

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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Work.

Work while the day shall last,
The harvest fields are white,
The day will soon be passed,
Then comes the night.
Work while the day shall last,
With sighs, and tears, and pain,
Bread on the waters cast,
Shall come again.

Work while the day shall last,
Though Satan's hosts oppose,
His power will soon be past,
This worst of foes.
Work while the day shall last,
Though clouds obscure thy path;
God's day is hasting fast,
His day of wrath.

Work while 'tis called to-day,
Then bear thy harvest home,
And hear thy Saviour say,
Well done, well done.
Then lay thy laurels down,
And shout thy sufferings o'er,
And wear a starry crown
Forevermore.

C. M. WILLIS.

Charlotte, Mich.

From the Sabbath Recorder.

NATURE AND DESTINY OF MAN.

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

(Continued from Review No. 23, Vol. xxvi.)

Elder Hull's Ninth Article.

ELD. R. F. COTTRELL:

Dear Brother,—Contrary to my expectations, I have, either by ill health or rigorous demands upon my time and strength, been overruled in my purpose, so that a long period of time has elapsed since my last letter to you on the "Nature and Destiny of Man." And even now, I can only snatch a moment in which to notice your argument on Acts xxiii, 8, etc.

You say that my view, which makes the resurrection of the dead one thing believed by the Pharisees, and the existence of angels and spirits another, is an absurdity, because the form of expression shows three things believed, upon my hypothesis, while the word "both," in the text, shows only two things believed, namely, the resurrection of the dead, and the existence of angels or spirits, thus making angels and spirits one. If you could make angels and spirits in this verse mean simply angels, I grant the argument I have made from it would fail. But there are several fatal errors in your theory:

1. The text reads, "For the Sadducees say that

there is no resurrection, nor angel, nor spirit; but the Pharisees confess both." Here the resurrection is made one thing believed, and the existence of angels and spirits another. According to this, the word "both" is surely used in a strictly grammatical sense.

2. Your attempt to make *angels* and *spirits* mean one and the same thing, is contradicted by the words of the text, which are, *nor angels, nor spirits*—not *angels or spirits*, as you write it.

3. Neither Jesus nor Paul affirm the doctrine of the Pharisees as to the *condition* of these spirits, but only as to their *existence*. But as to their existence, this they affirm positively.

4. That the Sadducees denied the existence of human spirits after the death of the body, is as much a matter of historic notoriety, as the existence of the sect itself; and as a necessary thought, they denied also the resurrection.

One might as well deny the existence of the sect of the Pharisees, as to deny their belief in the existence of human spirits after the death of the body. Just as certainly as they believed in the resurrection, did they believe in this. I maintain, therefore, that any interpretation of Scripture that ignores this fact, is fatally defective. Paul then affirms himself, in so far as the existence of human spirits after the death of the body is concerned, a Pharisee. I claim that a fair interpretation of this passage, taken in connection with Luke xxiv, 37-39, should settle beyond cavil this question.

Your attempt to make *spirit* and *life* synonymous terms, may be a necessity of your doctrine; but, as it seems to me, should teach you its inconsistency. That in certain instances *spirit* means *life*, I grant; but that it is even its general meaning, I deny. I give a few instances to show the reader the absurdity of the position, that *spirit* and *life* are convertible terms. Matt. xxvi, 41. "The spirit indeed is willing." Mark viii, 12. "And he sighed deeply in his spirit." Luke x, 21. "In that hour, Jesus rejoiced in spirit." John xi, 33. "He groaned in spirit." Acts xvii, 16. "His spirit was stirred within him." Rom. ii, 29. "Circumcision is that of the heart, in the spirit." 1 Cor. ii, 11. "For who among men knows the things of a man, save the spirit of the man which is in him?" This is sufficient to show how impossible it is to make *spirit* and *life* to mean one and the same thing.

My next letter will be on the destiny of man. Faithfully yours,

N. V. HULL.

Eld. Cottrell's Ninth Reply.

ELD. N. V. HULL:

Dear Brother,—If Baptists would apply the same rules of evidence in the investigation of the Sabbath question that they use in defense of immersion, they would certainly become Seventh-day Baptists; and if Seventh-day Baptists would follow the same principles in deciding the questions of man's nature and destiny, they insist on when baptism or the Sabbath is in dispute, they would as surely come to the conclusions, that man is mortal, that "the dead know not anything," and that "the wages of sin is death."

