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"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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Redemption.

Dr. Bacon pronounces the following hymn "unsurpassed in the English or any other language," and adds that "perhaps it is as near perfection as any uninspired language can be." It was written by A. L. Hillhouse, who died near Paris, in March, 1869.

TREMBLING before thine awful throne,
O Lord, in dust, my sins I own;
Justice and mercy for my life
Contend; Oh! smile and heal the strife.

The Saviour smiles; upon my soul
New tides of hope tumultuous roll,
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in Heaven,
The new-born peace of sin forgiven;
Tears of such pure and deep delight,
Ye angels, never dimmed your sight.

Ye saw, of old, on chaos rise
The beauteous pillars of the skies;
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the eternal will,
Abroad his errands ye fulfill;
Or thronged in floods of beamy day,
Symphonious in his presence play.

Loud is the song; the heavenly plain
Is shaken with the coral strain,
And dying echoes floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine;
Ye on your harps must lean to hear
A secret chord that mine will bear.

Loving Christ's Appearing.

THE following article from the "Prophetic Times," speaks for itself. Reader, does the thought of the Master's return touch a responsive chord in your heart?

To love the second coming of her Lord has ever been characteristic of the true Church. This is the test of her fidelity. Without this grace all her professions are vain and false. "The times of our whole hope," said Tertullian, "cannot be placed before the coming of Christ." Hence he exclaimed, "Our desires pant after the end of this age, the passing away of the world at the great day of God." "He shall quickly come and not tarry," wrote the apostolical Clement. "His Son shall come and abolish the wicked one," exultingly exclaimed Barnabas. And Ignatius wrote of Christ, "Expect Him who is above all time." And Polycarp indignantly denounced as the first-born of Satan, all who denied our Lord's second coming to judgment. "Let us ever in anxiety and cautiousness," says Cyprian, "be awaiting the sudden advent of the Lord." "We are looking for Christ," writes Cyril, Jerome

used to say that it seemed to him as if the trumpet of the last day was always sounding in his ears the awful summons, "Arise, ye dead, and come to judgment." Augustine testifies that Christ's coming and kingdom "is what we look and pray for." And Massillon may speak for them all when he affirms of the first Christians, they deem it "one step in apostasy, not to sigh after this return."

The great reformers constantly consoled themselves in the exercise of an ardent love for that day. The Scriptures, testified Tyndale, "warn us to look for Christ's coming every hour." "Long for the coming of the Lord Jesus," wrote the martyr, John Bradford. Piscator said, "The advent of the Lord is to be looked for with perpetual vigilance, especially by ministers." "Let us," said Latimer, "have a desire that this day may come quickly; let us hasten God forward." "Let us," said Ridley, "cry in our hearts, unto our Saviour Christ, Come, Lord Jesus, come." "We know that He shall return, and that with expedition," exclaimed John Knox. "There is one consolation," wrote Luther in the heat of his great conflict; "that is, the day of judgment is close at hand." And again, he exclaims, as though in agony, "May the Lord come at once." Holding in his hand a necklace of white agates, he said, "I would readily eat up this necklace to-day for the judgment to come to-morrow." Melancthon (testifies Elliot) thought it became Christians to dwell much and earnestly on our Lord's second coming. "All the godly, with sighs unspeakable, wish for the coming of the judge in glory," wrote Henry Bullinger. And Brightman wrote of Christ's coming, "The faithful, through hope of the future marriage, leap for joy, and greatly desire that day." Cradock on Rev. xxii, 17, says, concerning the word "Come," in this verse, that it all relates to Christ's advent, and declares the Holy Spirit in the whole Catholic church, "All together wish and long for His second coming." The eloquent Milton, of our Lord's advent exclaims, "Come forth out of the royal churches, O Prince of all the kings of the earth." "Would it not rejoice your hearts," inquires Richard Baxter, "if you were sure to live to see the coming of the Lord? Would it not be the greatest joy that you could desire?" And he adds, "It would be the joyfulest tidings to me in the world. Hasten, O Lord, this blessed day. Alas! fellow-Christians, what should we do if our Lord should not return?" "Oh, why are his chariot-wheels so long in coming?" wrote Joseph Alleine. "Though the time be very short, yet love and longing make it very tedious," Samuel Rutherford exclaimed. "Oh, that life who feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the Bride.'" Thomas Vincent said, "This is the last and the sweetest in the text. Behold I come quickly." Bunyan calls the great day of God "a blessed and desirable time." "Come, Lord Jesus! thus beats the pulse of the Church," wrote Matthew Henry. "What comes from Heaven in a promise should be sent back to Heaven in a prayer—Come, Lord Jesus." "The servants of Christ," said Increase Mather, "ought not to have a servile fear of the great day of judgment, but rather to long and pray for it." "Let this illustrious day come with all its horrors," exclaims Doddridge. "We

shall go from the ruins of a dissolving world to the new heavens and new earth, wherein righteousness forever dwells." On 2 Pet. iii, 12, John Wesley thus comments: "Hastening on as it were by your earnest desires and fervent prayers the coming of the day of God." Charles Wesley sang—

"The Church in her militant state
Is weary and cannot forbear;
The saints in an agony wait
To see him again in the air."

And Dr. Watts—

"How long, dear Saviour, oh, how long
Shall this glad hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

Gentle reader, do you love Christ's appearing?

"What Manner of Persons Ought We to Be?"

FROM THE SIGNS OF THE TIMES, BY H. L. HASTINGS.

We are looking forward. We have reviewed the prospects of the church, the doom of the ungodly, and the destiny of the world. We have glanced at the signs of the times, the tokens of approaching glory and impending wrath. Believing the Scriptures, we know from them what we may expect for days to come. And since such events are in prospect, should we not shape our lives with reference to them? If our times are most solemnly eventful, what do they demand of us? What must we do to prepare for these momentous scenes?

Man of this world, I put this question to you. Are you prepared for that day? Are you preparing for it? Busy with your farms and with your merchandise, seeking for honor, wealth, or power, reveling in airy dreams, or building your sand-based mansions, — are you ready for the hour when the heavens shall depart as a scroll, when the earth shall reel to and fro like a drunkard?

Do you comprehend your peril in these perilous times? Can you sleep while your bark is sailing in eddying circles around the vortex of perdition? Can you feel secure while you trample under foot the blood of Christ, and reject the only refuge of the perishing and the lost? Can you rest while the heaving tides of coming trouble convulse the deep foundations of the world? Can you slumber while volcanic forces seethe and surge beneath your feet? Can you play, and dally, and riot, and trifle on, while around you sound the mutterings of the distant storm, while beneath you swell the tremblings of the coming earthquake, while about you play the eddies of the approaching whirlwind, and while on the distant heights there grates the thunder of the rushing avalanche of wrath? Can you stand still while the deluge is preparing? Can you trifle while the fiery storm is gathering over your head? Can you linger while damnation lingereth not? Is it wise, is it prudent, is it manly, thus to jeopardize eternal life?

Sinners, the day of the Lord will come. Doubt it though ye may, deny it though ye will, aye, scorn it if ye dare, nevertheless, it will come. And then, when dire dismay shall seize the gay, the godless, and the proud, where will you appear? When anguish shall stifle mirth, and weeping shall banish smiles, when

wailing shall put an end to music, and jests shall fail from proud and impious lips, when skepticism, and infidelity, and presumption, and security shall wither at the presence of the REALITY which they derided, then where will you be found?

No covert can conceal you. Gold cannot bribe the Judge of quick and dead, nor can silver buy deliverance in the day of his wrath. There shall be but one place of safety then—the Ark of God. Thank God, its inviting door is open now. In that you may be safe. Jesus has died for sinners—he has died for you; and those who humbly seek him now shall find him an unfailing refuge then. He is your safety from deserved wrath; in him you may be secure, and have boldness in the day of judgment.

Man of the world, I pray you seek this place of safety. Your earthly riches will fly away; learn, then, to “sell that thou hast and give to the poor, and thou shalt have treasure in Heaven.” The world is like quicksand beneath you; will you not set your feet upon the everlasting Rock? You may thus be safe, and be assured of your safety. Come, then, to Christ, the Refuge of the perishing, to Jesus, the Saviour of the lost. Seek for mercy at his hands. Forsake the sins that offend him, cast away the thoughts that insult him, and believe in him as a Redeemer and Friend who loves you, and who has given his life to redeem you from ruin. Delay no longer. “Believe on the Lord Jesus Christ and thou shalt be saved.” Confess him as thy Ruler and thy Lord. Rom. x, 9, 10. Be buried with him by baptism into death, and rise to walk with him in holiness and newness of life. So shall you find salvation in the last great day.

Wanderer from the fold of Christ, I have a word for you. Poor, wayward one, lost lamb, wandering prodigal, will you not return? You have wished yourself back again a thousand times—then come back. You stand upon the dark mountains. You tread on thorny and precipitous paths. You know not where you may stumble. Many around you have fallen to rise no more. Oh, will you not escape ere it is too late? Do you say, “I cannot return; I am faint, and weak, and famishing?” Lo, the good Shepherd leaveth “the ninety and nine” in the fold, and goeth to seek that one that is lost,—goeth to seek THEE, thou poor wayward one. Amid the gloom and solitude of night, amid the dark and thorny thickets of the wilderness, the Shepherd seeketh THEE. Listen, O lost one, to his voice of love: “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Matt. xi, 28. Come, poor wanderer, find refuge in his arms, and he shall bear you safely to his fold.

