

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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Mighty to Save.

AIR.—"We're tenting to-night on the old camp ground."

We're sailing to-day on the stormy tide
Of time; with a threat'ning gale;
We fear not the storm, with Christ by our side,
We never! no never! can fail.
Many are the dear ones left by the way,
And some have gone down to the grave;
We will meet them again when death yields its prey,
For Jesus is mighty to save.

CHORUS: Mighty to save, mighty to save,
Jesus is mighty to save.

Let the old vessel rock, we're nearing shore,
And home looks bright o'er the wave,
We'll shout 'mid the thundering breaker's roar,
Our leader has conquered the grave.
Then oceans may yawn, and rocks for us lurk,
The mad foam, our frail bark may leave;
Our anchor's in Heaven, our heart's in the work,
And Jesus is mighty to save.

CHORUS:

Oh! sailors rejoice, there is land in sight,
The flower-gem'd shore so fair,
Is just o'er the wave; where a golden light
Sprinkles the balmy air;
Never mind the toil, we'll tug at the oar,
Be truthful, loving, and brave;
We're just in the port, where the toiling is o'er,
And Jesus is mighty to save.

CHORUS:

VESTA N. CUDWORTH.

Springfield, Mass.

Prejudice.

THE prejudice manifested by many in this place toward us and our views, from the time we commenced our public testimony until the present, constrains us to call attention to the sentiments of Eld. Josiah Peet, who was Pastor of the congregational church at Norridgewock for about forty years, and whose memory is still loved and cherished by many people. We most heartily indorse the following remarks upon the subject of "Prejudice" found in his, "Occasional and Fragmentary Writings," as published in his Memoir, pp. 169-171; and we sincerely commend them to the candid consideration of the descendants and friends of their author, who "being dead yet speaketh."

PREJUDICE.

Prejudice is judgment beforehand. A prejudiced mind judges before examining, forms opinions of things before becoming acquainted with, or fairly understanding them. Prejudice may be in favor of an object or against it. As the term is more generally understood and used, it is against an object. It may originate in a native aversion, many grow out of ignorance, or spring from casualty.

Prejudice is of baleful tendency. It is injurious to him who indulges it, and is injustice to its object.

Prejudice is indulged by many against religion. Many judge and condemn religion without a fair examination; not taking the trouble to acquaint themselves with its nature and principles, its aims and ends. They know not what it is, but only know it is something of which they think ill. They regard it as a gloomy thing, not desirable; a thing without which there is greater enjoyment than with it. Many under the influence of prejudice, discard the doctrines of the gospel without a candid examination. They listen to every thing unfavorable to these doctrines which they hear, but do not regard as entitled to much weight what they may chance to hear in their favor. The very name by which the system of evangelical doctrines is designated, is to many odious. A parish in Massachusetts gave a minister a call to settle with them, a man of good talents and unexceptionable qualifications. He wished to defer his answer till he could consult his friends. While he was absent, an influential individual suggested to some of the people, that their candidate was a Hopkinsian. "Is he, indeed? then it will not do to settle him." The candidate returned with a view to accept the call, but found that prejudice had been there before him, and he was not wanted. Said a woman, living in a plantation in this vicinity, that had not been visited by a congregational minister, "I really wish I could see a Calvinist: I should like to see how he looks. She imagined that a Calvinist must possess an uncouth visage, or be different from other men in appearance. * * * * * Prejudice, in ages past transformed the humble and inoffensive disciples of Christ into the vilest of heretics and evildoers; ascribing to them a character so odious and wicked, that it was accounted lawful, and even a duty, to destroy them by thousands, and hunt them out of the world. It inflicted the most barbarous cruelties that malignant ingenuity could devise. For prejudice there is a cure—Divine grace is competent to its removal. It has cured many. How the Apostle of the Gentiles loved, and labored to promote these doctrines and that cause, which he had labored to destroy! Among the many to be employed for the cure of prejudice, a thorough acquaintance with the object toward which it is indulged is important. The scriptures furnish us with a notable example. There were strong prejudices existing against Jesus of Nazareth, and because he was of Nazareth, a place proverbially bad. * * * * * Nathaniel, though a good man, was not free from the power of prejudice, and was led to doubt whether Jesus could be the Messiah if he originated in Nazareth, and readily expressed his doubts. "Can there any good thing come out of Nazareth!" This was prejudging, having the mind fixed beforehand, that nothing good could come from a place so wicked. Philip did not stop to argue the case and labor to convince him, that though Nazareth had a bad name, yet possibly something good might be found there, but invited him to come and see for himself, and judge according to knowledge, and not according to impressions he might be cherishing in his ignorance. Nathaniel came to Jesus, saw him, heard his word, found evidence that there was good in Nazareth, lost his prejudice, and became a disciple."

To that friend who has decided that we are wrong without hearing us, we say, "Go thou and do likewise."

M. E. CORNELL.

Norridgewock, Me.

A Lesson from the Rebellion.

HAD you or I been at the South at the breaking out of the late civil war in the United States, and had we been compelled to remain in the confederate States, our first effort no doubt would have been, to communicate with the general government, and to supplicate and pray for aid.

We would have made known to the proper authorities, our love for the established and permanent government; and our hatred for rebellion, and our disgust toward treachery and treason; and would, in the most distinct manner, have protested against the whole plot of the confederate States, and proved ourselves clear of any and all sympathy for rebellion. And having done this, we would have confidently asked for effectual aid in escaping the territory of the revolted States, or protection while remaining therein; and it would not have been a vain plea.

The situation of a loyal man among rebels, is not an inapt illustration of the situation of good men in this world.

Victims of Satan's art, seduced by his flatteries, most of the human family tamely submit to his authority, and boldly enlist in the army of that rebel leader, and assist him in his attempt to subvert the authority of Jehovah.

A few have ever been loyal, and such have always been the objects of Satan's wrath.

More especially at present, does Satan rage against the people of God; and as his time draws near to suffer the penalty of his transgression, the more he rages against the people of God.

Under these circumstances, is it not fitting that we protest against Satan and all his works? Certainly it is right and just for us in the most solemn manner to protest against him who has wrought the ruin of almost the entire human family.

Solemnly then, and with humility, we would most earnestly protest against Satan and all his works, desiring that God would grant power to his people to overcome him wholly.

We protest against him because his authority was first established in this world by deceit and guile; therefore he is a deceiver. Next, he has no rightful claim as our creator; for he did not create us; nor does he nourish us; but is himself a dependent being. And having no right to us, he is a usurper, and as he is working to subvert God's government, he is guilty of treason; therefore, he being a deceiver, a usurper, and a traitor, we most ardently pray for the fullest power over him, and the greatest freedom from his influence, which it is consistent for the Lord to grant unto us.

Free us, O Lord, from his wiles, and grant us power to fully overcome our deadly foe, in order that we may be able to subdue our own inward tendencies to wrong, which were first planted in our hearts by the agency of Satan, who now designs following up his cruel work.

Give us power to rebuke this powerful adversary, most effectually. Is he not an enemy? Is he not a usurper? Have we at all acknowledged him as our king? Can he present any claim upon us? Have we been pensioners at all upon his bounty? Is he not himself a creature, spared by thy compassion for

a time? Are not his claims upon us, all founded in injustice, and deceit, and usurpation? Shall we be the victims of his cruelty any longer?

O Lord, rebuke him effectually, for thine own sake, and for Christ's sake and for thy people's sake, who are endeavoring to keep thy holy law, and who do most sincerely loathe and hate Satan's works.

Has he not influenced thy people long enough? Has he not triumphed in the afflictions of thy people long enough? Has he not smiled at our weakness long enough? O Lord, make us strong, and weaken him. O Lord, turn him backward, and overthrow his devices.

Hear our protest against a common foe; a foe who claims what was never rightfully his, and give to thy people enlargement. Turn his counsels into foolishness. Thwart his plans, disappoint his expectations, and weaken his strength. Cause him to be terrified at the boldness of thy humble praying people, and let him, like Belshazzar, smite his knees together for fear at the faintest rebuke of thy humblest child, who appeals to thee.

J. CLARKE.

Who are the Angels?

ARE those dear friends of ours who have closed their eyes in death, those who loved the Saviour and died happy, trusting in him, are they the ministering spirits spoken of by the apostle? Is it not a beautiful thought that those loved ones for whom we mourn, come back to earth to hover around us and to minister unto us? Orthodoxy answers, "Beautiful."

A few nights since, a Methodist minister, who is holding a protracted meeting, while urging sinners to repent, made the following appeal to their sympathies. He spoke to them of all that had been done for man, all that God had done. He has offered man salvation, full and free. Given his own dearly beloved Son to die. Then he spoke of what Jesus had done, how he had suffered and died. Then passed on to speak of all the angels had done. "Those angels who are ever hovering about us. And who knows that it is not that sainted mother or father, the spirit of that dear brother or sister, husband or wife, that is now looking down on you in tenderness, ready to carry home to Heaven the news of your penitence. There is an angel always near me. It is that little infant daughter whose home is now in Heaven above."

I could but exclaim in my heart, "Surely ye err, not knowing the Scriptures." To the law and to the testimony. If we speak not according to the word of God, then however beautiful it may appear to us, it is a false hope. If there are no angels except those who have died here, and their spirits gone to Heaven, then who were those "Morning Stars" who sang together, and those "Sons of God" who shouted for joy at the Creation, before death had entered the world?

