the Troy and Potton church and spoke twice. The interest among friends outside was good, and we expect that some will yet obey the truth.

D. T. BOURDEAU.

West Enosburgh, Vt., Sept. 26th, 1864.

Report of the Committee for the months of August and September.

THE result of the labors of the committee for the months of August and September show an accession to our list of two hundred and fifty one new subscribers.

The following list shows the names of the members reporting, and the number sent in by each, viz:

One each. H. S. Gurney, J. Laughhead, W. A. McIntosh, J. B. Frisbie, A. S. Hutchins, T. L. Holloway, H. W. Decker, M. A. Christenson, P. C. Rodman, Lucretia Day, G. L. Holliday, D. W. Emerson, A. H. Hilliard, L. J. Richmond, L. Bean, Mrs. L. A. Edson, J. H. Burlingame, T. T. Brown, Mary Scott, O. B. Brooks, Mrs. M. Smith, Z. Beeman, M. E. Haskill, Mrs. T. A. Comstock, M. E. Steward, W. Bryant, H. Gardiner, Lucinda McCormick, Mary Barker, I. E. Churchill, J. Rayle, C. Penoyer, A. H. Cooper, T. Demmon, C. J. Pearce, A. M. Gravel, W. Merry, R. P. Steward, G. W. Newman, N. G. Sanders, D. W. Milk, H. W. Decker, H. A. Baldwin, R. Burtenshaw, E. Degarmo, Hannah Smith, M. E. Lockwood, A. E. Stone, N. E. Grant, A. A. Dodge, Josiah Wilbur, B. F. Robins, Mary Bean, S. Sellers, S. N. Walsworth, Jane Shellew, A. Chafee, G. A. Poling, J. Matteson, Mary House, L. Bean, Lucretia Cranson, J. J. Bartholomew, S. B. Warren, M. B. Czechowski, Susanna H. Macroft, R. Hool, A. Harmon, S. N. Mead, John Wakefield, P. F. Ferriot, P. Palmbla, H. C. Miller, J. M. Ballou, S. Ziun, J. Loudon, W. H. Slown, E. Macomber, G. F. Evens, S. S. Van Ornum, R. G. Cowles, W. W. Lockwood, Sarah J. Wakeling, A. S. Gillet, M. M. Nelson, R. B. Delap, W. H. Slown, Jesse Van Syoc, R. R. Moon, C. O. Taylor, L. A. Bramhall, S. H. King, J. M. Deen, G. W. Buxton, J. M. Withers, C. G. Campbell.

Two each. T. J. Emans, E. G. Rust, H. Nicola, I. Sanborn, H. A. R. Pierce, H. P. Wakefield, W. H. Slown, J. Bates, J. R. Goodenough, J. D. Morton, T. M. Steward, J. W. Barker, J. White, M. J. Chapman, H. C. S. Carus, H. Hilliard, and V. B. Gaskill.

Three each. P. Martin, B. F. Snook, R. F. Andrews, E. Van Deusen, J. Byington.

Four each. I. D. Vanhorn, P. Strong, G. G. Green.

Five. L. G. Bostwick.

Six. N. Fuller.

Thirteen. Brn. Waggoner and Ingraham.

Twenty-eight. J. N. Loughborough.

Thirty-nine. M. E. Cornell.

As will be seen by the foregoing report, there have been added 251 new subscribers to our list during the last two months, and as we report only the new subscribers, it might be well to add that during that time there were more than that number of delinquents reclaimed, so that in reality the number of our accessions has been more than five hundred! This is certainly doing well, and we feel encouraged to labor on.

The Review is now only offered six months to new subscribers at half price. This is long enough for investigation, and if subscribers wish the paper any longer they will be willing to pay two dollars a year for it. New subscribers are not restricted to six months advance subscription, but if they wish to pay in advance for any longer time, they must pay one dollar for each volume after the first, i. e., one dollar and fifty cents for the first year and two dollars for the second and for each subsequent year. We trust our committee will continue their efforts until they accomplish the object in view. E. S. W.

The Sabbath on a Round World.

BY ELD. J. N. LOUGHBOROUGH.

It is often objected to those advocating the perpetuity of the seventh-day Sabbath, that we cannot keep the Sabbath because the world is round, and as time varies, we cannot keep our reckoning. And as the same minutes cannot be kept all over the earth, therefore the seventh day cannot be kept. The objection is usually stated, that a day is gained if you go round the world eastward, and that one is lost if you go westward, so that two persons who should travel round the globe, the one east and the other west, on meeting half way round, will differ one day in their reckoning, and continuing their journey, they will, on meeting at the place of beginning, find two days difference between them. "And so," it is said, "it is impossible for us to tell when the seventh day is."