"Give us the Bible," say the Baptists; when baptism is the subject in dispute, while their opponents are searching church history, or rather the history of the apostasy, for some "historical" meaning of the term. But present them the subject of the Sabbath—ask them to examine that in the light of the Bible—and you will find them appealing to the sciences of geography and astronomy for objections, and to human testimony and the history of the apostasy for proofs of the abolition of the only weekly Sabbath of the Bible, and of the institution of another, of which the Bible says nothing.

You, my dear brother, are a Bible man on both these subjects; but on the subject of man's nature, the Bible will not answer your purpose, unless you can find some historical and fabulous definition of its words, and bring to your aid human wisdom concerning the nature of matter and spirit—a point on which the inspired record has given us no information. We say, Give us the Bible on this, as well as on every other point of theology, and we will be satisfied with the result. This book, though given to teach us man's nature and destiny, giving us a particular account of his creation and redemption, says not one word of an immortal soul or spirit in man, nor of any soul or spirit of man, mortal or immortal, that can exist in conscious being out of the body. On the contrary, it teaches that men *die* and are *buried*—that they go into the grave at death, and come forth from the grave at the resurrection.

Your strongest proof of the duality or double entity of man, is drawn from Matt. x, 28. Soul and body are there contrasted. Man can kill the body, but cannot kill the soul. You give "animal life" as the "exact" definition of this term. This is separated from the body at death. It is not destroyed, but is it a living being? No; it is, as you define it, the "vital essence," or principle of life. Man can not destroy it; for God can and will give it to him again. But God can destroy both life and body, so that there will be no remedy—no resurrection. This is a threatening of the "second death." So Luther understood it. He says, "What matters it to me if the Pope should condemn me and put me to death. He cannot call me from the grave and kill me a second time."—*D'Aubigne's Reformation*, vol. 3, p. 41.

The soul (*psyche*) of Matt. x, can be *lost* for Christ's sake, and yet *saved* in the end—in the resurrection. Verse 39. "He that findeth his soul shall lose it; and he that loseth his soul for my sake shall find it." But I call your attention to another scripture, where the Saviour speaks of the soul and body as distinctly as in Matt. x, 28. "Therefore I say unto you, take no thought for your soul, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the soul more than meat, and the body than raiment?" Matt. vi, 25. I have put soul for *psyche*, as it is in Matt. x, 28. Let your argument for duality be applied to this text, and we should infer that the soul, in distinction from the body, eats and drinks, while the body cares not for food, but only wants comfortable clothing. If soul and body are two distinct entities anywhere in the Bible, they surely are here. But I imagine I hear you reply, "The soul is merely the animal life in this text. Eating and drinking sustain *life*, not an immortal soul,

while raiment, though it cannot of itself sustain life, covers and protects the body. Hence food is for the life, and clothing for the body." Very well. In popular phrase, food and raiment "keep soul and body together;" but separate them, and does this soul become a conscious and immortal being?

In reply to your last communication, I remark, that the Scriptures reveal two classes of spirits which have not flesh and bones like human beings—the angels of God and the angels of the Devil. Therefore there is no necessity to infer, when the term spirit occurs, as in Acts xxiii, 8; and Luke xxiv, 37-39, that human spirits are meant. Hence what is wanting to sustain your theory is the qualifying terms *human and disembodied*—a sad deficiency, which the Scriptures utterly fail to supply. You say very truly, that "neither Jesus nor Paul affirm the doctrine of the Pharisees as to the condition of these spirits, but only as to their existence." They do not so much as tell us that they are human spirits.

You say, "That the Sadducees denied the existence of human spirits after the death of the body, is as much a matter of historic notoriety, as the existence of the sect itself; and as a necessary thought, they denied also the resurrection."

If the Pharisees got their idea of the existence of human spirits in a conscious state from their inspired scriptures, we have those scriptures, and can find the doctrine there. But if they received it from the heathen with whom they were brought in contact by their captivity, as is abundantly evident, I care no more for the "historic notoriety" of their departure from the Bible faith, than you do for the historic notoriety of the change of the Sabbath since the New Testament was completed. The historic notoriety that Josephus affirms the doctrine of the Pharisees to be that "the souls of good men are removed into other bodies," and the fact that he himself was led by his "Greek culture and philosophical tincture" "to reject the doctrine of a bodily resurrection," and made "no allusion to that doctrine in his account of the Pharisees," (as I have before shown,) does not prove that transmigration and no bodily resurrection was the true doctrine of the Pharisees, in contradiction of the writers of the New Testament. And it is not "a necessary thought," that the denial of these mythological fables involves also the denial of the resurrection of the dead. On the contrary, it is this natural immortality fable that makes the resurrection of the body unnecessary.