But are our departed friends in Heaven? If they are not, then certainly the angels are other beings than departed spirits. First then, let us prove that man is not immortal. "God only hath immortality." 1 Tim. vi. 16. Now let us see if Job, that patient man of God, expected to be an angel in Heaven at death. Was this his hope, that at death he would go to Heaven, and be one of the bright angels there? Hear him: "Before I go whence I shall not return; even to the land of darkness and to the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." Job. x, 21, 22.

Again, "Man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not. Till the heaven be no more, they shall not awake, nor be raised out of their sleep." But did Job never expect to go to, or to see, God? Listen to him still further. "Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

We see by the above testimony that he looked for-

word to the time spoken of by Paul, "When the Lord himself shall descend with a shout, with the voice of the archangel, and with the trump of God," and "the dead shall be raised incorruptible, and we shall be changed." 1 Thess. iv, 16; 1 Cor. xv, 52. He did not expect to see God until the first resurrection. So we must conclude, from Bible testimony, that the angels are other beings than the disembodied spirits of departed saints.

They were created of God, before the creation of man. Man was made a little lower than the angels. Psal. viii, 5; Heb. ii 7, 9. There is a great multitude of angels, "even thousands of angels," or as the margin reads, "many thousands." Psal. lxxviii, 17. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. xii, 22. They are ministering spirits sent forth to minister for them who shall be heirs of salvation. Heb. i, 4. In the great harvest time of this world, "reapers are the angels, who are sent forth to gather the elect from the four winds." Matt. xxiv, 31.

They will accompany the Son of man when he cometh with clouds. "For the Son of man shall come in his glory and all the angels with him." In connection with this, let us read Rev. viii, 1. "There was silence in Heaven about the space of half an hour." While Jesus and the angels come to earth to gather the saints, and to raise the sleeping just, there is silence in Heaven. Those heavenly ministrers will then be absent on their holy mission to earth. None will be left there. Each golden harp will be hushed and still. But great will be the joy and soul-enrapturing music, as they return to those heavenly gates, with all the saints redeemed from earth. May we, dear brethren and sisters, be there to join with all those heavenly beings in the hymn of praise, in the city of God.

SARAH J. WAKELING.

Merrillsville, Mich., Jan. 28, 1866.

Common Colds.

IN the matter of common colds, as with many other matters, the commonest things are the most commonly misunderstood. The phrase and the malady, "common colds" are as common as common sense; yet who knows what a common cold really is? A whole community is not uncommonly in a coughing, sneezing, shivering, burning, ague-and-fever, expectorating and defluxive condition, because of the uncommon prevalence of a common cold. But the physician who can explain its rationale will be in advance of the community, possibly there may be one person in a whole commonwealth who can indicate the correct principle on which a common cold should be medicated.

Now, pathologically speaking, a common cold is an uncommon heat. The disease—*morbus*—to which the term is applied, is really a fever or an inflammation. A person who is constantly exposed to a very low temperature, no matter how near or how far below zero, would never have a common cold, however uncommon his coldness might become. He might die, he might starve or freeze but he would not "take cold." The more one is pent up in overheated houses and ill-ventilated rooms, the more liable he is to be "caught" by a cold. To produce the catarrhal affection requires the transition suddenly, from extreme cold to extreme heat. The application of heat is the immediate or exciting cause. The condition of the system is that of obstruction. The vessels are clogged, congested, and the resulting symptoms—pain, heat, redness, swelling, irritation, inflammation, fever—are the efforts of nature to overcome the obstruction. The method for preventing colds is, simply, to keep the blood pure and the outlets free, avoiding extremes of temperature, especially the sudden application of heat after severe exposure to cold. Bathing the whole surface frequently or daily with tepid or cold water, or exposing the skin freely to the cool, but not cold, air, with dry friction, taking proper precautions to avoid chilliness, are among the very best means for invigorating the cutaneous function and preventing colds.

Plain, coarse food, which keeps the bowels free, is an important preventive. Nearly all the children that

"catch their death of cold" by running out of doors, and getting sore noses, sore throat, croup, diphtheria, influenza, &c., have constipated bowels occasioned by stimulating and concentrated food.

But how should a cold be doctored? Firstly, if the family physician is a drug doctor, let him alone. If there is an apothecary shop in the neighborhood, don't trouble it. If you know of any "old granny" who is learned in botanic simples—catnip, tansy, boneset, fever-few, mugwort, fleabane, elecampagne, gill-over-the-ground, or queen-of-the-meadow,—don't disturb her, but keep cool, and exercise your own common sense, if you have any, and if you have not why should you expect other folks to have?

Remain quiet in a comfortable room of an even temperature. Lie flat on the back, and breathe full and deep. Fast. Drink as little water as may be without suffering of distressing thirst. Take a hot foot-bath at bed-time. This uncommonly simple plan will cure the worst common or uncommon cold in a short time. In severe cases take a full warm bath at bedtime; or if this is impracticable, a warm hip-bath and foot-bath conjointly. If there is soreness of throat and chilliness of the body, apply a cold wet cloth to the throat, and fomentations to the abdomen. When there is great heat and dryness over the whole surface, take the wet-sheet pack for an hour. No matter how violent the cold, or the inflammation, or fever which attends it, this *modus medendi* will restore your health in the speediest manner possible, save your doctor's fees, ditto apothecary bills, and not expose you to die of drug medication.—*Herald of Health*.

I Don't Believe It.

WHEN a messenger came to Gen. Grant, reporting that Hancock's line was broken in, demoralized, and beaten, and that the field was lost, he is said to have remarked, "I don't believe it." A less general would have been involved in the disaster, but Gen. Grant's words give us the key to success in this world. There is great virtue in incredulity. "I don't believe it" has saved a thousand defeats. "You must stop," says the timid merchant to his debtor. "I don't believe it," says the valiant tradesman; and goes on, and pays. "You can't get any farther," says the sailor to Capt. Kane. "I don't believe it," replies the dauntless navigator, and fastens his bark to the pole. "You will die before you finish it," says the doubtful scribe to the sinking, venerable Bede. "I don't believe it," answers the saint, immortal till his work is done; and dictates therewith the last chapter of the completed Scriptures. It comes down to us; and we see the tide of battle turned, in this conflict of the ages, by one stubborn chieftain, who does not believe in defeat. Does the Christian need to be assured of this great truth? It is cardinal in his creed. Faith in right, which is endless unbelief in wrong, is the soul of religion. "I believe in God, I believe not in the devil or any of his works:" this is his war-cry, and the watchword of his victory.

Telegrammatic.

WEBSTER'S dictionary contains no such word. The latest edition has the word *telegrammic*, designated as rarely used, but which has the import we want; but why *telegrammic*? From epigram we have epigrammatic; from monogram, monogrammatic, etc.; but never otherwise; and so from telegram we should have *telegrammatic*, which defines, "In the nature of a telegram, hence laconic, concise, brief, succinct." When a man is preparing a dispatch, he counts every word, because it costs; he re-writes and corrects till all is brief as consistent with complete perspicuity. In our office, the other day, a good writer penned a dispatch, which at first contained fifteen words, but by a little correction it was reduced to nine, and was better than at first. Correction had made it *telegrammatic*. Do all writers know that every word in a newspaper costs? It costs type, and paper, and press-work and it costs time, too, to read it—and time is money. If all who write for us would correct as carefully as if it were to pass over the wires, more of our sheet would be universally read, and might contain much more than now that is interesting.

Be telegraphic, especially where the matter is not of universal interest. Our obituaries, since the reduction of their size, have greatly improved in character, so much so that other journals have called attention to the fact, and they were never so generally read. All notices of schools, of committees, of public occasion, ect., should be thus carefully prepared. We have many contributors who deserve all praise in this respect; with some there is room for improvement. Let it be always noted that a subject should be of most unusual interest to occupy more than a column or a column and a half, while in most cases half a column would be best of all.—*Christian Advocate.*

The Cholera Coming.

NEXT summer we are to have the cholera. Its course so far has been just the same as its course in previous visitations, and next summer it will be due in this country. Thousands of the inhabitants of New York will be in the full vigor of health one day, and the next will be hastily borne to their final resting place. A universal panic will seize upon our people; all who can get away will flee from the pestilence; business will be prostrated; and general gloom and stagnation will take the place of our present prosperity.

And yet, all this can be prevented. There is no necessity for the prevalence of the cholera in this city next summer. While the causes of most diseases are hidden from knowledge, the cause of cholera has been positively ascertained. It is filth. The proof of this is conclusive. The progress of the disease in its several epidemics has been carefully watched and faithfully recorded; its history is remarkably full and minute; and, without exception, it has attacked filthy cities only, and it has prevailed only in the filthy portions of the cities which it has attacked.

We have before us a report made to the Citizens' Association of New York, by their council of Hygiene and Public Health, on the subject of the cholera. This council is composed of the leading physicians of the city—men of the very highest position for learning and character—and their report treats the subject with the masterly ability which was to be expected. It traces the progress of the cholera in each of its visitations, and shows that in all places the one cause of its prevalence was want of cleanliness.