Before presenting our reply to the above, we will see to what conclusion this reasoning leads.

1. If this variation of time in going round the world causes the loss of the reckoning of the seventh-day Sabbath, it would cause the same difficulty with any other day of the week. Again, if because of this variation of time, the seventh day cannot be kept, then no definite day can be kept, for the same difficulty would exist with any day of the week. Reasons of the above character against the seventh-day Sabbath are illegitimate; for they weigh against the Sabbath institution.

2. When the Lord gave man the Sabbath, he had just made a round world and placed man upon it, with the command to "replenish the earth." He made the Sabbath "for man," to keep on this round world. To claim that the day could not be kept, is to reply against God.

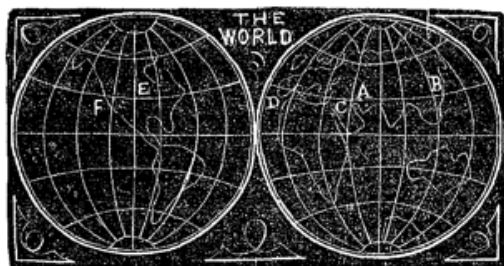
The real point in the above objection is, because a day does not begin at the same moment all round the world, therefore it cannot be the same day when it does begin. And because we do not commence the day at the same moment all over the world, therefore the definite seventh day from creation, must have been lost. To meet the point at issue in this controversy, then, we need only to show where each day commences and ends, and to show that we have the reckoning of the seventh day brought down correctly to us from creation.

Each day does not commence the world over at the same instant, and end at different points at the same instant, neither did it at the time God gave man the Sabbath. It takes the commencement of each day—sunset—twenty-four hours, to go round the world, and its end—sunset again—twenty-four hours to go round, and so it did at the time of the institution of the Sabbath. And, although in going westward the day commences still later than at a point in the east, it does not prevent its being the identical day, or cause us to lose it in our reckoning. Some say they find no difficulty in tracing the day half way round the world, but when they go clear round there is difficulty. There is no

real trouble in tracing the day entirely round the world. The trouble in this matter is only apparent.

To show that it is not actual gain and loss in traveling east or west, we will suppose a case. Suppose a man to start to travel round the world westward, and that he can travel as fast as the sun-light, and that he actually does so for twelve years. We will suppose that this man left New York city on the first day of January 1853, at 8 o'clock in the morning, and kept pace with the sun, making a circuit of the earth once in twenty-four hours; has he seen 9 o'clock during that twelve years? If you answer according to appearances you will say, No! Would that prove that he could not have found 9 o'clock? No! When he stopped did he find 9 o'clock? Yes, in just sixty minutes from the time he stopped, he saw what he had not seen for twelve years, and yet in that twelve years, there were 8832 9 o'clocks. Now we will ask this man how many days he has seen. He would answer—if according to appearances—that he had not seen a day yet, but that he had seen one very long hour. Can he tell how much time has elapsed? If he is prepared to sail round the world he can keep his dead reckoning, counting his number of complete trips around, he will of course have the number of days.

But we will come to the point. Where does each day end? We answer, at the place of beginning it. If you commence it in New York, it will end in New York. If you commence it in Palestine, it will end in Palestine. But the question may be asked, where does each day actually begin? To illustrate the subject, we will present the following diagram of the world.



We will call the point A, Eden, where man was placed at creation. This, it is supposed, was near Mt. Ararat, on line of longitude 50, not a great way from the central portion of the old world. The first day man ever saw, commenced and ended at point A. There, after the first seventh day of time, God set apart and hallowed the Sabbath for man. The descendants of Adam spread themselves abroad upon the eastern continent, until swept away by the flood. Then the descendants of Noah settled Europe, Asia and Africa. Their emigration was westward, and of course in coming west they brought their mode of computing time and their day with them. Settlements also extended eastward as far as the point B, the extreme eastern point of the western continent. So in after time, the day commences with the human family at the point B.

At the time of giving the commandments on Mt. Sinai, which we will represent by the point C, the Lord pointed out to the people, by the circumstances connected with the giving of the manna, the day he rested upon at the close of creation week. He gave them the manna a certain rate every day, a double portion upon the sixth day, and none upon the seventh. So there could be no question in their minds which was the day Jehovah designed they should keep. It was from the setting of the sun upon the sixth day to the setting of the sun upon the seventh, the day the manna was withheld. Thus Jehovah points out and declares that that is the day he rested upon at creation, although they are nearly twenty degrees—about 1390 miles—west of the point where the day was first instituted in Eden. This would cause the sun to set, and the day to commence, about one hour and twenty minutes later than in Eden. But still the Lord tells them, in the fourth commandment, it is the day he rested upon at the close of creation week, the day he blessed and hallowed.