I have made no attempt to prove that spirit always means life. I have no objection to the passages you quote. My spirit is sometimes willing, sometimes rejoices, and sometimes is stirred within me, as was Paul's, at the superstitions of the heathens; but in saying so I do not desire to vex your soul or spirit. Would to God you could view these things as I do. It is, to my mind, so much better. Do try to forget all educational bias, and weigh the evidences again.

Sincerely yours,

R. F. COTTRELL.

Our Position.

THE doctrine of the soon coming of Christ, and the solemn events in close connection therewith, which is being promulgated at the present time, is no cunningly devised fable, or wild imagination of a fanatic's mind. No, no; it is a solemn reality soon to be witnessed by the inhabitants of earth. But says one, "How are we to know when these events are to transpire? It may be very soon, and may not be in hundreds of years; it is all supposition; and I for one do not feel inclined to concern myself about these things."

Gentle reader, this is a subject that should concern us all; for if it is truth, how necessary that we understand it. Think you our kind heavenly Father would leave us on the dark and stormy ocean of time, to drift about in uncertainty, with no chart or compass whereby to determine our whereabouts? Oh no: a chart has been given us on which the voyage is plainly marked out.

The word of God has plainly pointed out the signs which were to precede the great event of the second advent. Have they been fulfilled? Let us see. First,

we will look at Dan. ii, 28-45. Has not this Image had its fulfillment? The head of gold, Babylon, has long since passed away. The breast and arms of silver, Media and Persia, have had their day. The brass, Grecia, has borne sway, and is numbered in the past. The legs of iron, Rome, has swayed the sceptre of iron rule. Its power has dwindled away till we now find it in a divided state, symbolized by the ten toes of the image. Where does this mark our position? Emphatically near the very time when the stone is to smite the image upon the feet, symbolizing the destruction of all earthly governments, and the setting up of God's everlasting kingdom.

Dan. vii and viii also have nearly all had a striking fulfillment. The prophet Joel, too, has vividly portrayed the events that were to transpire in the last days, which have been and are now fulfilling.

Our Saviour (Matt. xxiv) in answer to the request of his disciples, "Tell us when shall these things be, and what shall be the sign of thy coming and the end of the world," enumerates the signs which were to precede this great event, which have nearly all had their fulfillment. The sun was darkened May 19, 1780. The moon the following night refused to give her light. The falling stars were witnessed Nov. 13, 1833. The next great event is the sign of the Son of man in heaven.

We may be here met with the objection, "Of that day and hour knoweth no man." Very true; but is it necessary that we should? Is it not enough for us to know that he is *NIGH EVEN AT THE DOOR*, and be ready and waiting, that when he comes we can hail him with joy and not with grief? Events transpiring at the present proclaim emphatically, even to the most skeptical mind, that *some great event* is pending; and the Scriptures plainly declare what that event is. "Distress of nations with perplexity" is witnessed on every side; also "men's hearts failing them for fear, and for looking after those things that are coming upon the earth." Paul in his epistle to Timothy delineates the characteristics of the last days, and how plainly visible are they at the present day. Pride, fashion, pleasure-parties, and pleasure-seeking is the order of the day.

The cry of the angel of Rev. vii, 2, 3, has been made, and in consequence the dreadful scenes of war and bloodshed have been staid, and we are now having "a little time of peace" for the sealing work of the third angel's message of Rev. xiv, to be accomplished. Where are we then in this world's history? Examining the word of God carefully, and the signs so plainly delineated therein, and then turning our attention to the events that have been and are still transpiring, and witnessing the exact fulfillment of prophecy respecting the second coming of Christ, and the answer comes home in warning tones. In the very last days, when Christ is about to come the second time without sin unto salvation, to reward every man as his work shall be!