The following are a few among the numerous facts cited in proof of this:—

"In the city of Buffalo, where there was fearful mortality from the epidemic of 1849, its principle ravages were witnessed in the filthy and undrained sections of the city, and in the purlieus of poverty, vice, and fevers along the canal. In Sandusky, where nearly one-third the resident population died in a single month, Dr. Ackley states that a stench pervaded the streets. At Louisville, Ky., the centers of the epidemic were associated with filth, malaria and crowding. In Cincinnati, where the epidemic killed 5,314 persons, out of a population of 116,108, it was first associated with filth and crowding. In St. Louis, 4,557 inhabitants perished out of 50,000. Dr. McPheeters reported that the epidemic elected as its chief centers the crowded tenant buildings, the streets and dwellings alongside the stagnant ponds and open ditches that then abounded in that city; also that seven-tenths of the mortality was among the German and Irish population. In New Orleans, when the epidemic appeared, the streets and gutters were filled with filth so that even the Board of Health declared that "the elements of putrefaction had accumulated fearfully in every direction, until the atmosphere was polluted by poisonous exhalations in which a sickly acid smell predominated."

The report then cites numerous proofs that by proper attention to cleanliness, the pestilence may be avoided; we select two of these:—

"In various towns and cities of England, the actual benefits of preventive measures, the sanitary works of cleansing, drainage and ventilation, have been fully tested. For example, the city of Worcester, on the river Severn, having been twice scourged by cholera, undertook to avert the later epidemics by means of effectual cleansing and efficient sanitary regulations. The result was, that while the pestilence

swept through the neighboring cities and villages, the populous city of Worcester escaped, 'and the destroyer of uncleanly cities made a passover with the people of Worcester, for on every lintel and door-post was written, "cleanliness, cleanliness." Not a house was entered, and the town was saved in the midst of the most frightful desolation.'

"In Philadelphia, the cholera broke out and made some progress in the districts of Moyamensing and Southwark, where the work of cleansing was incomplete. But the citizens had anticipated the coming pestilence by the most comprehensive and energetic effort to effectually purge their city of all nuisances, and all the known causes that produce or localize disease; 2,970 privies were cleansed; 340 houses were cleaned by authority; 188 ponds were drained; 66 rag and bone shops were closed, etc., and in all, the city removed upward of 6,000 separate sources of nuisances and disease. Cholera sent but 474 persons to their graves in Philadelphia, while in the city of New York it claimed 5,071 dead."

Is there not in this energetic community, sufficient energy, is there not among this provident people, enough provident spirit, to arouse us to take hold of the work, and avert this awful pestilence, when it can be so surely done?—*Scientific American.*

The Last Call.

AFTER two years' service in the army, Joseph W— was at home on a furlough, and his friends were much entertained with his graphic stories of military life. He could boast of having passed through fifteen battles and skirmishes, unhurt. "I have no fear now," he said, "when I go into battle, for I think I bear a charmed life." "But remember," said his mother, "that your hour will come, and oh, my son! be entreated to prepare for it now." "I hope that hour is a great ways ahead, mother," he said, with a light laugh; but her words sank deep into his heart, and seemed constantly ringing in his ears. The death of a near friend deepened his serious impressions, and he lost his light-hearted cheerfulness, and was much in thought. He endeavored to dispel this gloom by every means in his power; not, alas! feeling that he was grieving that gentle Spirit which would have drawn him to repentance, and a hope of salvation which can take away the fear of danger and of death; which can, indeed, endow with a charmed life that life which is hid with Christ. These efforts to drive away his serious thoughts were only partially successful. The haunting fear that his hour of death might not be far distant intruded upon him in the gayest scenes, and poisoned all his enjoyment. He was not sorry, therefore, when his leave of absence expired, and he returned to the bustle of camp. I shall get rid of all this superstitious dread when I am once more with the army, and have plenty to do, he thought. He was right, for in a few weeks he had succeeded in driving away reflection, in stifling conscience, in grieving the Holy Spirit, and again his laugh was the merriest, his jokes the most telling, and his society the most coveted of any man in the regiment. Month after month passed on with no return of his former gloom. He was repeatedly exposed to danger on the battle-field, and, as before, escaped all injury. It was neither through the roaring cannon nor murderous bayonet that death was to call him to his account; but he came with stealthy steps in the form of wasting disease, and, after weeks of tedious confinement in the hospital, it was announced to him that his last enemy was just at the door. "Then I am lost!" he exclaimed. The chaplain, who was in attendance, endeavored to soothe him by setting before him the rich mercies of God, and his willingness to save to the uttermost; but he would reply, "These promises are not for me, I have sinned away my day of grace; I have frittered life away, trifled it away, been constantly jesting on the verge of eternity, and now my hour of death is come, and my soul is lost. I can tell you, Mr. B—, when God called me for the last time to attend to the interests of my soul; it was when my mother urged me to prepare for death, because my hour would come. I knew she was right; but I had passed through so many battles unhurt, when others were falling thick around me,

that I was fool-hardy; I thought I should always escape; I did not expect death in this form." These remorseful self-upbraidings continued, until delirium supervened, and, at length, his sun went down in everlasting night. Reader, has the preserving mercy of God been around you in many battles, and has it not led you to repentance? Has the Spirit often repeated the blessed invitation, "Come unto Jesus," and have you refused? Take heed, lest you have already slighted your last call to the feast of love, and henceforth there remain for you only "a fearful looking-for of judgment and fiery indignation."—*Sel.*

The Wrong Signal.

"WHAT has happened?" said Mr. Hamilton to his son, who entered the room in haste, and with the air of one who had some interesting news to communicate.

"A freight-train has run off the track, and killed a man," said Joseph.

"How did that happen?" said Mr. H.

"The watchman gave the wrong signal. The engineer said, that if he had given the right signal the accident would not have occurred."

Making a wrong signal costs a man his life. There is another sense in which wrong signals sometimes occasion the loss of life,—of life spiritual. The preacher who fails to declare the way of salvation as it is laid down in God's Word; who teaches that all men shall be saved; or who teaches that men may secure their salvation by their own works,—gives the wrong signal. In consequence, men take the wrong track, and go on to perdition.

The private Christian, whose reputable standing in the church and in society gives influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world." The young Christian is led to practice a similar course: by degrees, he loses his spirituality, and becomes one of those who have a name to live, but are dead. The holding-out of the wrong signal led to the disaster.

A professing Christian exposes himself to temptation. He has power to resist the temptation, and escapes unharmed. One of less power is led to follow his example, and falls into sin. To him, his predecessor had given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellow-men—signals which will direct their course in their journey to eternity. How careful should we be, at all times, to avoid giving the wrong signal!

Subduing the Will.

A TRUE Christian that hath power over his own will, may live nobly and happily, and enjoy a clear heaven within the serenity of his own mind perpetually. When the sea of this world is most rough and tempestuous about him, then can he ride safely at anchor within the haven by sweet compliance of his will with God's will. He can look about him, and with an even and indifferent mind behold the world either to smile or frown upon him; neither will he abate of his contentment for all the ill and unkind usage he meets withal in this life. He that hath got the mastery over his own will feels no violence from without, finds no contests within; and, like a strong man keeping his house, he preserves all his goods in safety: and when God calls for him out of this state of mortality, he finds in himself a power to lay down his own life: neither is it so much taken from him, as quietly and freely surrendered up by him. This is the highest piece of prowess, the noblest achievement, by which a man becomes lord over himself, and the master of his own thoughts, motions, and purposes.

THE late Rev. Samuel Fiske, ("Dunn Browne,") once prayed in the pulpit "that the Lord would bless the congregation assembled, and that portion of it which was on the way to church and those who were at home getting ready to come, and that, in his infinite patience, he would grant the benediction to those who reached the house of God just in time for that." By this eccentric method the clergyman succeeded in breaking up a bad habit, which had resisted all legitimate appeals.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 13, 1866.

URIAM SMITH, EDITOR.

On What Day of the Week Did Christ Arise from the Dead?

(Concluded.)

We proceed, then, to inquire, aside from the mere matter of getting the facts in the case, which we shall examine by and by, what occasion there is for differing from the view usually entertained on this subject. We are told that the view that Christ rose from the dead on the first day of the week, is the main proof for Sunday-keeping; and hence it is important to show that he did not rise on that day to destroy that proof. This is the only reason urged for endeavoring to show that the resurrection occurred on any other than the first day of the week. But could anything be weaker? Such an argument is no more needed against Sunday-keeping, than we need a formal argument to show that the sun shines, or that the laws of the land forbid murder. Whoever spends his breath in that direction, spends it in vain, and all his efforts are but a beating of the air. And then, is it not easy to be seen, that by acknowledging the necessity of showing that the resurrection did not take place on the first day of the week, we concede infinitely more than we gain? By doing this we virtually acknowledge that if Christ did rise on the first day of the week, it is a valid argument in favor of Sunday as the Sabbath; and it is a tenfold harder task to prove to any Sunday-keeper that Christ did not rise on the first day of the week, than to show him out and out, by other arguments, that Sunday-keeping is a child of popery, and without foundation in the word of God. And so, making this issue, the Sunday-keeper, sustaining his position that Christ did rise on the first day of the week, or at least failing to be convinced that he did not, comes off triumphant from the field. It is like our leaving our breastworks, and going forth into the open field to attack the enemy in one of his strongholds. And in such encounters, ten times out of every ten, the Sunday-keeper will maintain his ground and gain the day. How much better, so far as the argument is concerned, to admit the premises of our opponents, and then show that there is not a shadow of Sunday-keeping in them, than it is to attempt an argument which we cannot sustain, and then put forth all our other efforts, under the stinging necessities of defeat.

But if this argument, so pompously put forth of late, against Sunday-keeping, is so all-potent as it is claimed to be, where are its fruits? It ought to have some effect. It should be able to show some converts. But who has been turned by it from the false practice of first-day observance? We have yet to learn of the first one.