It is clear from this reasoning, 1st, That they had the correct day from creation down to this point; and, 2nd, That a variation of one hour and a third in the commencement of the day, did not prevent its being the identical day.

Emigration comes on still further west till Palestine is filled to its western border with a people who have a knowledge of God's law and Sabbath. But, it is a fact, that there would be over three hours difference in the reckoning of time by those eastward in Asia, and those on the west border of Palestine. And it is also a fact that there was considerable difference in the time of the setting of the sun between the east and west borders of Palestine. And yet all will admit that they could keep the Sabbath there with that variation of time, and that they did do it.

Emigration continued westward till about the fifth century, when civilized and religious inhabitants are found on the extreme west border of the eastern continent, the point D. The reckoning of their days was brought westward with them, and kept correctly down to that point. This may be seen from the fact that for a portion of that time, namely, down to the days of Christ, one day had been required to be kept holy, under penalty of death for violation. Certainly it would not be lost in that time. Should any one contend that the day was lost during that period, the absurdity of the claim is made manifest from the fact that Christ, who is "Lord of the Sabbath," never raised any dispute with the people as to their not having the correct numbering of the days of the week, but he says "It is lawful to do well upon the Sabbath day." This is equivalent to an admission that they had the true day of the law. Still further we learn by the inspiration of Luke that the women kept "the Sabbath according to the commandment." They kept the day before the first-day of the week, which shows that the people of that time had the correct numbering of the days from Sinai, and that the seventh day of that time corresponded with the seventh day of the commandment. Our argument thus far also shows that they had the true seventh day from creation.

Again, that the day was not lost from Christ's time down to the fifth century, is apparent from the fact that we find all nations, how much-soever they might differ in their religion, agreed in the numbering of the days of the week. This agreement would not be found had any of them changed the reckoning of time. And had they all met in some council and changed the reckoning of the days, as must be the case if there has been a change, it would have been a matter of as much note in history as the councils of Nice, Laodicea and Orleans combined. The fact that there is no record of any such change, is proof that none was made. Heathen nations would not, without a severe contest, give up the reckoning of days kept in honor of their gods. Although we find that some Christians of the fifth century were claiming that the day of the Sabbath was changed, they claimed that it had been changed from the seventh to the first day of the week, and raised no dispute as to the correctness of the numbering of the days of the week. We find at that time, the Jews scattering abroad over the earth, yet still retaining the Sabbath, and their seventh day did not differ from the seventh day of the nations with whom they were mingling.

In 1492 Columbus crossed the ocean and discovered the American continent. From that time the continent began to be settled, and has now reached the point E, and some at the point F. Settlers coming on westward have kept their day of the week correctly. The only difference between us and the inhabitants of the old world being that their day commences a few hours earlier than ours. Nevertheless it is the same day when it comes to us, and is measured off by the same revolution of the earth.

It would be even a more difficult matter to lose the reckoning of days from the fifth century to our time, than it was previous to that time; for in the sixth century the Mahometans arose, taking the sixth day as their Sabbath. They still keep that day, and it agrees with our sixth-day Friday. If all the other nations and sects had changed their reckoning of days, then the Mahometan's sixth day would not correspond with theirs; but we find the reckoning of all harmonises, so there is no way the day could be lost only for the Lord to put the whole world into a profound sleep until one or more days had passed over them. An event which no one will claim ever happened.

As we have before stated, the actual shift of days is made at the point of beginning. If we commence the

day, reckoning at the point B, the shift of days would be made in the Pacific Ocean, near that point. Those who sail round the world keep a dead reckoning, which saves them from difficulty; for when they arrive at the place of commencing, their reckoning of time is by this means found to agree with the inhabitants there. And no man is prepared to manage a ship unless he can keep this reckoning.

Now the question is, how does this variation of time around the world affect the Sabbath? Some say it proves there is no definite time to be kept. Their idea seems to be that in order to keep a definite Sabbath, we must keep the same set of minutes all over the earth instead of keeping the seventh day as it comes to us, measured off by God's great time-keeper, the sun. If that was what is required of us to keep the Sabbath, we could do it. In that case we might take Palestine as our starting point. We could easily tell when the sun sets in Palestine, and could commence the Sabbath each week to correspond with sunset there, but that would cause us to commence the Sabbath in the morning of the sixth day, and people might take us to be Mahometans; for we should keep about as much of the sixth day from creation as we did of the seventh. God tells us to keep the seventh day; to celebrate it from evening to evening; and he has clearly marked in his word that evening is sunset.