Your heavenly Father waits to receive a returning prodigal; he invites you to come home once more. He will welcome you with music, and receive you with joy. God, who willeth not the death of the sinner, says, “Come.” Jesus, who died to save you, says, “Come.” The Holy Spirit, that convinces the world of sin, says, “Come.” Saints on earth say, “Come;” and angels, who minister to salvation’s heirs, wait and watch to receive you among their company. “Whosoever will, let him come and take of the water of life freely.” Oh, come, and come to-day. Behold, now is the accepted time; and now is the day of salvation.

But it is to Christians especially that I address my words. Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness? Should not the approaching glory inspire our hearts and the impending danger chasten our souls? Our times demand earnestness, activity, and zeal. We are passing beyond the period of scoffing and of sneers. We are going where witless jests will die away, and where lying lips will be hushed in utter silence. We are passing toward that hour when, amid the tumult of battle and the clash of arms, amid confused noise and garments rolled in blood, men shall have done with sneering and shall expire with fear. The stern, grim, terrible realities of blood await the world. The war of the great day rolls in upon mankind, and when God shall give the wicked to the sword and bestrew the world with the slain, alas! who shall be able to stand? Now is our time to sever our connection with the governments of this world, and to see that our citizenship is in the Heavens.

What manner of persons ought we to be? Shall we dance, and dally, and riot, and play? Shall we drown

our senses in indulgence, and stupefy our souls with lust? Shall we cling to our idols while the true God is so soon to come? Shall we heap up treasures to perish in the day of wrath? Shall we yield to fleshly lusts that war against the soul? Shall we build our hopes upon a fleeting world, which will soon reel to and fro like a drunkard and fall in utter ruin? Or shall we, who are of the day, be sober, and diligent, and earnest, and sincere?

Have we work to do among the perishing around us? Let us do it with our might. Do we fear their rebuffs? We may meet instead with welcomes from sad and aching hearts. And we need not cower nor quail at the reproaches of a doomed and godless world. We need not stand abashed at the sneers and mockeries of those for whom wrath is treasured up. We must faithfully warn the ungodly; peradventure God may give repentance to some. The long-suffering of God is salvation to the guilty. He waits to save them; let us labor that they may be saved.

And let us bear with meekness and with patience the rebukes of a sinful world, or an erring, formal church. Since we have entered into the sanctuaries of God, and understood the end of sinful men, we cannot be envious at the workers of iniquity. We know their doom, and can only pity those who remain unsaved. For there are moments now when conscience and memory torment them as with scorpion stings, when conscience assails the soul with reproaches, and memory pierces it with vain regrets. But what is the remorse of to-day compared with the miseries of that hour when fear shall come like a desolation, and destruction shall fly as on the whirlwind’s wing? What, compared with the bitterness of that day when the wicked shall be cast out from all the loves and hopes and glories of the blessed, into outer darkness and consuming flames? What, compared with the anguish of the guilty in the presence of the Judge, and the despairing groans of those who die the second death?

It is time that the sinful begin to pray, and it is time that we, who know the mercy that is manifest and the wrath that is impending, entreat the guilty to accept the present favor, and escape the coming doom.

We have no time nor room for worldly trifling now. Our interests are too great,—our responsibilities too momentous. The Judge standeth before the door. The temple of eternity echoes with the advancing tread of him who is Lord of all. Is it a time for petty strifes and contemptible bickerings? Is it a time for vain wranglings and perverse disputations? Is it a time for plucking out motes, and titling mint, and straining at gnats,—and doing nothing? Is it a time for seeking honors, and hoarding wealth, while the church wears her sackcloth, and the rich can scarcely be saved? Is it a time for play and mirth and music and delight, when the day of wailing is so near, and the multitudes around are so secure? Is it not rather a day for putting on the whole armor, and girding up the loins for the final conflict? Is it not a day for fasting and praying and tears? Is it not a time for men to seek the Lord, and seek righteousness, and seek meekness, that they may be hid in the day of the Lord’s anger?

The time is short—the Lord is at hand. Can we not discern the signs of the times? Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Watch and be sober. Away with empty pomps and worldly gains. Lay up your treasures beyond the reach of nature’s final fires. There the thief cometh not, there moth and rust corrupt no more. Away with the honors and glories of this perishing world,—they are but the garlands that deck the victims which are led forth to the slaughter. Well may we defer our honors, our pleasures, and our ease till he comes who shall crown us with eternal joy. Let us then be diligent. Let us do good to all as we have opportunity, and thus manifest the grace which reigns in us to eternal life. So may God give us boldness in the day of judgment, and enable us to render up our accounts with joy, and not with grief, in that day when he shall come.

Brethren in Christ, let us awake. The Master cometh quickly; let us be found watching when he appears. The signs of the times portend the dawning of eternal day. And while from afar there rises up the cry, “Watchman, what of the night? Watchman, what

of the night?” let us so discern the tokens of this coming glory that we may cry out, “The morning cometh, and also the night.” Isa. xxi, 12. The morning cometh to the saint, and the night to the sinner: the morning of upfading glory, and the night of endless, starless gloom; the morning that breaks in blessing, and the night that closes in despair.

May God prepare us to hail that day with gladness, and to see our Saviour’s face in peace. Be it our lot with those that are holy, and that fear God and love the truth; with the humble, the meek, and the merciful, and those who endure in faith and patience and obedience to the end; to say in that day, “Lo, this is our God, we have waited for him, and he will save us; this is Jehovah, we have waited for him, we will be glad, and rejoice in his salvation.” Isa. xxv, 9. May we then hear from his lips those words of joy, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The Cattle Plague.

THE following article, in reference to the distressing plague among cattle, in various localities in Europe, is from the *Scientific American*. The papers have been alive with accounts of this epidemic for some time, but doubtless the following is as reliable as any. It is probably a faint fulfillment of that ancient prophecy, “I will utterly consume all things from off the land, saith the Lord. I will consume man and beast.” Zeph. i, 2, 3. What may not take place, when “God rises up?”

The disease which has been prevailing among horned cattle in Europe was, at last accounts, unchecked, and so great were its ravages that in some quarters of Germany not an animal is to be seen. The disease spreads rapidly when an infected animal appears in any district, and is liable to be spread by persons carrying the infection in their clothes. It has not yet appeared in this country, and it is to be hoped, will not. The symptoms of the malady, as yet unnamed, are a general lassitude of demeanor, a discharge of mucus from the eyes, twitchings of the muscles about the neck and shoulders, trembling of the whole body, a free discharge of matter from the nostrils. Diarrhea is also present, and in course of time dysentery appears. The average duration of the disease, from its commencement till death supervenes, is three days; and fat animals, or those that have been well cared for, suffer the most. Almost every beast attacked dies—the average deaths being 90 per cent.

As it is by no means impossible that this malady may be introduced into this country by accident, carelessness, or design, the Agricultural Report (official) suggests that the greatest care be exercised with regard to imported cattle, and that a quarantine for such beasts be established at certain points, so that they could remain in confinement until it was positively ascertained that they were not infected.

As this disease is contagious, and affects every part of the animal—hides, hoofs and horns—it will be seen that stringent measures are necessary to prevent the cupidty of some from endangering the interests of many. In Germany the hides are so cut as to be useless, the bones are crushed and buried, and the horns and hoofs burned, or otherwise disposed of, so as to prevent any possible chance of their ever being made use of. In addition to this, a strong military force is drawn about the infected spots, and communication with them entirely cut off, the commissary receiving such supplies as he may need at the end of a long pole. The disease, as we have said, has extended to England from communicating with Russia, and numbers of cattle have already died. Whether the same caution as regards the hoofs, etc., is observed there as in Germany, we do not know, but we hope that our Government is sufficiently alive to its interests to take the most stringent measures to prevent the plague from reaching these shores.

Sometimes there appears a scuffle between Satan and the carnal heart; but it is a mere cheat, like the fightings of two fencers on a stage.

The New Jerusalem.

A WRITER in a recent number of the *World's Crisis*, in answering the objection that this earth is not large enough for the redeemed to stand upon, makes the following calculation about the size of the New Jerusalem, and the area it will occupy:

The New Jerusalem city of Rev. xxi, 16, being 12,000 furlongs, or 1500 miles in measure—probably the whole distance around it; though some suppose it means 1500 miles square; but the city was four square, and its measure being 12,000 furlongs, we understand it to be the whole distance around, not a quarter of it. Allowing this to be the distance around, would make the city 875 miles square, and would contain 140,625 square miles, or ninety million acres. All who ever lived on earth could stand within the walls of this city, and each one would have a space of over thirty-nine square feet, over six and a quarter feet square. The city would cover an area of land nearly equal to the seven States of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, and Pennsylvania. It would cover land equal to the whole of Palestine, Syria, and all of Mesopotamia excepting the southeast part, below the ruins of old Babylon. Or, it would extend from the southwest corner of Palestine, northward, the whole eastern coast of the Mediterranean Sea, and beyond as far north as Tarsus, in Asia Minor; and from thence eastward about fifty miles beyond the ruins of ancient Nineveh, and from there southward, within fifty miles of old Babylon, and down to a point one hundred miles into the desert of Arabia, and from there westward to the southwest corner of Palestine.