We have intimated that the popular view on this subject could not easily be disproved. We shall now show that the word of God positively sustains it. In opening the Bible record upon this point, two great facts stand out before us at first sight: 1. The resurrection of Christ is not spoken of in connection with any day, as then present, but the first day of the week. 2. On whatever day his resurrection occurred, it was not till the first day that it became known to the disciples or any one else. These facts will be apparent from a glance at what the evangelists have written. The first writer, Matthew, makes this statement: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre." xxviii, 1. This gives the time of the first visit to the sepulchre, after the Lord was laid therein, and states it to be after the Sabbath was past; for that is the meaning of the expression, "In the end of the Sabbath." The original, *ὅτε δὲ σαββατὸν*, is thus defined by Robinson: "At the end of the Sabbath, i. e., after the Sabbath, the Sabbath being now en-

ded." Some have had the presumption to declare that he here speaks as a theologian, not as a scholar; but he vindicates this definition by ample citations from classical authorities. And then to make the matter doubly sure, the evangelist states, "as it began to dawn toward the first day of the week." The verb, to dawn, means the breaking of the day after the darkness of the night. The only definition of the word (*φωσσω*) given by Liddell and Scott is "to grow toward daylight;" the same, they say, as *epiphawsko* (*ἐπιφωσκω*) which they define, "to shine out," as of the sun or moon. Being thus used to denote the commencement of daylight, it is once used in the New Testament in a tropical sense to denote the commencement of the day. Luke xxiii, 54. It is thus decided by this testimony, that very early on the morning of the first day of the week, as it began to grow toward daylight, the women came to the sepulchre.

With this agrees the testimony of the other evangelists. Mark recording the same event, the first visit of the Marys to the sepulchre, says plainly (xvi, 1), "And when the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." That the visit recorded by Matthew was the same as this, and not one which took place previously, before the close of the Sabbath, as some contend, is evident; for, first, Luke says the women rested the entire hours of the Sabbath; and, second, if they had visited the sepulchre near the close of the Sabbath, and there learned that the Saviour had risen, as they did learn it at the visit recorded by Matthew, they would not have gone to the sepulchre, *the next morning*, in order to embalm him, as Mark records. Luke and John, also, both testify that it was early on the morning of the first day of the week, when the women first visited the sepulchre.

This point, then, is definitely settled: That the first visit to the sepulchre was on the morning of the first day of the week, and it was then ascertained that the Lord had risen. How long before this had the resurrection taken place? May we infer that it was but a short time before? or was it so long before that it occurred on the previous day, the seventh day of the week? This is the question now to be decided, and we think the remainder of Matt. xxviii throws such light on it that we cannot mistake. A fact or two we will now notice.

1. When the angel of God descended and rolled away the stone from the door of the sepulchre, and Christ came forth in triumph from the grave, fear fell upon the keepers who were set to watch the sepulchre, and they became as dead men. They understood perfectly well when the resurrection took place.

2. In immediate connection with this, seems to have been the arrival of the women at the sepulchre; for the angel was still there; and the evangelist, after recording the fear of the keepers, enters as his next sentence, that the angel addressed the women as they came up, and said, "Fear not ye." The wicked keepers are fallen as dead through fright; but fear not ye.

3. As soon as the keepers recovered from their fright, they would of course hasten to make known to the authorities the things that had happened.

4. The women, as the angel directed, departed quickly from the sepulchre, with fear and great joy, and went to make known to the disciples the resurrection of their Lord.

5. While they were going, which, as we have seen, was early upon the first day of the week, some of the keepers, or the watch, came into the city to make known to the chief priests the things that were done. Matt. xxviii, 11. So it was not till the morning of the first day that the watch came into the city to make known the event.

6. The chief priests, as the best way to get along with the matter, hired the soldiers to say that while they slept, his disciples came and stole him away.

With these facts in view, let us now imagine for a moment that the resurrection of Christ took place the day before the first day of the week, or near the close of the Sabbath, as is claimed, and see what work it will make with the record.

1. In this case the angel must have descended, the earthquake taken place, the Saviour have arisen, and

the keepers have fallen through fear; all in broad daylight, before the setting of the sun.

2. The keepers must then have lain there all night; for they did not depart from the sepulchre till about the time the women came and left, Sunday morning; inasmuch as the record states that while the women were going to tell his disciples, the watch were going to tell the chief priests.

3. The watch would have remembered that Christ arose in the daytime of the previous day, and when the chief priests told them to say that his disciples stole him away while they slept, they would have answered, That story won't go; for people will not believe that men, especially those on guard, would be asleep in the daytime.

Thus we see that the effort to put the resurrection of Christ upon the seventh day, makes of Matthew's narrative a sort of nonsense of which any Bible believer should blush to be guilty.

Let the reader keep in view the point that these thoughts are designed to prove. It is that the resurrection took place on the first day of the week. This does not involve an explanation of Matt. xii, 40, nor of the day of the crucifixion. A person may prove, if he can, that Christ was crucified on the second or third day of the week, for aught we care, so far as our present argument is concerned. Place the death and burial of Christ where you will, the Bible plainly shows that his resurrection was upon the first day of the week.

We have said that the only reason assigned for differing from the common view on this subject was to destroy the main prop of Sunday-keeping. Perhaps we should correct this; for some, in the intensity of their hatred against Spiritual Gifts, fondly hope that they can hereby disprove its statement on this question, found in Vol. i, p. 85. But in either case, and for either purpose, their argument is an utter failure.

"And the Nations were Angry."

UNDER this heading we find a significant article in The Independent of Feb. 1, 1866, from which we make the following extract in reference to France and Spain: "Mercurial, volcanic, eruptive France, always angry, was never more so than now. The magic of a great name, the intrepid and aggressive intellect of Louis Napoleon, a centralization of power that makes the sword supreme, and the antipathy of the anti-Bonaparte parties, who hate each other more than they do the Emperor, have combined to make the power of the present ruler absolute. The English alliance prolonged the empire ten years. This was the darling scheme of Palmerston's life, his last contribution to a fading royalty. Yet France has overthrown a power even stronger than that of Napoleon, and we may look at any time for a demonstration in favor of liberty. The history of the suppression of the public journals during the last year shows that no means will be spared to prevent freedom of thought in France. If the empire was really peace; if France really worshiped an imperial nephew of the great Napoleon; why these constant attacks upon the freedom of the press? why this dread of a free expression of opinion? We are told that France is under arms to menace the integrity of Europe. 'Europe,' says the London Spectator, 'is at peace just as a soldier is at ease when marching under a hot sun in full accoutrements.' We venture the theory that France is not armed against Europe, but against herself; for only by the bayonets of Napoleonic soldiers can any ruler exist on the theory of Napoleonism. That is a theory of force—terror, tinsel, and fireworks. Keep France armed, and the empire is safe. Give France twenty crowns to play with, and a republic will be forgotten. Yet France is angry. Her men of genius speak noble thoughts; her people are watchful and patient.

"Spain is even now in the throes of an insurrection. The admirers of Her Catholic Majesty have been applauding the rigor and sagacity with which the Spanish ministers made war upon Chili, and Peru, and San Domingo. We were to have a return of the gorgeous days of Philip and Ferdinand, when the Spanish ships made England tremble, and the Spanish council was the law in every European court, and the Spanish flag was carried into empires of a rude but magnificent barbarism. In vain! The curse of Rome has settled

upon Spain; and her civilization, moth-eaten, ulcerated, torpid, sluggish, self-consuming, 'sleeps on,' says one of the most gifted of modern writers, 'untroubled, unheeding, impassive, receiving no impressions from the rest of the world, and making no impressions upon it; the sole representative now remaining of the feelings and knowledge of the Middle Ages.' The insurrection headed by General Prim threatens to become a revolution. Whether it fails or not, we have evidence that Spain is about to take her destinies in her own hand, and strike down one of the last of the Bourbon thrones. No country on this earth has had the advantages of Spain. God has blessed her beyond other nations, and under the influence of the Roman system she has abused them all. We have hopes for Spain. In this time of inquiry and enterprise, in this day of anger among nations, we believe she will throw off the superstitious crust of centuries, and come forth strong, and fresh, and regenerated, to take her place among the nations of the earth.

"America has done her work; let Europe begin. Do away with the false and the vile—the degradation of labor—the enervation of manhood—aristocracy and thrones—pensioned paupers who happen to have what they call royal blood in their lazy veins. A struggle may come, but the world will come forth better, the nations will recognize Christian freedom, and moral progress, and all men can truly feel that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God.'"

With the prophecy from which the heading of this article is taken, every Adventist is familiar. It is found in Rev. xi, 18: "And the nations were angry." The article is written to show that we have now reached this time of anger among the nations. And what are the events which the prophecy brings to view right in connection? They are as follows: "And thy wrath is come." What is the wrath of God? Rev. xv, 1, tells us that it is the seven last plagues. And the prophet continues, "and the time of the dead that they should be judged." Here the Judgment of the last day supervenes. We read on, "and that thou shouldst give reward unto thy servants the prophets, . . . and shouldst destroy them which destroy the earth." Here is the general destruction of God's enemies, the dashing of the nations in pieces, and the change of dispensation, from this mortal to the eternal state. Such is the series of successive events, introduced by the anger of the nations, which state of anger is now exhibited before us. Yet the Independent, with the most glaring disregard of the other events which in the prophecy are inseparably associated with the anger of the nations, turns right aside from the inspired record, and declares that the world will come forth from "this day of anger," and the coming struggle, in a "better," condition, recognizing "Christian freedom," "moral progress," &c., &c. Peace and safety! A good time coming! True we see before us the anger of the nations; but then there is no cause of alarm; for this is only the herald of "better" days, and not, as the mistaken old Bible prophet has it, a prelude to the final exhibitions of God's wrath, the general Judgment, and the destruction of the wicked, as God sets up his everlasting kingdom. Is not this virtually the language of the popular fables of the day on this question? Verily darkness covers the earth, and gross darkness the people; and pre-eminently are the "watchmen blind." Isa. lvi, 9-12. The Lord keep his people from being bewildered by the confusion and darkness of earth's closing scenes.