Compare Matt. viii, 16; Luke iv, 40; Mark i, 32.

We can keep that day just as he has directed in his word, and willing faith says, "We will." In whatever part of the world we may be, if we keep the seventh day measured to correspond with the sun's setting on the meridian of longitude where we are, we follow both the precept and example of the Almighty, notwithstanding that day may commence several hours later than it does in the vicinity of Mount Ararat. A man as near the poles as human beings can live, can keep his reckoning of days to correspond with that of others that are on the same meridian of longitude. Moravian missionaries in Greenland who contend for Sunday-keeping, find no difficulty in telling when Sunday comes. It is just as easy to tell when the seventh day comes. Bayard Taylor gives an account of a Sunday spent in Kautokino, Lapland.

But it may be said, If time varies so round the world, and yet the day is called the same day, what difference does it make what day we keep? It makes great difference; for we know of no way to obey God but to do what he has said. If you could show that the human family had been hurled round and round the world until they had shifted their time two, three or more, days ahead, then your argument might have some force, were you claiming that they should keep some other day than what they called the seventh. But the facts are, man has not yet entirely completed his circuit of settling round the world; so, although our seventh day here may begin a few hours later than at the place of its first beginning, it is the seventh day and not another.

Some say "The Lord is not particular, only that we keep a day." He was very particular in ancient times that men should do just as he said, even in the small particulars of the ceremonial law. They must offer a "lamb without blemish." Lev. xxiii, 18-24. See what he says of those who should offer a "torn, lame or sick" offering. Mal. i, 13, 14. They should not "offer strange incense." Ex. xxx, 9. See how some fared for daring to deviate in such a small thing, as some might call it. Lev. x, 1, 2. Has the Lord told you that he is not particular now? Has he not said "I am the Lord, I change not?" Has he said that in the last days he will be more lenient with the people, and that they may choose their own ways to serve him? Has he not rather referred us to ancient times, to those small departures from him, as some might call them, to show how strictly he will deal with the people here? Read the descriptions of their departures from God in 1 Cor. x, and Paul's conclusion in reference to the matter in verse 11. "Now all these things happened unto them for ensamples, (types-margin) and they are written for our admonition upon whom the ends of the world are come." Then you that think of presuming to make departures from the letter of God's holy law, will do well to consider the dealings of God with his people of old. "Keep God's commandments and live."

Topsham, Me., Sept. 9, 1864.

Alone.

I AM alone! ah, all alone!
In crowded hall, or busy street,
No friend to guide with gentle tone,
My wandering steps and weary feet.

Aye, all alone! This is my cry,
At midnight hour, or morning's dawn;
My bleeding heart must ever sigh,
I am alone, aye, all alone,

Oh, once I had a mother dear,
Her kind sweet words and gentle tone,
Soothed my sad heart and dried each tear—
Ah then, I never felt alone.

One loving hand upon my head,
The other clasped within my own,
My weary heart she gently led
To think of that bright world to come.

No more her loving words I'll hear,
Nor feel her hand upon my hair,
As in those far off happy years,
When earth seemed beautiful and fair.

But I am not alone! oh no!
Alone, alone, I cannot be
For God is here, and well I know,
That he doth love and care for me.

Then all alone no more I'll be,
To him with every care I'll go,
He is my Father, and I see
He knows what's best for me to do.

Oh, then in all my daily ways,
He'll tell me just what's right to do,
And give me strength for all my days,
If I believe his promise true.

Foes may deride, and friends oppose,
I'm not alone if God's my friend,
And Christ my all. This life may close,
All will be well, when time shall end.

MARY.

Waterloo, Iowa, Sept. 1864.

Letters.

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

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

From Bro. Gurney.

BRO. WHITE: It is the love I feel for present truth, and a consciousness of being united with God's people in the interest and hopes of a better life, that inspires my pen to write. We should know that our Redeemer liveth, and that because "he" lives we shall live also. To guess our way through life to Heaven is very unsafe, because the hour is coming when amendment will be impossible!

When I hear persons talking about religion, and telling how far they are from Jesus, and how unworthy to come any nearer to him, and seem forever talking between sin and holiness, I think they are like those who come to the pool but never plunge into it. Such do not live by faith on the Son of God, and thus have a living experience. They deprive themselves of that spiritual enjoyment in which it is our privilege to share largely. Whatever we may enjoy through the merits of Jesus' blood, the provision is full and free. If Christ sets us free then are we "FREE INDEED." Now if we have fulfilled the condition of such freedom, then why dishonor the giver in forever dwelling upon that part of our life for which we claim forgiveness.