If the city were fifteen hundred miles square, it would be six thousand miles around its walls, and would contain two million two hundred and fifty thousand square miles. The countries of Turkey in Europe, and Asia, Persia, Arabia, Greece, and Italy, contain less surface than the supposed area of this city. The whole of the United States from the Atlantic to the Pacific, from the Gulf of Mexico to the British Possessions, would be about the right size, shaped into a square, for such a monstrous city, which would extend one-seventeenth around the earth. And hence we conclude that it must be only three hundred and seventy five miles square, and this size, it will be seen, is of sufficient magnitude to contain all who ever lived on earth.

What a Rum-Seller Contributes to Society.

WE find the following in an exchange, without any indication to its origin. It presents the business of the liquor dealer in striking contrast with trades which are useful and honorable:

Every individual in society is expected to contribute something to its advancement and interest. We remember to have read, years ago, of a company of tradesmen, who had united themselves together in a mutual benefit society, and each one had to relate what he could contribute to its support. First the blacksmith came forward and said:

'Gentlemen, I wish to become a member of your association.'

'Well, what can you do?'

'Oh, I can iron your carriages, shoe your horses, and make all kinds of implements.'

'Very well; come in, Mr. Blacksmith.'

The mason applied for admission into the society.

'And what can you do, sir?'

'I can build your barns and houses, stables and bridges.'

'Very well, come in; we can not do without you.'

Along comes the shoemaker, and says:

'I wish to become a member of your society.'

'Well, what can you do?'

'I can make boots and shoes for you.'

'Come in, Mr. Shoemaker, we must have you.'

In turn all the different trades and professions applied, till lastly an individual came in who wanted to become a member.

'And what are you?'

'I am a rum-seller.'

'A rum-seller! and what can you do?'

'I can build jails and prisons, and poor houses.'

'And is that all?'

'No, I can fill them; I can fill your jails with criminals, your prisons with convicts, and your poor-houses with paupers.'

'And what else can you do?'

'I can bring the gray hairs of the aged to the grave with sorrow; I can break the heart of the wife, and blast the prospects of the friends of talent, and fill the land with more than the plagues of Egypt.'

'Is that all you can do?'

'Good heavens!' cries the rum-seller; 'is not that enough?'

Beauty.

THE loveliest eye is that of faith,
Which upward looks to God;
The neatest foot is that which has
The path of virtue trod.

The sweetest lips are those that ne'er
A word of guile have spoken;
The richest voice is that of prayer,
One ne'er a vow has broken.

The prettiest hair is that which Time
Has silvered o'er with gray,
Or covers o'er an honest head—
Its beauties ne'er decay.

The fairest hand is one that oft
In deeds of kindness given;
The purest heart is one that Christ
Has sanctified for Heaven.

Various Readings in the New Testament.

It is well known that the various Greek manuscripts of the New Testament differ in many places. These differences are called "various readings." Infidels have sometimes taken advantage of this fact, to throw discredit upon the Scriptures; and Christians, who are not fully informed as to the facts, are sometimes perplexed and disquieted by the exaggerated statements of the former class. The following particulars, the result of a careful examination of the matter, will show how little occasion the former have for triumph, and the latter for uneasiness.

The edition of the New Testament used in this examination was the well known one of Prof. G. C. Knapp, of Halle. Prof. K. is not sparing in his criticism, and rejects as spurious many passages which later editors, of fully equal competency, receive as genuine. He has marked those passages, in the commonly received text, which he regards as unquestionably interpolations, by enclosing them in double brackets; and those which he only regards as doubtful, by enclosing them in single brackets. I find that he has used the first of these signs in one hundred and forty-four places. Of the part thus adjudged by him to be spurious, sixty-seven are such as do not affect the sense, being merely the insertion or omission of a pronoun, or a proper name; thirty-eight are such as are found unquestionably genuine in some other part of Scripture, for example, in the parallel passage of another gospel; and seventeen are merely the word, Amen, at the end of the Gospels and epistles. These all deducted, leavetwenty-two. Of this number, fifteen are of no real importance to the sense, consisting mostly of single words. The remaining seven are somewhat more noticeable. One of the doxology, at the close of the Lord's prayer in Matt. vii, 13. But the only one of any doctrinal importance is that in 1 John v, 7, 8, where he omits all between the words "records," and "the Spirit."

Of the second class of passages, which he marks as doubtful, there are in all one hundred and seven. Of these eighty do not at all affect the sense; twelve are found elsewhere in the New Testament; three are only the word Amen; and three are but the repetition of the word translated forever in such passages as "forever and ever." Of the remaining nine, seven consist only of single words, are of no real importance. The other two are, John v, 3, 4, and John viii.

To sum up, of the two hundred and fifty-one passages which Knapp has marked as either certainly spurious, or at least of doubtful genuineness, only three

can be considered as of any consequence, and only one of these is ever quoted as a proof-text in support of any important doctrine.

So trifling are the variations in the more than six hundred manuscripts of the Greek Testament that have been examined. It is proper to say, however, that the whole number of various readings is much greater than that given in the above account. But those not reckoned here are as a whole of no greater importance, and have for the most part less claim to be substituted for the commonly received text, than those above noticed. So if any one who does not happen to read the Greek Testament should hear some flippant sciolist, who measures his own wisdom by the number of things which he does not believe, proclaiming that the original manuscripts of the New Testament Scripture vary in more than a thousand places, he need not thereupon incontinently give up his faith in Divine revelation, nor feel any other emotion than that of pity for his shallow-minded and deluded informer.—*Watchman and Reflector.*

"Throw Dat Coat Away."

In his precious work, called "None but Christ," Dr. Boyd recalls the following instructive anecdote:

A poor negro slave in the West Indies was led, under the preaching of the gospel, to feel himself a lost, undone sinner. He had been a very wicked man, drinking and swearing, and giving vent to his vile passions; yet the same night in which he was convicted of sin he believed in Jesus, and at once found peace. His master was awakened under the same sermon; but as he had lived outwardly what men regard as a very good, moral life, his proud heart rejected the finished work of Christ, and set about trying to save himself. This went on for about a month, and the poor Pharisee was becoming more wretched, when he resolved to have a conversation with the happy negro, and the following accordingly took place.

"Sam, you are happy? "

"Yes, massa, I be," he said, with a face beaming with joy.

"Well, Sam," said the master, "I have come here this morning to find out what it is that makes you happy. You know, Sam, you and I first began to think about God the same night, more than a month ago; and you, though you were such a bad fellow before, seemed to find peace at once, while I, who have always been what the world calls a good man, have been going on in darkness and sorrow ever since, and it seems to me I only grow worse. It is a great mystery, Sam, and I don't understand it."

"O, massa!" said the poor slave, "it ain't no mystery at all to me, 'cause you see dat's the berry reason. Sam was such a bad fellow, and hab on such dirty ragged blanket, that when God called him he knew it wasn't fit to go 'fore God in, so he trow it right away, and den God put on him the robe of Christ's righteousness; and den, of course, when Sam had dat on he couldn't help being glad and full of peace. But massa hab on a real good coat and he did not like to trow dat away, for he thought if it was fixed up a little it would do to go 'fore God; so when he sees a dirty spot he says, 'Oh, I'll wash dat!' and when he sees a hole, he says, 'Oh, I'll patch dat!' and so he goes on trying to make his old coat do; but it nebber will; for God won't receive massa in dat coat, no matter how much he fix it up. But if massa will only trow dat coat away, and let God put de robe of Christ's righteousness on him, den massa can go in 'fore God and not be 'fraid, but be happy like poor, bad Sam."

The slave paused, and looked at his master, as if to see the effects of his bold language. A smile broke over the master.

"You are right!" he exclaimed, as he grasped the rough, black hand held out to him: "I have been trying to fix my old coat, but I thank God, I am done with it now. I'll have on the robe of Christ's righteousness as well as you, and I see that will bring me peace and joy. God bless you, Sam; you have taught me a precious truth."

DR. GEORGE B. WINDSHIP, the strong man, now lifts over 3,500 pounds, and is in perfect health.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 14, 1885.

URIAH SMITH, EDITOR.

What Can I Do?

WHEN you look, dear brother, dear sister, over the wide harvest field, and consider for one moment, as no doubt you often do, the great gathering work to be accomplished through the instrumentality of God's people, and that even now, the field is "white already to harvest," does not the foregoing question irresistibly intrude itself upon your mind and conscience? God grant that it may. The question is truly a pertinent one at the present time. Now is the time for individual action on the part of every one that claims an interest in the cause of present truth. And it should be remembered, that, "he that reapeth, receiveth wages, and gathereth fruit unto life eternal."

As a people, I think it may be safely said, that we have been too much in the habit of shifting upon others, responsibilities that belong to us individually. Whilst we have been looking and longing for a time of refreshing among us, and flattering ourselves that the third angel's message was just about to be sounded with a "strong voice," and go forth to the world with unworldly power, we have been content to suppose that the Lord would bring all about in his own good time, and way, and that we need have no special concern in the matter. We are very willing to commit the great work in question into the hands of our ministers, but are not as ready as we ought to be, to second their labors with our own. True, we sympathize with them in their trials and afflictions, and give of our substance to sustain them; but this is not enough. The time has fully come for action, self-denial, and cross-bearing, on the part of every true child of God.

Let us, dear brethren, be taught by the lesson that God now permits to be given us. See how the cause of God seems to languish at the present time. See how little, apparently, is being done toward the accomplishment of the great work before us. See how the faithful laborers, including even those whom God has placed at the head of the work, are being withdrawn from the field, in consequence of impaired health, and lingering disease. And the labors of others, for other causes, have ceased to be effectual toward the advancement of the great work.