The Truth will Triumph.

Nor in the conversion of the world, or in the salvation of all men, but in the sanctification and salvation of the people who are truly the children of God. It will triumph in the vindication of God's truth and righteousness—in the deliverance of his people, and in the signal overthrow of his enemies. The law of God, now despised and trodden under foot, will be vindicated in the sight of all; and those who contend that it has been abolished or changed, will see their folly made manifest by the opening of the great day.

They, too, who put far in the future the evil day, and have scoffingly said, Where is the promise of his coming? will find to their utter astonishment and consternation, that the Saviour told the truth when he promised to come again, and gave signs by which his people would know when his coming was near—that his word is verified and they convicted of infidelity, and condemned as the unalterable consequence.

These are solemn and fearful truths—truths which we now may learn, and escape the wrath to come, or may despise, and drink of the cup of trembling and fierce indignation. And all these weighty, momentous considerations hang upon the brittle thread of life, and on the improvement or misimprovement of a very brief period of time. In a little while, all preparations for that tremendous day will be completed, and, ready or not ready, all must meet the consequences of their conduct here.

Well will it be for those who have let the truth triumph in their hearts and lives, and thus have made the Judge their friend. They will triumph with the truth, while the truth triumphs over their enemies.

R. F. COTTRELL.

Note from Bro. Loughborough.

BRO. WHITE: I wish to say that I am thankful to God for his goodness which has been manifested to me thus far during my affliction. I am steadily, through his blessing, recovering my strength. Last Sabbath I spoke in the Sabbath meeting here, 35 minutes without difficulty. I am still following up the treatment prescribed at Dansville, which is bringing out a scrofulous humor on my body, and until I recover from this, I presume it would be inexpedient for me to enter into active labor. I am in hopes, however, that but a few weeks shall pass till I shall be able again to take my place in the cause.

I am thankful to the brethren and sisters who have so cheerfully contributed of their means for my wants, and to the brethren and sisters in this place I feel indebted for their hospitalities and care for my wants, the few weeks I have tarried with them.

Although I have been silent for several months, I have not lost my love for this cause and people, or my desire for the advance of truth. I try to pray in faith that God will revive his people, strengthen his servants—especially those in affliction—and cause the word of truth to triumph gloriously. I have no doubt of the success of the truth, although it might look dark to view the effort of Satan to hinder the work. I desire my affliction would lead me nearer to the Lord, and that I shall come forth from it better prepared to fill some humble place among God's people.

J. N. LOUGHBOROUGH.

Olcott, N. Y., Jan. 30, 1866.

Time of the Fulfillment of Matt. xxiv.

UNIVERSALISTS and many others claim that the whole of Matt. xxiv, was fulfilled at the destruction of Jerusalem, A. D. 70. In verses 29, 30, we read thus: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Here are six events mentioned: 1. The darkening of the sun. 2. The darkening of the moon. 3. Falling of the stars. 4. The shaking of the powers of heaven. 5. The coming of Christ. 6. The wailing of the wicked. Mark xiii, 24-27, gives the same events in the same order; and so does Luke xxi, 25-27. The prophet Joel mentions the same events in the same order: "The sun and the moon shall be dark, and the stars shall withdraw their shining; and the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" Chap. ii, 10, 11. None can fail to see that these events are the same as those mentioned by Matthew, Mark, and Luke. In

Rev. vi, 12-17, John enumerates the same events in the same order. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

We can readily see, and doubtless none will deny, that John here foretells the same scene which Matthew, Mark, Luke, and Joel describe. It was future to them all. Now does this apply to the destruction of Jerusalem? We answer, No; for Jerusalem was destroyed A. D. 70, and John wrote the Revelation A. D. 96, or twenty-six years after the overthrow of Jerusalem. These signs being then yet in the future, of course could not apply to the destruction of Jerusalem. This is a fact worthy of attention.

D. M. CANRIGHT.

Report from Bro. Whitney.

DEC. 7, thanksgiving day, held a meeting with the church here, and about midnight started for Adams' Center to attend their Monthly Meeting the 9th and 10th. Enjoyed sweet and comforting freedom, as usual, with this dear people. Eld. Green, a colored man from Syracuse, who was soliciting means for a colored church in Auburn, and who is favorably noticed in the Syracuse prints, came into our meeting Sabbath, p. m., and being asked to preach he did so to quite good acceptance, considering that eleven years ago only, he was fleeing as a fugitive from the land of whips and chains. Books on present truth, and a few dollars in money, were furnished him as an evidence of the interest felt by our brethren in the welfare of the freedmen.

From here I went to Oswego, and in company with Bro. Goodwin visited a neighborhood in Granby, where I preached twice last winter and was invited to come again, and the way opening, commenced meetings the 13th. Exceedingly stormy weather and the holidays prevented the interest from becoming very general; but a few were deeply interested, and four or five decided to obey the truth. Four subscribed for the Review and one for the Instructor. Remained there till Jan. 5, giving twenty lectures and meeting twice with the church in Oswego during the time.

Attended the Monthly Meeting at Roosevelt Jan. 6 and 7. The severity of the weather prevented a number from coming out, but some freedom was given in speaking the word, and some good victories gained in our social meetings. Held a meeting there the Tuesday eve following also.

Filled my appointment in Bro. Robinson's neighborhood the 13th and 14th. The condition of the weather and roads prevented a general gathering here also, but the season was enjoyed by the few friends of the cause in that vicinity. Held two meetings in Bro. Ballou's neighborhood during the following week.

At Mannsville, the 20th and 21st, had the privilege of joining Bro. Taylor in their Monthly Meeting—he having postponed it a week to harmonize with my appointment. The meeting Sabbath day was profitable. Close and pointed testimony was borne by Bro. T., which was responded to quite generally by the brethren present; and the meeting for ordinances was quite refreshing. Sabbath afternoon it began to snow and blow, as it does sometimes in this northern climate, and the succeeding forty or more hours witnessed such a storm as but seldom visits us. Our public meeting first-day, was entirely broken up; but around the family altars where the brethren were principally stopping, truly refreshing seasons were enjoyed and sweet victories gained. One started to serve the Lord for the first

time, and some who have been bound for years by their own unfaithfulness and the inconsistencies of others began to work for themselves, and expressed their determination to go through with the people of God. A goodly number from Adams' Center, Bro. Goodwin from Oswego, and Bro. Cross from Vermont, were with us. We all felt that the meeting was quite as profitable as it would have been otherwise.

Enjoyed another brief season with the church at Adams' Center, meeting with them the evening of the 23d. Attended the Monthly Meeting at Norfolk the 27th and 28th. This meeting was characterized by more than usual promptness on the part of the brethren to do their own work, and a disposition to rise with the message.

On the whole I returned from this tour refreshed, and with a stronger determination to be more faithful in the work of the Lord.

Dear brethren and sisters, the Lord is on Israel's side and when we come up to his help against the mighty He will do great things for us. May we be enabled so to do.

S. B. WHITNEY.

Grass River, N. Y., Jan. 30, 1866.

Report from Bro. Stratton.

BRO. WHITE: It may be interesting to the readers of the Review, to hear of our prosperity in this vicinity. About two years ago, Bro. Cornell brought us the light on the Sabbath. It was so plain a Bible truth that we embraced it, and have been gradually coming along since that time. Not one who has started out on this great truth, has backslidden from it. On the contrary, we have been encouraged by additions all the way along, till we now number twenty-three.

There is quite a company of Adventists here who are not keeping the seventh-day Sabbath. But I will say to their praise, that they have not opposed us. The Sabbath has made no division of feeling among us. Those who have not embraced it, know they ought to, and the question rests right there. We all meet together with the best of feeling, as formerly.

A short time since, Bro. Andrews spent a few days of faithful labor with us, and the result was the organization of a church. Our meetings are very interesting. I am satisfied that God is with the commandment-keepers. There is an increase of interest at Athens. There are twelve or fifteen in that place keeping the Sabbath of the Lord. I attended my appointment there last Sabbath and first-day. Baptized two good humble followers of Christ. It was a precious season to God's dear children.

I held a meeting in Palmyra, where Bro. Goodrich resides, last week. The most of the brethren and sisters there are holding on their way, and giving good evidence that they love the truth. Bro. Goodrich is seeing the work of God in Canaan.

In the midst of bitter opposition the Lord is blessing us abundantly. I have no doubt but all the humble, honest ones will outride the storm, and stand with the remnant of God's people, when Christ comes to give us eternal redemption, and a home in the kingdom.

CHAS. STRATTON.

Cornville, Me., Jan. 25, 1866.

The Overcomer.