To my mind there is a power in truth which may be illustrated by a musical instrument. The instrument is the thing itself, the vibration of the instrument is the power of it. So with the truth of God; it vibrates upon our hearts and causes us to leap for joy in contemplation of things revealed.

"The grace of God that bringeth salvation hath appeared to all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

If Christ redeems us from all iniquity, it is because we have fulfilled the conditions. The conditions being understood and complied with, we should no longer doubt the favor of God, lest we dishonor God by unbelief and a cloud overshadow us.

In view of the goodness of God which leadeth us to repentance, and our obligations to him, and the love of God in Christ Jesus, let us gird on the whole armor of light, and rejoice evermore with a thankful heart.

We are running for the greatest prize, the greatest honor, the most durable riches and pleasures, ever set before any in this world. Then surely we can lift up our heads and LOOK UP; for the Lord will soon come and reward his servants with all things connected with eternal life.

H. S. GURNEY.

Jackson, Mich., Oct. 1864.

From Bro. Miller.

BRO. WHITE: I am one of those who, although not being where they can meet with others on the Sabbath, are still trying to keep the whole law. Alone, thus, with the noise of a busy world outside, one is apt to feel the cross to be heavy. Satan, ever on the alert to take advantage of our feelings, is, at such a time busy with our thoughts, trying to discourage us from continuing in the way of obedience; telling us to see how happy the people are to-day, and to-morrow going to their accustomed places of assembly; picturing in beautiful lines the pleasures we once felt in those services, and the enjoyment we had in the Sunday-school with the children; suggesting that we might still feel thus if we would only quit the course we are following, and our odd ways, and be like other folks; whispering of worldly honors and ease in place of being alone. How at such times does the truth shine out brightly above all; conquering feeling, filling the soul with peace and joy, while we say to the tempter, Get thee behind me, away.

Alone did he say? How did the still small voice give him the lie with the blessed promise, "I will never leave thee, nor forsake thee." And while we long for the pleasures of meeting in the worshiping assembly on God's holy day, and for the joys we once felt when with honest hearts we worshiped we knew not what, he causes us to rejoice in the promise that in that happy land that is to be ours at last, "there shall be but one fold, and one shepherd." That from one month to another, and from one Sabbath to another, all flesh shall come before God to worship. There will be no noise of laborers outside, no feeling of loneliness; but with joy shall we praise our Lord. This world with its sorrows will not be remembered there. Oh! such a world is worth striving for faithfully unto the end. Then will I turn away my feet from the Sabbath, from doing my pleasures on His holy day, and will make it a pleasure to hallow it in my heart, will call it a delight, the holy of the Lord honorable, for it is such in spite of man's efforts to dishonor it.

May those who are privileged to meet on that day in His courts, remember in their prayers those who are alone.

H. C. MILLER.

Lima, Ohio.

From Bro. Matteson.

BRO. WHITE: On the first of this month I started from home to once more proclaim the solemn message of the third angel, and the Lord has blessed my feeble efforts so far. I held thirteen meetings in Neenah, and some were interested and manifested a willingness to live out the truth. Some were astonished at the simplicity and harmony of our faith, having before considered us heretics. Before I left, a meeting was appointed on the Sabbath following. I promised to stop on my return and then I will know the result more particularly.

On the fourteenth I arrived at New Denmark. Here a great deal of opposition had been raised against our views, and several who had commenced to keep the Sabbath when I was here before, had again turned to Sunday-keeping. Yet they were doubting and I hope they will weigh both sides and choose that which is good at last. I held six meetings. Four sisters and one brother united with our church at Poyssippi. The blessing of God attended our meetings though we were but few in number, and we felt encouraged.

September 21, I arrived at Montpelier. Here brother Allen proclaimed the message some years ago. Some Sabbath-keepers had left the place and only three brethren and a sister remained. These were in a back-slidden state and had not met together for worship the last two years. We held seven meetings. The Spirit of peace and unity breathed upon us. Old prejudices were removed, and we had a sweet season together which I hope will long be remembered. Three brethren joined our church. An s. b. fund was pledged to the amount of \$24 a year. I am now on my way home.

JOHN MATTESON.

Montpelier, Keewaupee Co., Wis., Sept. 26.

A WORKMAN, writing to the editor of the *British Workman*, says: "Since I gave up smoking, I have put into a box the amount that I formerly spent every week in tobacco. At the end of the year, on opening the box, I have counted out a sum of money sufficient to provide myself with periodicals and newspapers for the year, which sum I called 'solid smoke.'"

Extracts from Letters.