Now who knows, but that God, by way of chastisement, is suffering all this, that his people may the more earnestly and prayerfully consider the relation that they sustain to the cause, individually, and thus happily find out what they can do in its behalf.

I have said what I have, by way of introduction to the question, *What can I do?* Now, dear brother, dear sister, (I speak to you individually,) whilst there is very much that you can do toward forwarding the work in which we are engaged, I propose to name barely one thing, which I believe you can easily do, and which I verily believe you ought to do, and which, having been done, a very great work will have been accomplished in the advancement of God's cause.

You will agree with me, that the Advent Review and Sabbath Herald is an efficient messenger, capable of doing an untold amount of good, if only permitted to have access to the people. And now, if ever, during the suspension of so much ministerial labor, is the accepted time for this silent messenger to be on the wing.

Note now what I have to say: The subscription list to Review, between this and New Year's day, may be, and ought to be, doubled. What say you? Do you ask how this may be done? I have only to say; you that have only the "one talent," (and none have less,) set yourself to work in earnest, to interest some one of your friends or neighbors to become a subscriber for the same. Do you say, that would be a work of self-denial and cross-bearing, and would therefore be excused? Remember, that it is the very kind of work you need to do, and that which God requires at your hands. And you that have the "two talents," see to it, that you get two subscribers. And you that are blessed

with the "five talents," be sure that you get five subscribers. Thus even more than I named would be accomplished; and how easily it could be done! And thus in the aggregate, my dear brethren and sisters, a great and important work would be performed by you in the Lord's harvest.

Now whilst there is much more that you can and ought to do,—with reference to which I may speak hereafter—may we not reasonably expect that you will severally accomplish the trifling amount of labor, yet vast amount of good, that I have named?

Till New-Year's morn,
Expectant I remain.

J. M. A.

They Acknowledge the Devil as Their Leader.

WHO? Modern Spiritualists. These would-be reformers convened in the city of Philadelphia, Oct. 17, in a grand "National Convention," and remained in session five days. During this time they were discussing various questions pertaining to the interests of Spiritualism, the main one of which was "organization." At this Convention one Judge Carter, whom report says "was warmly applauded by the audience," spoke out his views on the subject of Diabolism, as follows:

"Spiritualists are not, and should not be, frightened by the hue and cry, and the terrors of diabolism. They care not for having the Devil to aid and abet them. Indeed, they think, and think justly, that if Spiritualism and its manifestations and phenomena are of and from the Devil, they are prepared to stand by, and fight for, the Devil. If he is the commander of these armies of mediums, now assembling in such hosts; they account him a first-rate Generalissimo, and are quite prepared to enlist under his banner, and to fight the good fight under his emblazoned standard. If the Devil is the originator, mover, manager, and wire-worker and wire-puller of all these marvels and wonders, which now enrage, astound, and confound the people, we will employ the language of the boys, and say, 'Bully for the Devil.' He is a greater and a better fellow than we have heretofore given him credit for. In goodness and wisdom he has turned to be a God, and although he did rebel against the Almighty, and was cast down deep into hell for his rebellion, we will forthwith send a monster petition to the throne for his unconditional pardon, for surely he has done the state some notable service. If the Devil does all of these things, we are not only prepared to admire and honor, but we must fall on our knees and worship and adore him; nay, we must 'fall at his feet as dead,' and are quite willing and disposed to

"Wear the livery of Heaven,
To serve the Devil in."

Another speaker followed, in the course of which occurred this delectable passage: "I don't believe in Christianity. I am a Spiritualist on the infidel side, and I don't care who knows it!" These things, with an infinity of others just as bad, show the material that Spiritualism is composed of, and what is the real intent of its mission. It is an unconditional war against Christianity and the Bible, in which their slogan is, "Away with restraint! Liberty to the passions!"

Reader, put the armor on.

G.

"The Commandment."

THE argument of Bro. Andrews' on the commandment to restore and build Jerusalem, needs no commendation from any one, but I can scarcely refrain from expressing the satisfaction with which I have perused it. It possesses a two-fold attraction, from its importance and its clearness.

When "Ptolemy's Canon" was discussed by Stevenson and Thurman in Boston, the Advent Herald said that the "Canon" was triumphantly sustained. As Mr. Thurman argued entirely on the supposed incorrectness of the Canon in his work, to sustain its correctness was to overthrow his theory; but the

friends of his theory fell back on Isa. xlv, 28, with the declaration of their belief that Cyrus gave "the commandment to restore and build Jerusalem." This, then, was their last resort—their sole refuge; and, doubtless, to make the first of Cyrus the beginning of the "70 weeks," was the object of Mr. Thurman in attacking the Canon of Ptolemy. The argument of Bro. Andrews' removes this last prop of that error, and makes Mr. Thurman's work as inefficient as a romance.

To every one who examines this point it must be perfectly clear that Cyrus never said "to Jerusalem, thou shalt be built." The decree of Darius was supplementary to that of Cyrus, embracing that and the same object. The decree of Artaxerxes for the restoration of Jerusalem as a civil power, also recognized the decree of Cyrus by giving orders respecting the house of God which was built under that decree. And inspiration sums up the whole work as accomplished by the decree of Cyrus, and Darius, and Artaxerxes. Our position on the Sanctuary and the 2300 days, the first angel's message, and the judgment work now being fulfilled, depends entirely on the correctness of our chronology, making the seventh of Artaxerxes, A. C. 457, the commencement of the seventy weeks. To establish this fact against the assaults of opposers, is of the very first importance.

Had Mr. Stevenson's vindication of Ptolemy's Canon been published, it could not have fully met the wants of all classes, as it must have been, to a great extent, the statement of scientific research, beyond the reach of many uneducated readers. But the article of Bro. Andrews' removes every difficulty on this important subject, in a manner that all can easily understand. Though it evinces much careful study, it is yet so plain, that, in reading it, we are led to wonder why we did not see the truth it contains before. All who esteem the present truth must feel thankful for the light it sheds on the sacred history, on which our faith in the fulfillment of prophecy rests.

J. H. W.

Manifestation of Fanaticism.

THE manifestations of the Spirit of God are always graceful and becoming in the eyes of intelligent beings. The Holy Spirit does not throw its subject or medium into indecent and repulsive postures of body and contortions of countenance. It may prostrate a person, taking away his strength; but it will not tumble him about the floor from point to point, cause him to crawl under benches and stand upon his head, as has been witnessed in our days among those who profess to be under the immediate influence and control of the Spirit of God.

It seems that some in our time, professing dissatisfaction with the want, in the popular nominal churches, of the power of godliness, have undertaken to supply the deficiency; and have accordingly invoked and obtained the aid of a spirit or spirits, which have led them into all the extravagancies above hinted, and much more of the same kind. I was informed by an eye-witness concerning a certain camp-meeting held in Western New York, a few years since, at which men and women pretended to baptize themselves by going into a pool of muddy water, where a large tree had been turned out by the roots, and after paddling in it awhile like ducks, began to take up the filthy water in their hands and lap it, in imitation of Gideon's little army of old, and insisted that some present, who did not see it their duty, should come down to it and lap water, pleading with, and weeping over them, for fear they would be lost in case they persisted in their refusal.

I have recently seen some friends upon whose testimony I can rely, who told me of another camp-meeting which they had visited the last summer. A minister attempted to open a season of service with prayer. After praying a short time, he began to be in ecstasy, and to give vent to his feelings in loud laughing. A brother minister caught the contagion, and continued to laugh vociferously till his strength was exhausted and he fell. The brotherhood and the bystanders took up the laughing chorus till the woods rang again, and no stranger could distinguish among the laughers (who

could help laughing?) who were the believers and who the scoffers; for all seemed to vie with each other, who should laugh, and shout, Amen, the loudest.

I state these facts only as proofs that the spiritual exercises of those in our days who profess to be reformers—those who are restoring the days of the manifestation of the Spirit of God, and the life and power of godliness—are not from the Spirit of God, but from the vile spirit of fanaticism; and that it is a device of the great adversary of God and man, to cast reproach upon the true manifestation of the Holy Spirit.

Thus while a greater portion of the professed church are dead in cold formality, another portion, aiming ostensibly at reformation, are being led captive by the Devil at his will. What a deplorable state of things! Still there are honest souls, scattered among different organizations, who are dissatisfied both with the formal and with the fanatical, and who are being prepared of God to receive and obey the present message of truth—a message which will complete the work of reformation, begun in the days of our forefathers, and prepare a people for translation at the coming of our Lord Jesus Christ. His coming, and that alone, will put an end to the working of the multitude of evil spirits that are rapping, tipping, writing, muttering, laughing and shouting, to the ruin of so many souls in these degenerate days. May the time soon come.

R. F. COTTRELL.

"Two Classes of Righteous."

THE recent article from the pen of Bro. Cottrell, on the subject of the two resurrections, called to mind an effort made by one of the advocates of the non-resurrection doctrine, to explain the twentieth chapter of Revelation so as to make harmony with the view that the wicked dead will never live again. As every candid reader must admit, two resurrections are there brought to view; the participants in the first of which are "blessed and holy," and upon them "the second death hath no power," leaving us to conclude by implication that those who have part in the second resurrection are *cursed and unholy*, and that the second death *does* have power upon them.

This chapter has always presented an insuperable difficulty for the advocate of the above-named doctrine, and many have been the attempts to get round it or over it, and on the occasion to which we allude, one of their ablest preachers made an effort to meet it, with what success the reader can judge as we give a synopsis of his arguments.