A little time is now given to seek a preparation for these events. Oh, let it not pass unimproved. Careless sinner awake! Christ is now pleading for you; he stands waiting to receive you. Oh, hear his sweet voice, accept his gracious invitation, come to him without delay, and find acceptance and pardon through his atoning blood. Mercy's sweet voice is now sounding; but it will soon die away. Christ's messengers are now beseeching men to be reconciled to God; their work will soon be done; probation's last hour will soon have passed; Christ will soon have finished his mediatorial work in the Heavenly Sanctuary and come forth clothed in the garments of vengeance. Then a great ransom can never redeem one soul. The mandate will have gone forth, He that is unjust let him be so still; and he that is holy let him so remain. Oh, come while yet there is room, lest the sad lamentation be thine, "The harvest is passed, the summer is ended and we are not saved."

Come wanderer from the fold of Christ, return. Thy Father calls thee back; why longer roam? Lukewarm professor, arise. Oh, may we sense our poverty, blindness, and nakedness, ere it shall be too late, and purchase the gold tried, white raiment and eye-salve, confess our wrongs and forsake them, and thus make straight paths for our feet, lest the lamb be

turned out of the way. Ye weary, tried, disconsolate ones, look up! your God yet lives; cast your burden upon him, he careth for you.

"Let not life's sorrows press you down,
Look up, prepare to take the crown."

Weary wayworn traveler to Mt. Zion, lift up your head, for your redemption draweth nigh. A few more toils, trials, and conflicts here, and thy earthly pilgrimage will cease. Soon shalt thou reach the goal, and anchor safely in the harbor of eternal rest.

Youthful disciple, press on. Though trials and temptations surround you, remember Jesus has trod the rough pathway before thee. He knows thy weakness and thy temptations, for he has endured the same. He has conquered, and so can we. If we will only trust him, and seek him for strength, he will impart it unto us.

"And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 11, 12.

V. O. EDSON.

Palermo, N. Y.

Christians Must be in Earnest.

THE following is from Nevins' Biblical Antiquities, p. 231. It sets forth in its true light how earnest we must be in order to gain the kingdom of God, and the great danger there is of being deceived, and of being lukewarm in serving God. D. M. CARRINGTON.

"We have already seen how the Christian life is represented under the image of a laborious race, such as was common in the ancient Grecian games. The Holy Ghost has made use of the most significant things as well as the most forcible words, to teach us the greatness and difficulty of the work to which religion calls us, and to stir up to earnest concern and untiring, continual diligence in its pursuit. How strange, that men, with the Bible in their hands, should so generally feel as if religion did not need uncommon interest or uncommon exertion! Multitudes, who call themselves Christians, are passing onward through life hardly conscious of any struggle or trial of a religious sort whatever, and yet they dream that they are on the way to Heaven. If you talk to them of spiritual discouragement, anxieties, toils, and conflicts, they know not what you mean, or perhaps regard all such language as the sickly cant of fanaticism or gloomy superstition. They show far more concern about the affairs of this world, than about all the infinitely interesting realities of that which is to come, and seldom allow these last to engage their thoughts or their conversation; yet they pretend to be followers of them who through faith and patience inherit the promises. But let us beware of such delusion. The Devil would like to persuade us that the road to Heaven requires no great care or effort to be found or traveled; but Christ has assured us that it is difficult and narrow, and that few find it. The Devil will whisper to the soul that there is need to be continually watching and striving in order to secure eternal life; but the Bible warns us to work out our salvation with fear and trembling. The redemption of the soul is precious. The ruin out of which it is to be raised is most awful. All Heaven is moved with interest for its salvation. And shall we dream of having it lifted such a height from corruption to holiness, with no corresponding interest or exertion on its own part? No; religion claims, and certainly deserves, our highest regard and most serious labor. It sets before us a race; and we must run, laying aside every weight and casting off every hindrance, if we would win its prize. It sets before us a battle; and we must fight, arrayed in all the armor of righteousness, and resisting evil within and without, to the close of life, if we would secure its victory and be crowned with immortal glory."

Good is stronger than evil. A single really good man in an ill place, is like a little yeast in a gallon of dough; it can leaven the mass.

The Daily and Abomination of Desolation.

DANIEL xii, 11. And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up there shall be a thousand two hundred and ninety days.