BRO. Z. F. BURT writes from Knoxville, Iowa: The church in Knoxville are still trying to obey the commandments of God, and trust him for his grace. There is an earnest desire to get a better knowledge of the truths of the third angel's message, and to draw nearer to the Lord in order to endure the perils of the last days. We had an interesting meeting last Sabbath, in which the sweet melting Spirit of Jesus was felt by all, and many shed tears of gratitude when they thought of the time soon to come, when they would be released from the cares of life with all its troubles and be permitted to enjoy the presence of God, and that of holy angels; when they will know no more parting with friends, and there will be no sickness or sorrow. There we if faithful, will dwell in the city of our God forever. There God reigns and scatters every cloud away. There will be no military parade on the holy Sabbath, and no call for able-bodied men to join the army to battle with an insolent foe.

I feel that I would like to be an inhabitant of such a country as the new earth will be.

Sister Elizabeth Coy writes from Trimble, Wis.: I would like to call the attention of the messengers of truth to this wide harvest field; for I think it is white already to the harvest. I know of no Sabbath keeper within sixty miles of this place. No Seventh-day Adventist messenger has been this way. We are about ten miles east of Prescott, the nearest place of note on the Mississippi. I have been, I feel I can truly say, taught of God to keep his holy day, as I have never heard a lecture on present truth, and had not seen any publications on the subject previous to my becoming convinced of my duties to turn my feet into the testimonies of the Lord, which was more than five years ago. Since that time I have been a reader of the *Review*, and have closely watched the movements of Seventh-day Adventists. I have seen their trials, I have seen them shaken and sifted, and then again pressing together, until I have felt their trials were mine, and I now feel that this people shall be my people, and their God my God.

I have not had the privilege of meeting with them except a little time, precious and long to be remembered, when four of us met together in Poyssippi for prayer and conference. I am now here alone in the midst of a professed Christian people, but alas for their light. May I so live as not to bring reproach upon the cause I love.

BRO. H. WEST writes from North Uniontown, O.: We are glad for the acquaintance of the brethren which we get through the *Review*. Not only so, but we like to read the *Review*, because it keeps us posted in the doctrine of the Bible. We feel resolved by the help of God to live out the truth to the last.

Obituary Notices.

DIED in Newstead, N. Y., August 21, 1864, sister Esther A. Davis, in her 40th year, of Typhoid fever and other difficulties. Though a person of feeble health, she was ever active, ready to do good to all, especially to the sick and afflicted. Her place in our meetings was always filled when she was able to be there. Her earnest and faithful exhortations to holy living, I hope will never be forgotten.

May the Lord bless her death to the saving of her husband and daughter, for whom she has faithfully labored and prayed. Bro. Lanphear spoke to us on the occasion from 1 Thess. iv, 13, 14.

M. E. WILLIAMS.

Sabbath Recorder, please copy.

FELL asleep in Jesus, sister Jane R. Ginley, of Lamont, Ottawa Co., Mich., Sept. 18, 1864, aged twenty-nine years and six months. She died of inflammation of the brain, after a distressing sickness of ten days. She leaves a companion, two children, father and mother, three sisters, five brothers, and numerous other relatives and friends to mourn her loss.

This dear sister and her companion, Dr. John H. Ginley, gladly embraced the third angel's message several years ago, since which time her strong and abiding love for its precious truths have won for her the strong affections of many Brn. and sisters with whom she was in fellowship, who also deeply mourn her loss. Said her husband, Death seemed to be an enemy to her. "Oh," said she, "must I go down to the cold grave alone?" It is so; but here is the cheering promise: "Blessed are the dead which die in the Lord from henceforth," &c. Discourse by the writer from 1 Cor. xv, 26.

Wright, Mich., Oct. 2nd, 1864.

JOSEPH BATES.

The righteous are taken from the evil to come.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 11, 1894.

We call upon the brethren to circulate the Review. We are aware that these appeals bring increased responsibilities upon those engaged in its publication; for we could not consistently call upon brethren to circulate a paper, upon which we were not exerting every nerve to make it worthy of circulation. We feel this responsibility, and shall try to do our part faithfully. But much depends on the brethren and sisters to make its columns interesting, enlivening, and cheering. Above all we need the aid of the Holy Spirit. The apostle speaks of an "unction from on high." This holy unction is especially needed in connection with the Review. Remember the Review and its editor in your prayers. Remember the paper with your pens. And let it go forth every week, bearing a rich and precious freight of instruction, Christian experience, and exhortation, breathing forth in every line the Spirit of the Master, to comfort and encourage the saints, win souls to Christ, and produce a glorious harvest for the Kingdom of God.