He occupied some three or four evenings in endeavoring to prove that there are *two classes* of righteous who will finally be saved, namely, the justified righteous and the sanctified righteous. The first-named of these classes are simply justified, having made but little or no progress in holiness, and might consist of moral heathen, lukewarm professors, death-bed repentants, &c., while the other class consists of those who are not only justified, but sanctified. We cannot here notice particularly the labored argument adopted to prove this position; indeed a portion of it has passed from mind, but one point which was thought to have some weight was adduced from the fact that the righteous will "scarcely be saved," while some have an "abundant entrance" into the kingdom. This point will be noticed as we proceed.

He next endeavored to show that during the thousand years there will be a temporary kingdom, which he denominated the Messianic kingdom. The peculiar blessedness of the first resurrection consists in being permitted to reign with Christ during this thousand years, while the other class are sleeping because they are unfitted for this kingdom, and are not to be raised until the end of this period.

But as we proceed with the chapter a difficulty at once presents itself in the fact that at the end of the thousand years Satan deceives the nations of the earth. It will never do to allow that the righteous of either class are the dupes, and so this period is converted into an age to come, with mortals on probation, a portion of whom at least are finally deceived and destroyed by Satan.

Quite an ingenious plan, surely, but very fallacious, as will appear upon careful examination. Let us look

at his first position, in regard to two classes of righteous. The Scriptures plainly bring to view two classes of people, but they are the righteous and wicked, the holy and unholy, the wheat and the chaff, the sheep and the goats. The destiny of one class is life, and the other death, and we find no other distinction drawn in the word of truth. Again, it is widening the gate and rendering the road to salvation very broad, if such a class will be saved as are represented as coming up in the second resurrection, for there is no incentive to holiness if eternal life can be gained without it.

If the blessedness of having a part in the first resurrection consists in the privilege of living a thousand years sooner than the others, it is a little singular that inspiration had not hinted as much, instead of leaving us to judge by the context that it was because "on such the second death hath no power." As holiness is peculiar to this class, may we not reasonably conclude further that this is a sufficient cause for blessedness, for without holiness "no man shall see the Lord." Heb. xii, 14.

Now let us look for a moment at the argument based on the fact that the righteous will "scarcely be saved," and some will have an "abundant entrance," &c. Both declarations are made by the apostle Peter, but refer to one and the same class. In the former instance a distinction is made, not between the righteous and the sanctified righteous, but between "the righteous" and the "ungodly and the sinner," the one class being entitled "the house of God," in which Peter counts himself, and the other "them that obey not the gospel of God," showing conclusively that if those who are scarcely saved are to come up in the second resurrection, then Peter will be there also, and cannot therefore occupy one of the "twelve thrones, judging the twelve tribes of Israel" in the age to come (?) Truly, error makes a crooked path, and such reasoning as must be adopted to sustain such an unscriptural doctrine cannot satisfy those who are grounded on the truth.

To our own mind the teachings of this chapter are plain and positive. The two resurrections are contrasted, and when something is affirmed of the one, we must conclude that the opposite is true of the other. If the subjects of the first resurrection are blessed and holy, those of the second are not a little less blessed and holy; but cursed and unholy; and if the second death has no power over the former, it certainly must have power over the latter.

All efforts to distort the plain testimony of this chapter from its legitimate meaning, only show the weakness of the doctrine at which it strikes a death-blow, for we consider it a perfect Gibraltar against this error.

WM. C. GAGE.

Norridgewock, Me.

Who Accepts the Praise?

"I SEE by the last Expositor that Bro. J. M. Stevenson, of Wisconsin, has fully renounced the seventh-day Sabbath. Well, praise the Lord. My soul fully responds, Amen and amen. I was anticipating this, though not quite so soon. I do rejoice in the redemption of another worthy minister of Christ from the bondage of Sabbatarianism, and may God bless him abundantly, and may he be successful in opening the eyes of dear brethren and sisters who have honestly been led astray from the path of duty and truth, by the bewitching and bewildering influence of the *Review and Herald*."—A. N. SKYMOOR, in *Expositor*, 1858.

What is the cause of this rejoicing and praise? A person who had been compelled, by the force of Bible testimony, to embrace the Sabbath, had given it up. The writer holds that there is no Sabbath for the present time. Of course, all days being alike with him, he would equally rejoice at the renunciation of the first-day Sabbath. No, no! it is the "seventh-day Sabbath" that has been "fully renounced." They all observe the *Sunday*, sometimes, giving it, like Sylvester of Rome, "the more imposing title of Lord's day." We never hear their rejoicings at any one's giving up the *Sunday*. Thus while they make all days alike theoretically, they still make a marked distinction—despising most heartily the observance of the seventh

day. You may keep the first or any other, or none at all; but you must not keep the seventh.

Why this partiality? why this hatred to the seventh day? No other reason can they give, than that God blessed and sanctified it, giving it to man for rest and worship, and as a memorial of himself—his mighty work and his rest upon the seventh day. The "bondage of Sabbatarianism" consists altogether in keeping the seventh day; there is no bondage to them in keeping the first. A day of rest and worship is all well enough, if you do not choose the day that God has set apart; nay, it is necessary to have such a day; though this was strangely overlooked when the institution was abolished, leaving man without a Sabbath who before enjoyed one. But if you choose the seventh day, you are in bondage.

Now I submit that this is Satan's logic. He hates God, and hates the memorial of his choosing—the seventh day. And since no possible reason can be given against keeping the seventh day more than against keeping the first, but that it is an institution of Jehovah's, I conclude that when one praises the Lord because another has renounced this holy institution, the praise is acceptable only to the great adversary of the Almighty. He, and he only, will accept such praise.

R. F. COTTRELL.

"Be Not Afraid."

TWELVE men, voyagers in a frail bark, once amid the darkness of the night were "in the midst of the sea tossed by the waves; for the wind was contrary." One who had power to rebuke the winds, in the fourth watch of the night, went unto them walking on the sea. They were troubled and cried out for fear. He speaks words of comfort, "Be of good cheer; it is I; be not afraid."

Ye weary, sorrowing ones, sailing over life's rough sea, amid the gloom of night, does the way seem dark and dreary? Do the billows roll mountain high, wind and wave seeming to retard your progress and threaten your destruction? We are amid the rocks, shoals and quicksands of the last and most dangerous part of the voyage. The prophetic word is being fulfilled. As we near the shore, perils thicken—perilous times have come,—times of clouds and thick darkness, of winds and storms. But can we not hear, above the raging storm, the cheering words, "It is I; be not afraid?" With the increase of danger has come an increase of light. "Our Father" has shown unto his servants things that must shortly come to pass, so that they are "children of the light and children of the day." We have a sure word of prophecy. We have had the messages of the first and second angels, and even now we hear the voice of the third uttering his solemn warning.

We look back and upon the coast and we see the way-marks we have passed. We see a lighthouse upon the coast of Babylon, of Media Persia, of Grecia, and of Rome. We look forward, and a little in the future, amid the toes of the image,—upon the coast of divided Rome, we see break forth a light brighter than the noonday sun, marking the entrance to the haven of eternal repose. As says the poet:

"We've looked astern, and many toils
The Lord has brought us through.
We're looking now ahead, and lo!
The land appears in view."

May the prospect cheer our hearts, and lead us to seek righteousness and meekness; that when the wine of the wrath of God shall be poured out without mixture, we may be hid in the day of the Lord's anger. As God continues to lead out his people, may we be prepared to obey when he shall command to go forward—keeping pace with the light, rising with the truth. Then may we with confidence believe that all things will work together for our good.

Soon the God of Heaven will set up a kingdom. Soon the last storm will be passed, the last battle fought, the last tear shed, the last prayer offered, the last enemy destroyed, and the tabernacle of God be with men.

Oh, happy, thrice happy and blessed is the humble saint that in the time of trouble, in every hour of trial, in every season of affliction, can hear Jesus say, "Be of good cheer; it is I; be not afraid."

N. ORCUTT.

Troy, Vt., Nov. 1, 1865.

A Fair Statement.

THE "Prophetic Times," a Second Advent serial which advocates the '66 theory, in an article, "For What Shall we Pray?" has the following paragraphs which are lamentably true.

"In spite of all we can do, the state of things, both at home and abroad, becomes every day still more alarming.

"For what, then, should we pray? We see Philanthropists, Philosophers, men of 'progress,' running to and fro with furious haste, worrying mankind with every invention of every addled brain, to force happiness upon them; and we see all their efforts come to nothing! We see the world growing more wicked and wretched every day—ripening for its Last Apostasy! We see the ministers of the Gospel departing from the Primitive doctrines of Christianity—spiritualizing the Scriptures into empty dreams, and denying the future Reign of the Son of God upon earth! We see 'Spiritualism' (a sign of the 'Last Times,' 1 Tim. iv. 1,) with its twenty millions of votaries, spreading far and wide the 'doctrines of Devils,' (*didaskaliai daimonion*, 'teachings of Demons,') denying the inspiration of the Bible, and bidding defiance to all law. 'For they are the Spirits of Demons, doing signs to go out to the kings of the earth and of the whole habitable globe, to gather them to the BATTLE OF THAT GREAT DAY of God Almighty.' (Lit. trans., Rev. xvi. 14.) We see Christendom diseased, and, to effect its cure, trying every imaginable thing but the sole remedy—the Personal Presence and reign of the King of Glory—the world's first, and last, and ONLY remedy, and yet the only remedy that is thrown aside. You hear a great lament about the sad state of affairs, but you never hear of the sovereign remedy. You may pray against the vices of the day, but you must not breathe a word as to the universal remedy. The personal reign of the Son of God is a proscribed subject, and is banished from our prayers as if it were equivalent to the 'Reign of Terror.' Yet, so long as the personal reign is omitted in our prayers, just so long is God dishonored. We resemble a sick man praying for health, yet refusing the only remedy for his disease. Every invention of man is joyfully adopted, but the grand scheme of Divine Wisdom is contemptuously passed by."