What is the *daily* which was to be taken away, and the abomination which maketh desolate? The term sacrifice (daily sacrifice) is not in the original in any one instance where the phrase occurs in Daniel, but is merely supplied. It first occurs in the eighth chapter of Daniel, and is introduced as one of the desolating powers which should tread under foot the sanctuary and the host for the 2300 days. Various governments have oppressed the church, but the spirit of Paganism or Popery has animated them in their works, and will continue to do so until the end or coming of Christ. The *daily*, or spirit of Paganism, began the war in the days of Nebuchadnezzar, and it was continued under the Medes and Persians, Grecians, and imperial Romans. Then followed the *Papal* power which made war on the saints and wore them out. This is the abomination which maketh desolate, spoken of in Matt. xxiv, 15. There must have been another abomination as we read in Dan. ix, 27 of *abominations*.

Abominations—a word in the plural, “for the over-spreading of abominations he shall make it desolate, even to the consummation.” Paganism (or the daily) and abomination that maketh desolate (Papacy) have done it.

When did Paganism or the daily, give way to Popery? In Gibbon's Decline and Fall of the Roman Empire he has given the following item of history. The chronology is A. D. 508-518. “In the fever of the times the sense, or rather the sound, of a syllable was enough to disturb the peace of an empire. The *Trisagion*, (thrice holy), Holy, holy, holy, Lord God of hosts! is supposed by the Greeks to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which about the middle of the fifth century was miraculously revealed to the church of Constantinople. The devotion of Antioch soon added ‘Who was crucified for us!’ and this grateful address, either to Christ alone or to the whole Trinity, may be justified by the rules of theology, and has been gradually adopted by the Catholics east and west. But it had been imagined by a Monophysite bishop the gift of an enemy: was at first rejected as a dire and dangerous blasphemy, and the rash innovation had nearly cost the emperor Anastasius his throne and his life. The people of Constantinople were devoid of any rational principles of freedom; but they held as an awful cause of rebellion the color of a livery in the races or the color of a mystery in the schools.

The *Trisagion*, with and without this obnoxious addition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted they had recourse to the more solid arguments of sticks and stones; the aggressors were *punished* by the emperor and *defended* by the patriarch; and the crown and mitre were staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched and shouted and fought at their head. ‘Christians! this is the day of martyrdom; let us not desert our spiritual fathers; down with the Manichean tyrant! he is unworthy to reign.’ Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace till the patriarch had pardoned the penitent and hushed the waves of the troubled multitude. The triumph of Macedonius was checked by a speedy exile, but the zeal of the flock was again exasperated by the same question, ‘Whether one of the Trinity had been crucified?’ On this momentous occasion the blue and green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. The keys of the city and the standards of the guards were deposited in the forum of Constantine, the principal station and camp of the faithful. Day and night they were incessantly busied in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk, the friend as they styled him, of the enemy of the Holy Trinity, was

borne aloft on a spear; and the fire brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the emperor were broken, and his person was concealed in a suberb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem and in the posture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics before his face rehearsed the genuine *Trisagion*; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master without hesitation condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion he depopulated Thrace, besieged Constantinople, exterminated 65,000 of his fellow Christians, till he obtained the recall of the bishops, the satisfaction of the Pope, and the establishment of the council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars which have been waged in the name and by the disciples of the God of peace.”

We have then what the historian calls the *first war* ever waged in the name and by the disciples of the God of peace. And by whom waged? By barbarian pagans in behalf of the Catholic or papal faith. And in that war 65,000 Christians were put to death. These barbarian pagans *ceased* to persecute in the name and for the support of paganism, and proclaimed themselves champions of the Catholic faith.—*Review of Dowling's Reply to Miller, by J. Litch.*

A correspondent requests the publication of the above with additional explanations if necessary. The view of the two abominations presented by Mr. Litch is probably correct, and the quotation from Gibbon seems conclusive as showing that Catholicism was in the ascendancy at the time given by him, 508-514. We date the “taking away” of “the daily abomination,” at the first period given by the historian, A. D. 508. See Synopsis of Present Truth, in Review Vol. XI, No. 12, Jan. 28, 1858.

Contentment.

A PASTOR tells the following story of one of his flock: She was a poor widow, and supported herself with rigid economy by knitting.

I saw her in the intense cold of last winter. The house was one upon which time had made such sad ravages that only one room could now be inhabited; and in that she dared not have a fire when the wind blew hard, because the chimney had become unsafe.