GREAT promises are made to him that overcomes. The very idea of overcoming is suggestive that there are obstacles and enemies to be overcome. Let not those who meet no losses and crosses, no pressing and burdensome labors, no severe conflicts and trials, imagine that they are overcoming, while they are floating down the current, instead of rowing against it, and dreaming of being carried to Heaven on flowery beds of ease. No! There is a battle to be fought, the enemy must be met and overcome; and it will cost a struggle, an earnest and persevering struggle, to conquer. It is the conqueror in this warfare that will wear the victor's crown. And there are trials in the way. It is the sufferer with Jesus, that has the promise of reigning with him.

"There is suffering ere the glory,
There's a cross before the crown."

But he that denies his suffering Saviour, and is not willing to follow in his footsteps, will be denied by him.

Let us willingly bear the toil, before we talk of entering into rest. Let us run with patience the race, before we dream of claiming the prize. Let us willingly meet our foes and overcome, before we think of inheriting all those things which are promised to the overcomer. Then we may overcome, not of ourselves alone, but by the blood of the Lamb and the word of our testimony—the sure word of God's promises, which strengthens us for the endurance of every trial, and enables us by faith to look beyond the raging conflict to the certain and everlasting victory—the word which assures us that the faithful, valiant soldier shall conquer, and that the conqueror shall reign.

R. F. COTTRELL.

The Saviour is Coming.

THE Saviour is coming, oh see the glad signs

Fulfilling, which prophets have given;
The sun has been darkened, the moon hid her light,
The bright stars have fallen from heaven.
The lightnings have long been harnessed for use,
Nahum's chariots now may be seen,
As in the broadways they jostle and rage,
With torches that glisten and gleam.

The last days of peril even now have appeared;

For many are boasters and proud;
They are covetous, traitors, blasphemers and fierce,
Loving pleasure far more than their God.
The nations are fast getting angry, and soon
The very last sign will appear,
Then lift up your heads ye sorrowing saints
Your redemption is now drawing near.

The last warning message now sounds through the
The sand in Time's dial runs low, [land,

These tokens encourage and gladden our hearts,
And on, with rejoicing, we go,
A few days of trial, a few days of care,
A few more temptations to brave,
And then with the angels in Heaven we'll dwell,
Victorious o'er death and the grave.

Meeting in Marion, Iowa.

DESIRING to bear some humble part in the good work of the Lord, permit me to say that I was present at the Marion meeting for nearly one week, through a special providence of God, and that, too, through the most important part of the discussion between Bro. Ingraham, and Brinkerhoff; and I am prepared to say that it was a solemn and interesting occasion. The opposition was conducted with skill and ability. But we have much reason to thank God and take courage, when we consider that notwithstanding the opposing party had been for weeks fortifying himself, and had got, as it were, into our very fort, he was repulsed with great loss. It is true that when the engagement became the most intense, all waited and watched with breathless interest. I bless God for the power of his truth to save the honest in heart.

It is also a fact to be lamented, that these men have done much evil. They declare the three angels' messages in the past, deny the application of the two horned beast to the United States government, make it synonymous with the little horn of Dan. vii, and thus confuse and distract.

We have only to say that the cause of present truth has nothing to fear from the assaults of its enemies, even here in Iowa, while we are blessed with the labors of faithful men, as we have in Brn. Ingraham, Sanborn, and Andrews, who are worthy of all praise for their persevering industry, simplicity, and godly sincerity, in bringing order, and a right way out of confusion. The saints in that place are now again on their way, rejoicing in the truth.

I have also visited other parts of the work, as Fairview, Anamosa, and Lisbon, and am happy to say that I have no doubt of the fixed purpose of the brethren and sisters generally to hold on to the old landmarks. I believe they realize the necessity of a deeper work of grace, which may the Lord grant, is my prayer.

J. DORCAS.

Jan. 30, '66.

"If thou faint in the day of adversity, thy strength is small."

"Death is Swallowed up in Victory."

How fraught with consolation to the child of God is the thought that the hour is near, when this language of the apostle, which has cheered the heart of many a wayworn pilgrim while they have looked forward to the consummation of their hope, will be fulfilled, no longer an object of faith, desire, and expectation, but a glorious reality.

Now we witness the ravages of death—parents, companions and children, fall beneath his power. We see them suddenly stricken down, or, under the influence of disease, wither, droop and die. Under such circumstances, but for a faith resting upon the immutable promises of God's word, we should sorrow as those "which have no hope." What cause of gratitude we have that we can in the hour of affliction say with Peter, "Blessed be the God and father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." He has "the keys of hell and of death." He has been partaker with the children of flesh and blood, "that through death he might destroy him that had the power of death." When all other foes have yielded to his power, even the last enemy shall be destroyed. Faith resting upon the word of God, now points forward to such a glorious consummation; to a land where "there shall be no more death," "neither sorrow nor crying, neither . . . any more pain;" to a time when the shout of a world redeemed shall proclaim, "Death is swallowed up in victory." That land is no longer far off; that time is now specially nigh. And while we know that the glorious restitution is inseparably connected with the coming of Jesus, Acts iii, 19-21, and hear him testify "Surely I come quickly," who that is looking and longing for the return of the children from the land of the enemy, and to see the earth "cast out her dead and no more cover her slain," but will respond, "Amen, even so, come, Lord Jesus."

"Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

N. ORCUTT.

Troy, Vt., Jan., 1866.

Letters.

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

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

From Sister More.

Sister H. More, of Africa, writes to friends in Mass., from which we make the following extract:

I was necessarily delayed in writing to you last month, as I was ill, and with difficulty able to write my sister, and English correspondents. They regret my Sabbath views, and say that as the first day has been kept so many centuries, it is strange I should be doubting on that point. They say it was kept by the apostles, and quote Paul's sermon on the first day of the week as proof conclusive.

I wrote them how futile seemed their arguments and that instead of proof, it was doubtless a Saturday evening meeting, and that Paul set out on his journey Sunday morning. They desired to see the book which I spoke of on the Sabbath, and I forwarded it to them, hoping and praying it might prove a blessing to them, and requesting them when they had read it, to forward it to Rev. Geo. Muller of Bristol Orphan Houses. If the blessing of the Lord goes with it to open blind eyes, it will avail, otherwise not.

They do not allow me here to alter any of their old arrangements as to first-day keeping among the orphans; but do not forbid my doing so myself. They however deem it expedient to send a principal to fill the position I now occupy. So, D. V., I may visit America next Spring, unless there should in the providence of God, be a special opening for me. Will you unite with me in praying there may be such an opening, and my health also allow me to take it.

I feel the need of much grace to make me able to live up to keeping aright the commandments of God, and exercising the faith of Jesus. In my singularity in the keeping of the seventh day, it is a consolation

that whoso putteth his trust in the Lord is safe, while the fear of man only ensnares its votaries. Prov. xxix, 25. And while I am the patient follower of that which is good, nothing can harm me.

The faith of Jesus leads me to look beyond this vale to that happy home above where all is joy and love. There the wicked cease to trouble and the weary find rest. Till then, be it mine to toil on, to endure hardness as a good soldier of Jesus Christ. Oh, how I long for his appearing and kingdom which I trust is near at the doors. Then we may reap our reward, and rest from our labor. Oh the happiness to be there where all will see eye to eye, where no dissensions exist,

"Where faith is sweetly lost in sight,
And love in full supreme delight."

Then we can look back on our pilgrimage and say, Hitherto the Lord hath led me and upheld me by his potent arm. It will doubtless be a pleasure to recount our toils, our many trials of earth, where nought can make us fear more.

May we be faithful, wise and true,
Trusting God in all we do;
Meekly looking for his aid,
Patient, following what he said.

I know not what is before me, but will trust in the Lord, and do good, so I shall dwell in the land and be fed. Of Jesus it may truly be said,

"His way was much darker and rougher than mine;
Did he thus suffer and shall I repine?"

Oh, how important to do our whole duty.

"I'll not spare myself of aught I possess,
But offer all up in a service so blest."

I am suffering still from my late illness, and may perhaps find it necessary to have a change of climate ere long. Still I would much rather remain at the post of duty till called for by the Master.

I wish to be useful while I live, then whenever God has done serving himself with me, I shall joy to go. Oh, how good to be permitted to labor in the vineyard. My times are in the hand of God, and his will is my law. At least I desire it may be.

From Bro Dorcas.

BRO. WHITE: I have been thinking over matters, and thought it might not be out of order for me to drop a few lines to the friends of present truth, who have been shaken in their minds by what has been passing before them here in Iowa, for the last few weeks. And to begin, Would we not be able to decide against a messenger and know that he had departed from "the faith," if he should declare the Sabbath abolished, and no longer obligatory? We readily answer, Yes. So also with the 2300 days of Dan. viii, 14. Knowing that these terminated without a doubt, in 1844, we are enabled to determine the close of the first angel's message of Rev. xiv, 6; the cleansing of the sanctuary of Dan. viii, 14, and the judgment-hour work of Rev. xiv, 6, being identical.

The second angel's message, of Rev. xiv, 8, having no "loud voice," stands, as it were, between the two great loud-voiced messages, and belongs to both periods, as it simply states a fact. Babylon, or the fallen churches, being in existence, the great city, we cannot fail to have a correct application. And it being no less a fact to-day that the churches exist, in a fallen state spiritually, this fact must be proclaimed with a strong voice, as seen in Rev. xviii, 2. For example, a late Chicago paper, in noticing a change about to be made in opera affairs, says "It would have been delightful for the habitués of our Opera House if this mutilation had not taken place; as, with the twenty-two pieces retained, those who attended the Saturday evening performance, might have been saved the trouble of going home, and proceeded to the Sunday morning service in their respective churches directly from the theater."