"Signs and Wonders."

Dr. Newton, the Healing Medium, in Portland, Maine, and Newport, R. I., Teachings of the Spirits, &c.

THE extracts below, taken from "The Banner of Light," show that now, as in the days of Jannes and Jambres, great "signs and wonders" are wrought by the aid of Satan's deceptive power. The reader will notice in these paragraphs the blasphemous allusions, such as "the Great Healer," "nothing behind the chiefest apostles," "apparently nothing behind 'one Jesus,'" &c., which are applied to this medium. Also let it be remarked that the spirits teach that "whatever is, is right," thus ignoring sin, and a fear to do wrong. Their disrelish for the Bible is easily to be accounted for. That Book says, "Seek not to them that have familiar spirits, and unto wizards that peep and mutter;" for "all that do so are an abomination unto the Lord." Reader, note the following, and then thank God that you have been preserved (if haply you have) from this bewitching snare of the Devil.

"It was our good fortune," says a writer in the Banner of Light, "to spend several days in Portland, while the great Healer was performing his wonders there; and being at leisure, a large portion of the time was spent in the hall which he occupied. Of some of the most important cases, we made a memorandum.

"Mrs. Mary A. Wallace, from New Hampshire, had been unable to walk for seventeen years, with the exception of two or three steps. In a few minutes she walked about the hall, and then to the hotel, more

than half a mile distant. The next morning she walked to the hall again, and said she was cured. She walked, seemingly, with perfect ease.

"One young lady, who could not hear a sound, and had not for years, was restored in a moment so she could hear the lightest whisper. She requested her friends to ask her questions in whispers; and her face was radiant with gladness as she answered them aloud. She clapped her hands, and manifested the most exuberant joy at her recovery. Many other like cases were healed in the same incredibly short space of time.

"One young man was assisted up the stairs, unable to lift one foot from the floor, and the other was fast becoming useless. He walked down the stairs, lifting his feet as high as any one.

"Another boy was healed so quick, of a lame knee—so lame that he got about with difficulty, aided by a cane—that he exclaimed, as he ran down stairs, 'By George, did n't he do that quick!'

"All who passed beneath the gentle touch of his healing hands, were benefited; many permanently cured. Many an evidence of his wonderful skill has he left in Portland; many will bless him daily and hourly. The blind whom he has caused to see, will rejoice forever. The speechless whom he has restored, will speak his name with gladness. The deaf who have been made to hear, will listen to his praises with inexpressible joy. And from all hearts rises a fervent 'Thank God for Dr. Newton.'

Another writer in noticing Dr. Newton's labors at Newport, R. I., says:

"Dr. Newton, also of this city, and of all the country round about, though he may often fail, has wrought some cures, where a prophet might be supposed to be without honor, nothing behind the chiefest apostles—apparently nothing behind 'one Jesus,' who, as recorded, was very potential in the same law of nature; though sometimes he could not do many mighty works, because of unbelief. Yet we are knowing to one case of such stubborn unbelief and refusal to have Newton, that we took the responsibility and sent him; and though a case of complicated disease and long suffering, restoration was very sudden, as the patient herself assured us. Indeed, among the many failures, the cases which have come to our knowledge as suddenly cured, are nothing less miraculous than those claimed to have been restored by the Christ-power of old time, when the power of the Lord was to heal them after suffering many things of many physicians, or after being bound by Satan, lo! these eighteen years."

The "Message Department," in its answers by spirits to certain questions, has the following precious tid-bit.

"Q.—Is there any such thing as error?

"A.—No not absolutely.

"Q.—Do people ever make mistakes?

"A.—No, not positively.

"Q.—Human intelligence is short-sighted.

"A.—So it would seem.

"Q.—Do you mean to say that whatever is, is absolutely right?

"A.—That is the position we occupy.

"Q.—Supposing I should take it into my head to blow out your reporter's brains, should I do wrong?

"A.—If you should suddenly take such a course, that would be proof positive that there was a cause for it.

"Q.—Should I not suffer the consequences of such an act?

"A.—It was said by some one recently at this place, 'that offenses must come;' and closely upon that followed the words, 'But woe unto him by whom the offense cometh.'

"Q.—Are you acquainted with the prophets and apostles of the Saviour?

"A.—Yes.

"Q.—How do your opinions correspond with theirs?

"A.—In some things we agree, but there are differences of opinion upon many points.

"Q.—Have they changed their opinions?

"A.—Certainly they have.

"Q.—If they were to re-write the Gospel or Epistles, would they write them differently?

"A.—Certainly they would. These Gospels are to them now what your English Primer is to you to-day. It served you very well perhaps in childhood, as they served them very well in the years of their early pilgrimage."

How to Enlarge the Lungs.

FOWLER and Well's "Illustrated Annual of Phrenology and Physiognomy," for 1866, among other good things, gives the following directions for enlarging the lungs:

"Step out in the purest air you can find, stand perfectly erect, with the head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips, into the lungs. When the chest is about full, raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward, and the chest open, reverse the process by which you draw your breath, till the lungs are entirely empty. This process should be repeated three or four times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows the exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased some three inches during as many months.

"A word of caution will not be out of place. Persons with weak lungs and sensitive bronchial tubes should avoid very cold air in performing this exercise, or should en hale it through the nostrils, which is the proper way in ordinary breathing. Such persons should also commence cautiously and carefully, so as not to strain or injure the parts affected, increasing the exercise gradually, as the strength increases."

Immensity of God's Creations.

THE following paragraphs are taken from the "Ladies' Repository" for November. The thoughtful person will not read them without being overwhelmed with the idea of the greatness of Jehovah's power, and the illimitableness of his universe! Says David, "Great is the Lord, and greatly to be praised; and his greatness is unspeakable." And Job declares, "But the thunder of his power, who can understand!"

THE DISTANCE OF THE FIXED STARS.—In 1847 Professor Bessel, of Germany, commenced a series of astronomical measures for getting the exact distance of the fixed stars, a thing that never had been done. The instrument which he used in connection with a powerful telescope, in his experiments, was called the great Konigsburg heliometer. After three years, hard labor, he was so fortunate as to obtain a parallax, but so minute that he could hardly trust his reputation upon it. But after repeated trials and working out the result he was fully satisfied that he could give the true distance to 61 Cygni. But who can comprehend this immense space? We can only convey an idea to the mind of this distance by the fact that light, which travels 12,000,000 of miles in a minute, requires not less than ten years to reach us. Just let any one try to take in the idea. One hour would give 720,000,000 of miles; one year then—8,760 hours—this gives 6,307,200,000, and this, multiplied by ten, gives 63,072,000,000,000. This according to Bessel, is the distance of the nearest fixed star to the sun. All astronomers confirm the correctness of Professor Bessel's calculations.

But this distance, great as it is, is nothing to be compared to the distance of the Milky Way. Sir William Herschell says that the stars or suns that compose the Milky Way, are so very remote that it requires light, going at the rate of 12,000,000 of miles in a minute, 120,000 years to reach the earth. He says there are stars, or rather nebulae, five hundred times more remote. Now make your calculation; 120,000 years reduced to minutes, and then multiply that

sum by 12,000,000, and the product by 500. What an overwhelming idea! The mind sinks under such a thought; we cannot realize it; it is too vast even for comprehension.—*Ladies' Repository*.

Excellency of the Ten Commandments.

MR. COMBER, as quoted in the Comprehensive Commentary on Ex. xx, has the following pious reflections upon the ten commandments. It is the same spirit which led David to say, "Oh, how love I thy law!" (Ps. cxix, 97,) and Paul, "I delight in the law after the inward man." Rom. vii, 22.

"These ten commands are from MY GOD; and why should I be backward to vow my obedience to his laws? Are they anything else but a method of living well and wisely, free from fears and injury? Do they not teach me to conduct myself so that I may win the favor of God and good men, and be safe in the best and happy in the worst condition? Can I wish greater felicity than to be [reverent and spiritually minded,] meek and patient, grateful and contented, temperate and industrious, just and bountiful, to converse with God, rejoice with angels, to imitate the saints, follow and trust in the blessed Jesus, and to seek everlasting joy? Doth God require anything impossible, unjust, or unreasonable? Am I to bind myself to any more than that which my judgment and my conscience tells me is fit and expedient for me to do, although it had never been commanded? Is it any more than that which all the wisest and best men, the friends of God, and favorites of Heaven, have done with the greatest delight—and which, therefore, is only the proof of a generous and noble spirit? Is not my God the best of all Masters; who covers the infirmities, and strengthens the weaknesses of his servants? Can I fail to please Him who excites the desire, and enables for the performance; who makes the way familiar and easy, pleasant and inviting, and yet, where there is a hearty endeavor, doth make many abatements, and accept the will for the deed; who begins his assistances early, and continues them till He hath perfected this excellent work? Shall I not be rewarded with a glorious crown in Heaven, for being so wise as to choose to be happy on earth?"

The Sabbath did not Originate with the Giving of the Manna.