“How favored I am!” said she; “for when it has been coldest, the wind didn't blow much snow on the house, and I could have a fire without danger; I can not be thankful enough; and then,” she continued, “Joseph has been at home nights almost all winter, and he could get my wood and water when there was so much snow I could not get out.”

“But do you not feel very lonely while Joseph is away?”

“Oh, no; I get along very well through the day (her Bible lay on the table at which she was sewing), and when I can see the neighbors' lights in the evening, they are company for me. I have thought a good deal about sick people this winter; and then I think how favored I am that I can go to bed and sleep all night in health.”

I saw her again to-day. Rheumatism had disabled one foot, and she sat still sewing, with a swollen, painful limb, raised upon a cushion. “How favored I am!” she exclaimed; “when my poor Lydia was alive, I lost the use of both of my feet for a time, and she could take care of me; but now I can get about by moving my feet upon a chair, and I make out to do my work and get Joseph's meals ready nicely. What if it had been my hands? How favored I am!”

Respectable Witnesses to the Value of the Bible, and to the Importance of Its Systematic Study.

“SEARCH THE SCRIPTURES.”—JOHN v, 39.

DR. RUSH.—“We err, not only in human affairs, but in religious likewise, *only* because we do not know the Scriptures, and obey their instructions.”

SIR MATTHEW HALE.—“There is no book like the Bible, for excellent wisdom, learning and use.”

JOHN LOCKE.—“It has God for its Author, Salvation for its end, and Truth, without any mixture of error, for its matter. It is all pure, all sincere; nothing too much, nothing wanting.”

BISHOP RIDLEY.—“The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all of the Epistles; of which study, although in time the greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to Heaven.”

THOMAS A KEMPIS.—“Man, without a knowledge of the Holy Scriptures, is a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, and a bird without wings.”

REV. DR. HAMILTON.—THE BIBLE.—“The *World's Maker is the Bible's Author*. Let me entreat you to study the Bible; study it with prayer, with expectation; with eyes alert and open, read it; in your most tranquil retirement, read it; and when a few of you, who are friends likeminded, come together, read it; search it; sift it; talk about it; talk with it. And as he thus grows mighty in it, I promise each earnest Bible student two rewards—it will make him both a wiser and a better man.”

TURTULLIAN.—“I adore the fullness of Scripture. I do not admit what thou bringest in of *thine own* without Scripture.”

AUSTIN.—“The Holy Scripture is a golden epistle sent to us from God. This is to be read diligently. Ignorance of Scripture is the mother of *error*, not of *devotion*.”

RELIGION AND HEALTH.—Henry Ward Beecher, in his Lecture Room Talks in the Independent, thinks that health is the first step towards a healthy religious experience. He says:

“You will say, perhaps, ‘What, then, is there no religion for the infirm and sick?’ Yes; but that does not alter the fact that in their religious experiences they are more or less gloomy and desponding. It is not always the effect of disease to produce gloom and despondency; sometimes it heightens the sensibilities; but as a general thing religious experiences are sounder and more rational in a healthy mind and a healthy body. So, I say that, as the first step, you must be healthy, if you expect to have broad and deep and sweet experiences. Health is a Christian duty. I have heard persons praying, and praying, and praying for the presence of God; and I have thought that if they would eat less, and work more, and spend twice as much time in the open air, they would not need to pray so much. What they wanted was not answer to prayer, but simple obedience to the laws of God in nature.”

A SOLEMN TESTIMONY.—Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn, and full of warning:

“I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their new views of eternity. No, nothing but an accusing conscience, and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theatre, rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity!”

SATAN recks it little whether he prevent our duties or perverts them.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 3, 1866

URIAH SMITH, EDITOR.

To Friends in Iowa.

For some time past I have thought it might be duty for me to say a word in regard to the disaffection of some in your midst, but I have waited for a period of rest.

I have received letters with a statement of some objections to our views which I have purposed to answer, one especially, of considerable length written in a good spirit. I appreciate the kind Christian tone of the letter, and regret that I am unable to answer at length as I would desire. But I will say that I have not yet seen an objection which I could not as easily answer as I can answer the objections to our views of the law of God, the Sabbath or the non-immortality of the soul. I am more than ever satisfied with our general views of the two-horned beast, the three angel's messages, the sanctuary, &c.