ITEMS. We are persuaded that many items, facts and incidents, come under the attention of the brethren, especially the preaching brethren, which if reported for the Review would be of thrilling interest, and aid greatly in giving life to the paper. We occasionally learn of facts of this kind from private sources: instances where persons have received the truth from reading the Review alone, remarkable answers to prayer, cases of healing, items of experience, &c., &c. Will one and all please gather up as many of these gems as possible for the Review. Remember that whatever of this kind is specially interesting to you, will equally interest the thousands who read the paper.

The present number finishes the series of articles on tobacco. We shall now probably let this subject rest awhile; for if there are any who, from what has already been said, have not declared everlasting separation from the habit, we can only apply to them the language of the Lord to Ephraim in Hos. iv, 17.

We see by the report of the Minn. Conference, that the churches failed to respond according to the regulation of the Conference. This should not be so. All churches should take special care to comply with every regulation of their Conferences, that there be no lack or failure in having all things move off in harmony and with energy and dispatch. Success will attend such efforts.

STILL ENCOURAGING. According to the Secretary's report, over five hundred names, including returned delinquents and new subscribers, added to our list the past two months. We are no less gratified at the return of delinquents, than at the accession of new subscribers. It is a good sign that so many who have had more or less acquaintance with the Review, should be unwilling to do without it. It gives evidence of two things: 1. That they love the truth; and 2. That the Review brings it to them in a manner to meet their acceptance.

The price of the Review still remains unchanged, and from the good commencement which the brethren have made with their donations, will probably continue so. We know of but one other Advent paper that has not already raised its price fifty per cent. At \$2.00 a year the Review, according to its reading matter, is now the cheapest Advent paper published. There are others which make a greater show, by using a large sheet, involving a great waste of paper. But they also use large type, which is for the most part profusely leaded, with an ample margin all around, thus getting a much less amount of reading matter on the page than they might, by using smaller type. On the other hand, the Review is printed in small type, the margin is cut down to the smallest proportion, and a portion of the type is set solid, thus getting the

greatest amount of reading matter, into the smallest compass, and at the least expense for paper. Besides this we have no advertisements, and nothing but our publication column of standing matter; and even that, for several months past, we have inserted only once in three or four weeks. We thus, with this occasional exception, present the reader with a fresh paper filled with entirely new matter every week. If we can continue to offer this, through these times, for \$2.00 a year, it will be a good record for us. Shall it be done?

To the Churches in Michigan.

It will be remembered that at our last Conference the following resolution was passed: "Resolved, That we recommend to the churches and scattered friends of the Michigan Conference to increase their pledges to the Michigan Conference fund." At that meeting it was voted to donate \$500, from our State fund to the General Conf. Missionary fund for the present year. The expenses of our Conference have also, thus far, been somewhat greater than formerly; namely, the labors of Brn. Andrews and Loughborough for a season in this State, also, the labors of Brn. Waggoner and Ingraham with the Ohio tent, for a time within the bounds of this Conference. According to the figures brought in by the churches to the Conference, only about one half, or fifty per cent of the different systematic funds, was pledged to the Conference fund. There should be at least seventy-five per cent of said funds devoted to the Conference, and in some cases more. We would earnestly urge upon the different churches and individuals to act at once on the recommendation of the Conference, and increase their pledge to the State fund. We hope they will act also on Bro. White's suggestion in Review No. 18, and increase their s. n. figures. That this work must go on and increase, we believe is the sentiment of all your hearts. A more definite report of the amount that will be needed the present year will be given hereafter.

U. SMITH, } Mich.
JNO. BYINGTON, } Conf.
R. J. LAWRENCE. } Com.

Our Excellent Paper.

THE Review comes to us weekly filled with the choicest matter. Thank God for its cheering testimonies, its stirring appeals, and its instructive editorials. How evident that the hand of God is directing its course and that those who heed its teaching are kept from the spirit of the world and from the spirit of fanaticism; extremes that are involving many in ruin who once bid fair to gain the heavenly kingdom.

Brethren send the Review to your friends. It is an excellent preacher, and there are few of you who cannot send out one or more such faithful heralds to preach the great truths of this time.

Pray that the Spirit of God may still direct in its publication and that it may continue to feed the household of faith with the bread of life.

Send in your testimonies in behalf of the truth. Let every paper contain many of these words of exhortation and admonition from those who love Christ and the truth. Obey the truths which it contains and let your example be such as to recommend them to all around.

J. H. A.

The Iowa Conference.

THE business of the Iowa Conference passed off most happily, and next came on the season of public worship. At the appointed hour the house was filled with persons anxiously desiring to hear the truth. Several deeply-interesting sermons were preached to large congregations, all eager to catch every word that was said. Our social meeting on Sabbath was one of the best. The Lord was present in great love and power. We were highly delighted and made to rejoice on hearing the brethren give their experience in connection with the truth.