MR. THOMAS SCOTT, author of Notes on the Bible, has the following remarks on Ex. xvi, 25. It takes the view that any consistent man naturally would take. The italic is Mr. Scott's. He says:

"It is evident, that the miracle, on this occasion, consisted in the larger quantity of manna that fell on the sixth day; which caused it to be so much thicker on the ground than at other times, that the people gathered twice the quantity, with little additional labor; and not in a subsequent increase of the quantity which each person had gathered. As the rulers came to inform Moses, that the people had gathered twice the usual quantity, it may be supposed, they were appointed to superintend the distribution, and wanted his directions in the present case; and this gave him the opportunity of more fully stating to them, and by them to the people, the obligation of keeping the Sabbath as a holy rest unto the Lord. * * It is remarkable, that three miracles were wrought, every week, in honor of the Sabbath, even before the promulgation of the Mosaic law. Double the quantity fell the day before; none fell on the Sabbath-day; nor did that corrupt, which they kept for that day. This confirms the opinion, that the institution of the Sabbath was from the beginning. Indeed the whole narrative implies, that reference was made to an institution before known, but not properly remembered or regarded; and not to any new law given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution."

THE gates of Heaven are low-arched; we must enter upon our knees.

The Pilgrim's Hope.

TUNE.—"Tramp, tramp, tramp."

In our pilgrimage below,
We are thinking of the time
When our Saviour will descend and take us home;
And the tears will fill our eyes,
As we near the holy prize,—
Oh! we love to talk and sing of that blest home.

CHORUS.

Yes, yes, yes, a home with Jesus,
Cheer up, brethren, soon he'll come;
And beneath his gentle reign
We shall breathe the air of Heaven.
Free from sorrow in the saint's eternal home.

But while here we do remain,
Let's be strong in Jesus' name,
Patient every trial, and bear every cross;
He will keep his faithful few,
And will guide them safely through,
And will crown them his at last in that blest home.

CHORUS.

Home, home, home, a home with Jesus,
Cheer up, brethren, soon he'll come, etc.

[*World's Crisis*.]

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. Hoag.

BRO. WHITE: Many a time have I thought that I would like to communicate a few lines to those of like faith. I am thankful to-day, brethren and sisters, for the truth of the third angel's message. It is high time that we wake and gird on the armor. Signs portend that Jesus is coming, and who would not like to see the King in his beauty, and go to those mansions prepared for all the good and blest?

I have a desire to be among the ransomed ones, and be clothed with glory, honor, and immortality, at His appearing. I hope we shall be faithful in exhorting one another, and so much the more as we see the day approaching. We are living in a solemn time, when darkness is gathering fast. I hope we shall be lights in the world and waymarks along the way, having our loins girt about with truth, and we waiting for our Lord when he shall return from the wedding. When Jesus comes will he find faith on the earth? Yes, a little; there will be a few keeping the commandments of God and the faith of Jesus. May this be our happy lot, is my prayer.

RUSSELL HOAG.

Hanover, Mich.

From Bro. Rust.

BRO. WHITE: I attended the late Quarterly Meeting at Orleans, and gaining a blessing from the Lord there, concluded to tell your readers something about the meeting. Those who had arrived Sabbath evening, met together and held a profitable meeting, at which time quite a goodly number of the world's people were in. We arrived, together with most of our brethren from the different churches, on Sabbath morning in time for the morning meeting; at which time the Lord did not fail to verify his promise to us. Sabbath afternoon we had a most excellent meeting, the Spirit of the Lord pervading the good testimonies of our brethren and sisters, and we believe nearly all sensibly felt the presence of the Lord in our midst. But the evening meeting, after the Sabbath, seemed to be the best of all, although many of the brethren had returned home. This evening the Lord met with us and set us free, and we had a profitable meeting to all our souls. About fifty of the neighbors were in this evening, and seemed to enjoy the meeting.

Sunday morning, again we met for the last time for worship. On account of there being no preacher present, but few were in excepting our own people. But we had a good meeting, and parted, feeling that the Lord had met with us, and blessed and strengthened us. Many expressed disappointment because no messenger had arrived, and the ordinances were consequently postponed. Brethren were present from the churches of Fairplains, Westplains, Orange, Vergennes and Bushnell. Elders King, Maynard, Howe and Van Deusen alternately conducted the services. It was thought that upward of eighty Sabbath-keepers were present. The brethren at Orleans have a very neat house of worship, which they have lately finished.

On the whole this was a good and profitable meeting to all, we trust, and if such meetings were held oftener without leaning so much upon the servants of the Lord to do the work, we would soon get into better working order ourselves, and learn to trust more in him who hath made us kings and priests unto God and his Father. May the Lord bless and strengthen his remnant people, and help them to get on the whole armor of God.

ELBRIDGE G. RUST.

Winfield, Montcalm Co., Mich.

From Bro. Blair.

BRO. WHITE: For the first time I take my pen to write a few lines to the saints scattered abroad. And would say, although a stranger to most of you, I feel it a duty and also a privilege to give in my testimony in favor of the truth. I feel to thank the Lord that I ever heard his precious truth, that he gave me a heart to receive it, in the love of it. I feel to praise God's holy name for what he has done for one so unworthy as I am; and it is my firm determination by his assisting grace to press my way on. Though I meet with trials and temptations, in the strength of Jesus I will try to overcome. I want to get ready for that glorious day which will bring deliverance to all the saints. Let me suffer with the humble few who have chosen God for their portion, and in a little while I hope to rejoice with them, when we shall have no evil foe to contend with.

Dear brethren and sisters, through God we shall do valiantly. He is our strong tower and shield, a present help in time of need. Let us press on, trusting in him, though fierce temptations threaten hard to bear us down, for the Lord, our strength and salvation, holds in view the starry crown. Yes, he who washed us from our sins in his own blood, soon shall bring us home to God, where we shall enjoy his presence forever more. There we shall see Jesus, and gaze upon his lovely form with unclouded eyes. We shall partake of fruit from life's fair tree, and drink of the water of the river of life, which emerges from the throne of God, and range through pure climes of everlasting love, where flowers shall bloom through endless day. Oh, joyful thought! Dear brethren, and sisters, let us bear every trial with patience, ever looking to him who has said, "My grace is sufficient." Let us hope, and patiently wait, for yet a little while and he that shall come, will come, and will not tarry.

Your unworthy brother.

J. BLAIR.

Jay, Vt.

From Bro. Andrews.

BRO. WHITE: I wish to say through the Review to the remnant scattered abroad, that I am striving to keep the commandments of God and the faith of Jesus. It has been about a year and a half since I started in the good way. Last March I was drafted into the U. S. Service. I felt then my own weakness and dependence on God. I wanted to do what was right in the sight of God. I knew that if I had means to pay the commutation fee, I might be exempted, but I had not. I felt that it was wrong to engage in war. I had never known of any of our drafted brethren being assigned to hospital duties, or care of freedmen, as the law directs. The way looked dark, yet I trusted in God, realizing that not a sparrow falls to the ground without his notice. When on my way to report at Flint, I saw Eld. I. D. Van Horn, and he gave me some tracts relative to how to proceed when drafted, published at the Review Office. I followed the directions therein given as near as possible, and by the assistance of Bro. Palmer, of Jackson, and Eld. Joseph Bates, my claims were left in the hands of an officer at Jackson, and on the 10th day of April we left the State for the South.

I felt to wholly rely on God. In due time my claims were acknowledged, and I was discharged on the 29th day of May. I felt that truly God had delivered me. I returned home with my determination strengthened that I would strive to love God with all my heart, and show my love by keeping his commandments.

Brethren and sisters pray for me that my faith fail not.

Yours, seeking for eternal life.

TITUS Z. ANDREWS.

Alma, Mich.

Obituary Notices.

DIED, Aug. 29, 1865, at West Enosburg, Vt., of consumption, sister Mary Wood, aged 26 years.

A. C. BOURDEAU.

Fell asleep, Sept. 22, 1865, our only daughter, Gen- evra Walker, aged 18 months and 7 days.

FRANKLIN AND EMMA WALKER.

Concord, Minn.

[We must be excused from publishing the lengthy piece of poetry.—PUB.]

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 14, 1885.

My Post-Office Address.

It is stated in the Review that my Post-Office address is "Our Home," Dansville, N. Y. The object of this statement was that old and tried friends might know where to address their brief letters of sympathy and encouragement. Letters pertaining to business in which we have no personal interest, will not receive the least attention. So those friends who wish to lay before us their business matters, or matters of perplexity in their church, had better save their stationery, postage, and time in writing.

JAMES WHITE.

Acknowledgement.

I WOULD acknowledge with gratitude the receipt of money from the following named persons: Hiram Edison \$10.00, E. B. Gaskill \$10.00, Benn Auten \$10.00, Enoch Colby \$5.00. JAMES WHITE.

I TAKE this mode of making grateful acknowledgment of means received for my expenses. From Sister Gates \$10.00, E. B. Gaskill \$10.00, E. Colby \$5.00, A. P. Chamberlain \$5.00, Sister Blanchard \$5.00, Sister French \$5.00, Sister Clark and family \$6.23, J. N. LOUGHBOROUGH.

To the Brethren in Vermont.

BRO. BOURDEAU left this place on Monday, Oct. 31, for West Enosburgh, Vt. He is greatly improved in health, yet, it is not thought advisable by the Physicians of "Our Home" for him to enter into mental labor at present. Bro. Bourdeau will devote his time at home this winter, where with care, and obedience to the principles he has learned here, he hopes to so far recover as to be able to labor some the coming summer. This statement is made that you may know what to expect of Bro. B., and that you will leave him to manage himself, and not urge him to leave his home.