As to Bro. and sister White and the visions, I will say, that having had the very best opportunity to know all about them, I am more than ever satisfied with them. Most of my labor during the two and a half years that I have been in the eastern mission, has been in the vicinity where Bro. and sister White spent the days of their youth, and where they have been known from the commencement of their labors. I have conversed with both friends and foes in regard to them. And now I must say, that having inquired out all the particulars of the scenes and circumstances of their first experience and labors, and having traced out evil reports to their origin, I am perfectly settled in the conviction that God has been with them from the beginning. It is the motive as manifest by the general tenor of the life and the fruits we should judge by. I have watched for years, to see what was the fruit of Sr. White's visions. I have been over the ground in some fourteen different States, have become acquainted with many who have believed the visions the longest and the strongest; and if they are not the humble devoted children of God, I doubt whether any can be found on earth.

I counsel our friends in Iowa, to say no hard words and think no hard thoughts of those who feel called upon to oppose what we believe to be the work of God. Let us be peace-makers; at least we should not stir up with grievous words. It is safe to keep quiet and let things work. *All things shall work for good.* Offences will come, but let me caution all not to be presumptuous. It is better to wait a little and see, before we engage to oppose what has endured so many storms.

I do not know how all my former friends in Iowa now feel toward me, but I will say sincerely that I love them still, and hope their doubts and fears may be all removed. If God shall so direct in his good providence, I should be happy to see all the dear friends there once more. I should be glad to hear from any of them.

As ever, yours in hope of life when Jesus comes.

M. E. CORNELL.

Unitarianism.

J. H. Waggoner in his article on "The Saviour's Titles," is led by the Chicago Tribune to wrongly represent the Unitarians to the readers of the Review and Herald. Believing it not to be the intention of either the Editor of the Review or its correspondent to misrepresent the faith of others, I pen a few lines to set the matter right. That the Unitarians held the Convention referred to; that it was an imposing body of great men; and that Mr. Burley improved the occasion by making himself ridiculous is true. That the Unitarians agreed with Mr. Burley is not true. That the N. Y. Herald should misrepresent the Convention was to be expected. The Chicago Tribune doubtless

drew its inspiration from the N. Y. Herald. What I want to say is,

1. Mr. Burley was not in sympathy with the Unitarian Convention.
2. He was not allowed to proceed: the Convention would not hear him.
3. The Unitarians are regarded as heretical, not that they deny that Christ is Lord, but that they deny his being Lord in the Unitarian [Trinitarian?] sense.

B. F. SUMMERBELL.

Carlisle, Mass., March, 1866.

REMARKS.

We certainly have no intention to misrepresent the Unitarians or any other class: and shall be thankful to any one to set us right if we do so unwittingly. In the present case we do not yet see where the misrepresentation lies. If the faith of the Unitarians was such as to make the remarks referred to incongruous, or out of the way on the occasion, Mr. S. has ground for his objection. Let us see:

There are three views respecting the nature of Christ. First. The Trinitarian, which makes him to be the "very God," the self-existent Deity, the Creator of all by his own word and power.

The second we shall denominate the Christian view, well known to be the faith of that people. (We do not mean the Disciples or Campbellites, but those sometimes called Christ-ians). That is, that Christ is divine; that he existed before his incarnation, acting by the power and authority of his Father; that he was "with God" "in the beginning;" that the Father made the worlds by him. This is, we think, the true Bible view.

The third is the Unitarian. Although they often claim all as Unitarians who do not believe in a Trinity or Trinity, they are distinguished from others by the great majority of them holding to Socinianism. Buck, in his Theol. Dict., summing up the "prevailing tenets of the New England Unitarians," places the following first: "That Christ is not truly a divine Being, but an exalted and pre-eminent pattern of human perfection." The Rel. Encyclopedia says: "A name assumed by those who confine the glory and attributes of Divinity to the Father and refuse them to the Son and Holy Spirit."

These authorities give the generally received views of Unitarians: and now as regards the Convention referred to:

1. According to the newspaper report of the Convention Mr. Burley was not the only one who objected to the term Lord being applied to Christ, as would be inferred from Mr. Summerbell's letter.
2. The Unitarians deny the divinity of Christ, so that a protest against using the term "Lord," or applying this term to Christ in an exalted sense, was not out of place, but strictly in keeping with their faith.