We might notice other glaring facts right in our midst to show that the position taken in relation to these things, by Adventists, is true—alarmingly true.

The rise and progress of the work, purporting to be a fulfillment of the third angel's message, viewed from the right stand-point, and in its true character, is in itself a demonstration of the truthfulness of the application of the prophecy to this time. This side of 1844, after the solution of the bitter-disappointment problem, men have arisen all over the land proclaiming another message, not a time-message, for "time shall be no longer," but a warning message, a message that has brought out its thousands, placing them plainly and squarely on the platform of this closing message. "Here are they that keep the commandments of God, and the faith of Jesus." Can we deny all this? Our opponents here in the West, deny most of these great leading facts. They also denounce the doctrine, as held by this people, of the existence of "the spirit of prophecy," among this people, as being false. Can you indorse all this? Our conviction is, that a work so extensive as that of sister White's could not easily be the forgery of a couple of individuals, no others knowing anything about it. That its

influence is calculated to promote morality and virtue, none who are acquainted with it will deny. That to oppose and reject them, where they should be heeded and obeyed, brings confusion and darkness, many of us know. May the Lord help us to discern his hand in these last days, is my prayer. J. DORCAS.

From Sister Hiddleston.

BRO. WHITE: The testimonies of my brethren and sisters cheer and encourage me to go on the way to mount Zion. It is about nine years since I, with my family and some other relatives, commenced keeping the Sabbath of the Lord. I have been greatly blessed in so doing. I thank the Lord for present truth, and for the light of his word which shines on my pathway, and for the willing heart he has given me to keep all his commandments. I believe that what we do to obtain an inheritance in the kingdom of God must be done quickly; also what we do to awaken and save our friends; for according to the word of God the end of all things is at hand. The unmingled wrath of God will soon be poured out upon the wicked inhabitants of the earth, and who will be able to stand? Brother, sister, will you be able to stand in that day? I want to be ready for that time. I want to be clothed with the white raiment. I want the eye-salve that I may see myself as I am, and what there is for me to do now, that I with all the faithful children of God may be accounted worthy to escape his judgments, and meet him in peace.

I am looking forward to that glorious day when Jesus will be seen coming on the great white cloud, surrounded with myriads of angels, to give life to all the sleeping saints, and to take his weary children home. It is then that songs of triumph and shouts of victory will come from the hearts and lips of those who love his appearing. It is then that friends will meet who have been separated by death. Oh, happy day! Oh, glorious thought! of meeting those of our friends that sleep in Jesus. They will then awake to life and immortality, to unite in singing the praises of our heavenly King. It is then God's faithful children will be released from the cares of this life, and be permitted to see Jesus for whom they have been waiting, and help swell the praises of him forevermore who has done so much for them. I do want to be one of that happy company. Do you want to be one of that number? If so, be faithful in the discharge of every duty you owe to God. Do not let the vain things of earth lead you away from God. Do not cease striving for victory over your besetments, and a crown of life will be yours. N. HIDDLESTON.

Clyde, Ill.

From Bro. Edson.

BRO. WHITE: I wish to acknowledge through the Review the receipt of money donated by the brethren to sustain me at the Dansville Health-reform institution. The amount received was \$243.04, which I shall, I trust, sooner or later, make good to our common cause. The brethren have my heart-felt thanks for their liberality. It has not been a lack of gratitude for the beneficence and Christian sympathy on the part of my brethren that this acknowledgment has been so long delayed, but that I might report improvement in health. I have been long impairing my health, and nature would require time to restore. The past summer I was brought near the dark valley and shadow of death, beyond the reach of human skill or power. In answer to fervent effectual prayer the Lord has raised me up, and I am, so to speak, on the up-hill grade, my health amending, for which I give thanks to Him to whom all thanks are due.

I am thankful for the light on health reform received while at Dansville, and from the publications, How to Live, &c.

Yours in love,
Palermo, N. Y., Jan. 30, 1866.

HIRAM EDSON.

From Bro. Macomber.

BRO. WHITE: I want to add my testimony on the side of truth and with God's chosen people. I feel to praise the Lord for his loving kindness and tender mercies toward us.

I feel strengthened in the inner man to know that the prayers of God's children are being heard and answered, while I hear of the success of the messengers east and west. I am satisfied when God commissions his angels to go forth to lead his people on, with his banner of love over them, and his almighty power made manifest with them, as it now is beginning to be, that victory will turn on Zion's side. I look a little in the distance and behold the church of God looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

I desire to be found among that goodly number when the Lord shall come to escort his marshaled host to Mount Zion. I feel we have need of grace while we travel over this enchanted ground.

My heart was moved while reading your article on Forgiveness in No. 5, Vol. xxvii of the Review. It

touched a chord that reverberated with unfeigned love to you, that I cannot express. I find that it is while the gold is in the crucible in the fire, it is being refined. And as it was with the three worthies, while in the fiery furnace that Nebuchadnezzar made, so it is now. Although a dreadful trial, the form of the fourth was there.

And while meditating upon your words I thought of myself. Have I not spoken harshly while being exercised with a zeal that was not according to knowledge? I fear I have. I pray you all my friends, forgive me for anything I may have done or said. My purpose is to do the will of my heavenly Master that I may have a part with him in his everlasting kingdom.

Long and unwearied have been my prayers for you and all the household of faith. And my mind has become settled that the great Head of the church will do all things well. I believe we are living in the sealing time spoken of in Rev. vii, 1-4.

May God speed on the glorious work is my humble prayer. And may we all meet where parting shall be no more, and where no one shall say, I am sick, and tears shall all be wiped away.

Yours in patient waiting.

E. MACOMBER.

New Shoreham, R. I., Jan. 6, 1866.

From Bro. Truman.

BRO. WHITE: For ten years past I have not heard the voice of a preacher of like faith. For four years I have seen but one who agreed with me touching the commandments of God and the faith of his Son. And as far as we know, my companion and myself are the only ones who keep the Sabbath in Western Iowa. During all these years I have lived in hope of our Lord's return. But the cares of this world have too large a share of my thoughts and affections, and I find myself one to whom our Saviour's description of the Laodicean church applies only too well.

Through reading the Review and other publications, my companion has gladly embraced the present truth, and we are now trying to live in its light. But we are alone, and the great white harvest fields spread all around us; and we pray the Lord of the harvest to send forth laborers into his harvest. Cannot some of the preachers come this way? We are not rich in this world's goods, but to any that could come, we would gladly minister of our substance. This is an entirely new field, and we believe a preacher would find no lack of hearers or houses to preach in. There are many towns and villages in Iowa and Nebraska, on the Missouri river, where the great message has never reached, and we wait anxiously for some one to come and proclaim it to them.

P. C. TRUMAN.

Modale, Iowa.

Extracts from Letters.

Sister C. A. Stockwell writes from Yates: I believe that the coming of the Saviour is near, even at the doors, and I fear and tremble at the thought, lest I shall be found unprepared and be cast aside with those on whom the sentence shall be pronounced, "Depart from me ye workers of iniquity, I never knew you." Notwithstanding all my faults and unworthiness, I still feel a warm attachment for believers in the truth, and a strong desire to be gathered into the fold of Christ with all the righteous when Jesus comes. I cannot bear the thought of being separated, at that day from all I have loved and held dear on earth.

Sister G. W. Pierce writes from Warsaw, Ind.: I am here all alone, therefore have not the blessed privilege of meeting those of like precious faith. Still I am striving to press my way through to the end, and hope to be a true overcomer. I esteem the paper very highly, and love its uncompromising spirit with the powers of darkness. We hope it will ever remain the same faithful monitor.

If you obey against your will, you are a slave; if of your will, you are an assistant.

Obituary Notices.

DIED, in Portland, Me., Dec. 3, 1865, of diphtheria, after a very severe illness of ten days, Herbert Parker, son of Bro. Reuben (recently deceased) and Sr. Delphina A. Parker, aged 5 years and 2 months. Thus within the short space of less than one month has Bro. Parker and his two oldest sons fallen victims by this terrible disease, and Sr. Parker is left with an infant son, a sad and sorrowing mourner; but she mourns not as those that have no hope. Funeral sermon by the writer, from Ps. xvii, 15, "I shall be satisfied when I awake with thy likeness."

JAS. L. PRESCOTT.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, FEBRUARY 13, 1866.

This Week's Review.

So many articles present themselves in this number, in reference to which a word would be appropriate, that we scarcely know where to commence.

— It frequently happens that couched in one short paragraph, we find a gem of thought that contains within itself a whole mine of truth. Such a one was the little item headed, *Read your Bible slowly*, in No. 8 present volume; and several such will be found glowing like diamonds and rubies in our columns this week. Among these we may mention particularly the items, "I Don't Believe it,"—The Wrong Signal, —and "Rev." S. Fiske's good hit at those who come tardily to the house of God. Read them all; and especially engrave it upon your memory that half your victory in the Christian warfare lies in your "not believing" the enemy when he would try to make you believe that you are defeated.

— The newly-coined word, "Telegraphic," sounds well in an editor's ears, because it contains an idea which he likes. We commend a careful study of it to contributors. We do not say that no article must be lengthy. We often meet with some which we wish were longer. What we would say is, Do not have more words than thoughts.