Bro. Cook and Bro. Jacob Hare, both late from the Methodists, interested us with a rehearsal of what the Lord had done for them in showing them the truth.

Our aged and venerable father in Israel, E. P. Butler, made us all glad and to cry with joy, on hearing his experience in connection with this work. Oh how good it is to sit at the feet of these fathers and receive good lessons of simple practical, old-fashioned Bible truth. May God bless Bro. Butler and spare him to attend more Conferences yet. We had truly a seat in heavenly places. All renewed their covenants to go on together with the remnant to Mount Zion. The good cause is truly onward to victory in Iowa and may the Lord enable all to do our duty that his blessings may be continued to us. The brethren and sisters of Pilot Grove did a noble part in bearing the burden of the Conference. May they have a bright reward for their kindness to us.

B. F. SNOOK.

Appointments.

THE next Quarterly Meeting of the S. D. Advent church of Mackford, Wis., will be held on the 22d of October. Bro. Steward is cordially requested to be present at this meeting.

T. HAMILTON, Clerk.

Business Department.

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.

M A Marvin 26-18, B A Philips 27-1, C N Ford 25-18, Amy Clough 26-19, James Grimes 26-1, G Grettenberger 25-3, J J Else 26-19, L Cram 25-19, L B Lockwood 26-1, H Wetmore 26-19, A De Garmo 26-7, G W Mitchell 25-1, C Foster 25-16, W H Snook 26-1, J McWilliams 26-6, J Cramer 25-1, F Kittle 27-1, F C Castle 26-1, L A Sargent 25-14, E P Warren for Rosetta Barker 26-19, A Coryell 26-1, each, \$1.00.
G W Sheldon 27-1, R Baker 27-1, C C Bodley 27-8, G W States 28-1, J B Fimple 27-1, S M Booth 26-20, J Pashley 27-1; E M Kimball 26-1, Caroline A Washburn 27-1, F Greenman 27-9, C Seaward 27-4, R Ralph 25-9, J F McReynolds 26-19, E French 27-1, S Rogers 26-20, Eliza Carlisle 26-19, W Moody 27-1, A Horr 25-1, each, \$2.00.

Eld. L Bates 25-19, Allen Ladd 25-19, M S Dunsmore 25-19, A Vickery 26-1, J Richardson 25-19, each 50c.

Sarah A Proctor \$4. 26-10, I J Andrews \$3. 26-1, E Stafford \$3. 25-1, S R Twist \$1.75, 26-14, J Stover \$5.02, 26-1, J Laroche \$4. 30-1.

General Conference Missionary Fund.

Sarah Axtell \$10. G W Mitchell s. n \$3. Church at Hillsdale Mich, \$6, E H Root \$10. John Wilson \$2. Joseph Bates \$1. Lydia Kettle \$1. A Seymour \$5. A H Clymer \$2.

Donations to Purchase a Stock of Paper.

A friend of truth \$5. A friend \$5. A M Gravel \$5. S M Booth \$3.17. H H Bramhall \$3. L A Bramhall \$2. H H Bramhall Jr \$1. L Lathrop \$10. W V Field \$5. E M Kimball \$2.50. S Rogers \$5. Sarah Axtell \$5. S M Inman \$5. E Van Deusen \$5. F Kettle \$5. J Wilson \$3. E H Root \$5. A Seymour \$5. Lydia M Locke \$1. Joel L Locke \$1. A H Clymer \$5.

Books sent by Express.

Robert F. Andrews, Morrison, Whiteside Co., Ill., \$17.25.

Soldiers' Tract Fund.

F Greenman \$3.39. J F Mc Reynolds 50cts A H Clymer \$3.

Books Sent By Mail.

Sarah B Brink 75c. G W Farnsworth \$1.91. E Coy 60c. Eld. S Pierce \$1. Hiram Abbott \$2.09. S M Booth 83c. James Dubois 83c. Francis Greenman 40c. Elizabeth Lander 25c. Miss Julia Bean 19c. Lydia M Kidder 25c. Mrs. Amy Clough 40c. S R Twist 25c. Sarah E Lindsly \$1. J Stone \$1.66.

Books Sent as Freight by R. R.

T M Steward, Rockton, Ill. \$121.55.

Cash Received on Account.

T M Steward \$9.05. Joseph Clarke \$10. Benn Auten \$20.50. W S Higley, jr, \$10. J Bates \$1. I Sanborn 85c.

Review to Poor.

H J Rich \$1. F Greenman \$3.38.