J. N. LOUGHBOROUGH.

"Our Home," Dansville, Nov. 5, 1885.

The Lord's Supper.

NOTWITHSTANDING the evidence that has been presented, some seem to think a particular time is designated in the Scriptures for "breaking bread," or observing the Lord's supper. We think not.

If there is an appointed time for its observance, the rule respecting such time must be established either (1) by precept, or (2) by example. In regard to the first, the precept, we have none either from Christ or the apostles; and no one claims any record to that effect. We look then for example. And the question then arises, to whom shall we look for example—to Christ or to Paul? Christ instituted it (probably) as early as the evening of the fifth day, now called Wednesday evening; certainly as early as sixth day evening, (Thursday evening.) Assuming that it was celebrated at Treas by Paul we have one case on first-day evening. Is either time binding on us? if so, which? The example of the Saviour, with all the right of the original institution, is against the first day; and Paul distinctly enjoins to follow him as he followed Christ. Now if time was a requisite in the matter, Paul should have followed Christ, for Christ is our leader, not Paul. But as neither of them gave any direction concerning it, and Paul did not follow the example of Christ in regard to the time, we are constrained to believe that Paul did not regard the time as of any importance whatever, and so we should not.

J. H. W.

BRO. WHITE's family are now all at the health institution at Dansville, N. Y. Last Tuesday, Nov. 7, his two sons, Edson and Willie, accompanied by sisters Van Horn and Driscoll, left for "Our Home." Letter reports a prosperous journey. These individuals do not go on account of failing health, but for obvious reasons stated in a recent article by Dr. Lay.

At Home Again.

BRO. WHITE: I left Dansville, N. Y., for Vermont Oct. 30th, and reached home Nov. 1st, having spent over five months at "Our Home," where I enjoyed the rich benefits of the best health institution in the world, and the agreeable society and profitable counsels of Bro. and sister White and Bro. Loughborough.

The evening I reached home I attended a meeting of the Enosburgh church appointed for Bro. Hutchins, who spoke to acceptance on the occasion. Notwithstanding the hardships and wear of my journey, I found myself in a better condition than I was when I left home to attend the General Conference last May. The brethren and sisters unanimously remarked that my voice was stronger, and that I looked better than I had for years.

Last Sabbath morning I gave the church a little of my experience, stating the relation that I now sustain to them and to the cause, and that for at least six months to come, I should not preach, or feel myself bound to visit or labor mentally, but should rest, rest, rest, and still give nature an opportunity to work under the blessing of the Lord, that I may be more useful when I go out into the field again.

I would hereby express my heart-felt gratitude to the many friends of the cause who have so freely helped me in my affliction, and pray that I may so improve, that what they have done for me may redound to their account, and to the glory of God. Brethren and sisters, I still beg an interest in your prayers.

D. T. BOURDEAU.

West Enosburgh, Vt., Nov. 6th, 1885.

Nutrient Table.

FROM that very valuable medical work, the "Philosophy of Health," (p. 301,) by L. B. Coles, M. D., Fellow of the Mass. Medical Society, and Member of the Boston Medical Association, we take the following hygienic table, which shows the comparative value of various articles of vegetable and animal food. As will be seen, the nutritive value of vegetable food greatly preponderates. Mr. Coles says:

"The following table, made out from the highest European authorities, will show the proportion of nutrient properties belonging to different articles used in ordinary diet. The figures against each article show the amount of nutrition which each contains in every one hundred parts."

Wheat, about . . .	85	Beef, about . . .	25
Barley, " . . .	83	Veal, " . . .	25
Rye, " . . .	83	Mutton, " . . .	25
Oats, " . . .	79	Lamb, " . . .	25
Oatmeal, " . . .	93	Chickens, " . . .	22
Rice, " . . .	90	Codfish, " . . .	20
Peas, " . . .	93	Oysters, " . . .	13
Beans, " . . .	92	White of Eggs, . . .	20
Potatoes, " . . .	25	Yolk of Eggs, . . .	46

These facts are worth remembering. G.

ANCIENT TREES.—"The Freedman's Journal," a monthly paper published by the American Tract Society for Freedmen, in an illustrated article in the November issue states a very important truth. G.

"PALMETTO TREES! says one looking at the picture. No, not palmetto-trees, nor pine-trees, nor fir-trees, nor any kind of trees that grow now in the South or North, in this country, or in any country. They are pictures of trees that grew long, long ago on the earth, * * * but they did not grow in vain. God made them for the use of man. By and by they died and were covered up in the earth. The branches, trunks, and roots were pressed together; and, after a long time, they became a solid black mass, and men now dig it up and call it COAL. We know that coal was made from these ancient trees, because sometimes pieces of the trees are found in the coal mines. It is wonderful how God stored up in the earth this coal for fuel, so that, when the forests are cut off, we can still have an endless supply to keep us warm, and to use in steamboats and railroads and in factories.

"But what is still more wonderful is, that the millions of gallons of petroleum or rock-oil which this

country produces every year comes from these same ancient trees. Just as pitch and turpentine come from the pine-trees of North Carolina, so rock-oil comes bubbling up from the earth out of the vast beds of coal. Of the United States, Pennsylvania produces the most coal and oil."

Appointments.

If the Lord will, I will hold meetings at Charlotte, Mich., Sabbath and first-day, Nov. 25 and 26. First meeting at the beginning of the Sabbath, if it can be so arranged. Brethren order your business so that you can attend this meeting. Let the time between now and then, be a time of self-examination and prayer. Bury all your trials, if there are any, before the meeting.

I. D. VAN HORN.

THE next Quarterly Meeting of the Seventh-day Adventist church at Princeville, Ill., will be the first Sabbath and first-day in December. We hope to see a gathering of all the Sabbath-keepers in this part of Ill. Any wishing to attend to the ordinance of baptism, will come prepared. Come up, brethren and sisters, in the name of the Lord, and may his blessing attend our efforts to advance the cause of truth.

H. C. BLANCHARD.

ALL those who love the Lord and his truth, and are trying to keep the commandments of God and the faith of Jesus, are invited to meet together at the school-house in the Richer neighborhood, on Sabbath, Dec. 9, at 10 A. M. We hope that there will be a rallying of all those who love the Lord and his truth in the towns of Winfield and Durfield, and all others who desire to meet with us. Let us come together, brethren, and bear the cross that we may obtain a blessing from the Lord.

ELBRIDGE G. RUST.

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.

R A Wormwood 27-24, C Goodrich 27-8, A Glidden 28-24, J H Aldrich 27-14, S C Perry 28-1, M Nelson 28-24, A C Thompson 28-1, Mrs W Lamb 28-24, E J Bullen 27-24, L Day 26-17, H S Otis 26-17, A White 26-18, M S Kellogg 27-14, Wm G Kendall 29-1, E L Gibbs 26-13, J P Farnsworth 28-1, G N Collins 28-1, S N Mead 27-1, L Conley 28-1, J N Runions 27-1, B Reed 28-7, each \$1.00.

L L Byington 28-1, L Wiswell 29-1, H M Smith 28-14, J Whitehall 28-24, F B Miller 29-1, C E Cole 29-1, W Merryman 28-18, Jas Lambert Jr 28-17, T Richardson 28-14, J M Morand 28-19, E Smith 28-1, H H Cunningham 28-24, J M Seely 28-1, W Farnsworth 28-14, each \$2.00.

H S Chase 27-24, S Walker 27-24, J G Green 27-24, A Whitmore 27-24, J M Parker 27-24, T McIntosh 27-24, A S Osborn 27-24, J Haskell 27-1, Geo C Benson 27-24, M W Delano 27-24, each 50 cts.

James L Syp \$3.00 28-13, Harriet Town \$3.00 28-1, L G Tracy \$2.75 28-17, A Thomas \$2.25 27-14, S Robinson \$4.00 31-1, I J Andrews \$1.20 27-8, P McCormick \$1.50 28-1.

Subscriptions at the Rate of \$3.00 per year

D W Milk \$3.00 29-1, Isadore Green \$3.00 28-20.

Cash Received on Account.

A C Bourdeau \$1.50.

Books Sent By Mail.

W Livingston 80c, O A Olson 91c, G A Gilbert \$1.00, Thomas Brown \$3.32, Geo W Burnham \$1.00, S C Perry 66c, Nahum Orcutt \$1.00, Mary F Moon \$1.25, D R Seely \$1.00, C E Cole \$1.50, Eld Winfield Scott \$1.00, Elisha B Thompson 20c, Eld N Dawson 25c, L D Fairfield 22c, Enos Smith 14c, Jotham Bragdon 9c, Oliver Williamson 10c, Col W S King 12c, Sarah Robinson \$1.00, Job Griffin \$5.00.

Books Sent as Common Freight.

Joseph Clarke to Weston, Wood Co., Ohio, \$152.31, A C Bourdeau to West Enosburgh, Vt., \$65.63.

Gen. Conf. Missionary Fund.

Mary F Moon \$1.00.

Michigan Conference Fund.

Church at Greenbush \$12.50, F G Swartz \$20.00, church at Chesaning \$11.50, church at Burlington \$20.00.

For Bro. White.

F H Chapman \$5.00, John Kemp \$5.00.

For Bro. Loughborough.

F H Chapman \$5.00, H W Barrows \$5.00.