— The articles "Common Colds," and "Cholera Coming," will be found timely. We are approaching the seasons when the first of these enemies of health is almost certain to hold uncommon sway, and in many cases no doubt lead to fatal results; and in the opening of the coming summer the latter scourge will probably commence its deadly march through the land. To be forewarned is to be forearmed. In reference, however, to treating a common cold, we are not so prone as the writer, to class the "old grannies" with the drug doctors. We think the former stand infinitely ahead; and if we were to fall into the hands of either, we should say, give us the "old grannies," with nothing worse than their catnip, pennyroyal and boneset. We are not saying by this, however, that there is not "a more excellent way,"

— "And the Nations were Angry." A remarkable position taken by the New York Independent. It does us good to have the opposers of the truth bear testimony, however unconsciously, in its favor. If the condition of the world is so marked that those unenlightened by a study of the prophetic word, cannot shut their eyes to it, we may rest assured that our interpretations cannot be far from correct. The wrath of God, like eagles for their prey, maketh haste; and the glad hour that brings reward to the servants of God, is nigh at hand.

— If the reader wishes further proof that popular orthodoxy is Spiritualism in fact, we refer him to the utterances of the Methodist minister, set forth in piece headed "Who are the Angels?"

— While the editor of the Independent can see that the nations are angry, the editor of a Chicago paper can see that the professed church of Christ has fallen to a dead level with the world, so that even the church service is but a continuance of the empty performances of the opera. See the testimony in Bro. Dorcas' letter. The church may think that it is converting the world; but the world knows that it is converting the church.

— Believers in present truth will find much matter for reflection in the contribution of Bro. Cottrell, "The Truth will Triumph." Information full of interest in relation to the progress of the cause is given in the reports from Bro. Stratton and Whitney, while a more than ordinary amount of spirited testimonies in the Letter Department completes the record of this week's issue.

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

Acknowledgment.

We are permitted to acknowledge this week, the receipt of some liberal donations to the Publishing Association.

Sister Mary E. Beach of Norfolk, Ct., sends a draft of \$50.00. Bro. E. Goodwin of Oswego, N. Y., sends a draft of \$470.87;—it being the legacy of Bro. Richard Gorsline. Others send smaller amounts. This is indeed commendable, and worthy of imitation.

Bro. Gorsline, we trust, will receive his reward at the resurrection of the just; and may the other donors receive "an hundred fold now in this time, and in the world to come eternal life."

There are doubtless many thousand dollars yet in the ranks of Seventh-day Adventists, that ought to be appropriated immediately to the cause of present truth. And who knows of any better, safer or more appropriate place for depositing the Lord's money, than with the S. D. A. Pub. Association? This Association is now a fixed fact,—fixed, not only by legal enactment, but fixed in the purpose and providence of God, as the prime agency for the advancement of his cause. Hence here is a way duly prepared and marked out,—and in this week's Review, a noble example is given—for such of our brethren as may have the laudable desire to impart of their substance toward the advancement of the cause of present truth, either by immediate donations, or by bequest. J. M. A.

Unfinished Business.

We have considerable matter laid by, under the head of "unfinished business," for the reason that the persons sending the same failed to give necessary information in regard to the business sent. For example, see "business notes" in recent numbers of the Review.

Have any of our brethren sent business to the Office and failed to receive a proper acknowledgment of the same, they will do us, and themselves, a favor by plainly stating their business over again, with such information as our business notes have from time to time suggested. J. M. A.

NOTICE.—Notice is hereby given to all that have paid toward the meeting-house that was sold by the Seventh-day Adventists at Marion, Linn Co., Iowa, Dec. 26th, 1865, that they present the amount paid by them to the Treasurer, on or before Tuesday, March 27, 1866, that they may receive proper dividends of the proceeds of sales and rents of said house.

D. T. SHUREMAN,
Treas. of said church.

To Correspondents.

R. F. C. The paper you speak of, came during our recent absence from the office, and is not now at hand. If you have the article please notice.

ARTICLES DECLINED. "The Sabbath." The train of thought is not sufficiently carried out in the former part, and in the closing portion, are sentiments which we cannot endorse.—"The Body of Moses." We cannot give a single barley-corn of space to the idea that the dispute about the body of Moses, Jude 9, is now going forward, and that the ten commandments constitute that body.—"The Second Commandment." We think the writer of this entirely mistakes the import of that commandment.

ARTICLES ACCEPTED. How to make Home Happy.—How Goes the Battle.—Note from Bro. Sanborn.—The World to Come.—Signs.—I Will not let Thee Go.—Faith vs. Sight.—Is It I?—Besetting Sins.—The Beggar's Petition.—Work.—Another Year.—Preach Plain.—The Dance at Moscow.

Appointments.

PROVIDENCE permitting, I will meet with the churches in Eastern Mich., as follows:

Memphis,	Feb. 17, 18.
Milford,	" 24, 25.
At Bro. Carpenter's,	" 27, 28.

Locke,	March, 3, 4.
Brn. at Woodhull will meet with the church in Locke.	
Owasso	March 13, 14.
	R. J. LAWRENCE.

PROVIDENCE permitting, I will meet with the brethren and sisters as follows:

Enosburg, Vt.,	Feb. 17, 18.
Wolcott,	" 24.
Irasburgh,	March 3.
North Sutton, C. E.,	" 10.
Berkshire,	" 17.

Eld. Albert Stone is invited to meet with us at Enosburgh. It is expected that Bro. A. S. Hutchins will attend the meeting in Sutton, C. E.

A. C. BOURDEAU.

Business Department.

Business Notes.

LETTERS WRITTEN. Thos L Bane, P C Truman, J B Lamson, John L Edgar, S E Edwards, J B Fimple, S Drake, C K Judson, P. M., G L Holiday, Eld M E Cornell, Eld A S Hutchins, S T Belden, O D Grosvenor, J McMillan, Henry Gibbs, Fowler & Wells, A White, C Green, P Keyes, J G Lamson, L Johnson & Co., Mrs I G Soule, Miller, Wood, & Co.

Sec.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

C Rowell 29-11, J B Davidson 28-11, L L Loomis 28-1, B B Dunn 28-1, A Pierce 27-1, M Bennett 28-9, F M Thompson 28-11, H E Thompson 28-10, R G Lockwood 28-1, L Bull 29-9, J K Bowlsby 28-11, O W Terpeny for D Lisenring sen. 28-11, R Ralph 27-9, F Broderick 28-1, D Losee, 29-11, J Cole 28-1, R L Simpson 28-7, L Green 28-9, J D Brown 26-17, Darius Myers 28-1, each \$1.00.

Mrs A P Tripp 29-11, J P Lewis 29-1, L Pinch 28-1, Jas Heath 29-14, H Thurbur 29-5, Ava Green 28-14, L Vincent 29-1, C A Warden 28-17, E Wycoff 29-11, S N Littlefield 29-13, E Macomber 28-23, J W Dodge 28-17, G I Butler 29-9, Wm P Andrews 29-1, S Drake for C L Foster 29-11, C Daniels 29-1, M Woodward 30-1, J McMillan 29-6, O W Terpeny 28-1, P Keyes 29-1, Eld Wm Cottrell 29-1, E Munger 29-11, Geo Palmer 29-11, L W Shaw 29-11, C H Webb 28-13, R W Bullock 29-7, Mrs C Stephens 29-1, Mrs J Heligas 29-7, C C Collins 28-1, J M Foster 29-1, A P Francisco 29-11, John Wilson 29-11, Wm Rogers 29-11, each \$2.00.

M A Smith 28-1, Amy Ridgway for Mrs C Parsons 28-10, J Appleby, sen. 28-10, L Appleby, sen. 28-10, each 50c.

Wm P Andrews for E Andrews in full 25c, E Pomeroy \$1.50 29-1.

Subscriptions at the Rate of \$3.00 per year.
N Orcutt \$3.00 29-9, Geo Veeder \$3.00 30-1.

Books Sent By Mail.

Thomas L Bane 25c, H F Alexander 25c, Mrs R B Hart \$1.00, W J Mills 10c, Mrs Capt. W Jenkins \$1, H H Cunningham 55c, Wm Livingston 50c, Joel Locke \$1.45, J F Locke \$1.60, L Locke \$1.95, P C Trumau \$15.00, E Wick \$2.75, S Drake \$1.84, J McMillan \$1, 25, A Pierce 15c, N Cameron 25c, Mrs A Wakeling 25c, S Emens 55c, T P Burdick 25c, D Eversoll 18c, Fanny Grout 12c, Enos Grems 17c, N Grems 17c, P Keyes 50c, J G Lamson \$1.00, Mrs N Gibbs 12c, M E Haskell 12c, Carrie Deurell \$4.00, J Steen \$1.50, S Ramsden 17c, A Hodgins \$1.50, L Winslow 40c, J G Wood 10c, S A Snyder \$1.37, Wm Rogers \$8.00.

Books sent by Express.

N Orcutt, Troy, Orleans Co., Vt., (Cir Lib) \$8.00, H Lindsay, Lockport, Niagara Co., N. Y., (Cir Lib) \$8.00, Eld R F Cottrell, Medina, N. Y., \$22.00, Eld I D Van Horn, Tuscola, Mich., (including Cir Lib donated for the cause by D R Palmer) \$85.75.

Donations to Publishing Association.

Richard Gorsline, (Legacy) \$470.87, S Drake \$1.16, Polly Keyes \$1.50, Mary E Beach \$50.00, S A Snyder \$5.63.

Gen. Conf. Missionary Fund.

L Pinch \$2, 75, Ch at New Shoreham, R. I., (s n) \$22.27.

Review to Poor.

N Orcutt \$1.00.