J. H. WAGGONER.

Battle Creek, Mich., March, 1866.

Worldly Praise and Honor.

From the smallest to the greatest, men of the world are seeking after these. They will put forth every effort and spare no labor to gain it. They will disregard the claims of God upon them, if to obey him, will cause them to lose the praise of men; "because they love the praise of men more than the praise of God." But what is the praise and honor of men worth when attained? I witnessed a circumstance a short time since which forcibly impressed my mind with the hollowness of the praise and flattery which persons bestow one upon another.

A number of ladies came together for a social party. The lady of the house had a melodeon and could play some. Others of the company also made some pretensions that way, but nothing to boast of. At length a lady came in who was quite noted for her skill, or at least pretended abilities, in music. Soon she was called upon by the company to give them some music. As is usual on such occasions, she plead great ignorance on the subject, and great inability to play any thing worth listening to. But no excuses would do; they all "knew that she was a splendid player and singer." At the first piece the whole company were

greatly pleased. "It was admirably played, and her voice was so sweet, so melodious!" The next piece was better still,—"splendid, charming." A third piece was "heavenly, transporting!" All were profuse in their praises of the player. At length the scene closed and the lady departed, no doubt highly pleased with herself and the praise which she had received. But hardly had the door closed after her when one said to another, "Well, what did you think of her music?" (Thus implying that no confidence could be placed in what was said in the lady's presence.) "I thought it was very poor, very ordinary." "So did I," added another. "She did not speak her words plain," said one. "Yes, and her time is very poor," replied another. One thought that she could play about as well herself; another thought that she was very proud and self-conceited, &c.

Thus they went on to criticise and condemn what they all praised so highly but a moment before! This simply illustrates the hollowness and deception of men's praises. Yet men prefer this to the praise of God! Wisdom shows a better path; but few are walking in it.

D. M. CANRIGHT.

Note from Bro. Lawrence.

BRO. WHITE: I left home Feb. 22d, for New Hudson, where I arrived at dark. Spent the Sabbath and first-day with the Milford church; preached four times, and attended the ordinances. The weather was bad and the going bad, so there were but few out. Yet they were encouraged to still try to overcome.

Monday, the 26th, I came to Bro. Carpenter's. The 27th and 28th spoke four times; twice at Bro. Carpenter's and twice at the school house. I partially organized a church of six members.

Friday, March 2d, with Bro. Carpenter and wife and Sr. Poss, came to Locke. Here I stayed over two Sabbaths. Spoke fourteen times. Had a business meeting; reviewed the church book and Systematic book. There are 24 standing members. Systematic fund for the year, about \$34.00. The church were encouraged to go forward.

Monday I came to Owasso. Tuesday evening I spoke to the church here. Bro. Milk was here from Chesaning, and two sisters from Linden. The subject was the three angel's messages. Wednesday afternoon I preached and celebrated the ordinances; and the church by especial request had a season of prayer for Sr. Julia Griggs, who on account of excessive mental exercise is so prostrated as to be considered in danger. We had a good free time in prayer for her. She is in Illinois. In the evening I spoke again.

Thursday, the 15th, I came to Pontiac on the cars; from thence home on foot, where I arrived on Friday at noon, after an absence of three weeks and one day.

Your fellow servant,

R. J. LAWRENCE.

Rochester, Mich., March 16, 1866.

Report from Tuscola.

MARCH 22nd, I returned to Battle Creek, from our field of labor in Tuscola county. Since the first of last June, Bro. Canright and myself have made this county our special place of labor for the spread of the truths of the last warning message. Our hearts are filled with gratitude to God, and our lips speak forth his praise, as we look back with feelings of satisfaction, and see that his guiding hand has been with us. The cause of truth has been prosperous under our labors, and many have stepped out into its light, and are now trying to make their way with the remnant to Mount Zion.

The last two weeks of my stay with them, was spent in bringing the societies in the different places we had visited, into church order. The meetings we held with them during this time were profitable, and we have every reason to believe that much good was accomplished by them. At Centerville, eleven united in Christian fellowship, resolving to assist each other as they pass through the perils of the last days, and finally gain the home of the redeemed in Heaven.

At Watrousville, we enjoyed a most excellent meeting. On first-day, March 18, the believers in pres-

ent truth in this place, assembled for the purpose of uniting their interests to sustain the cause among them, which they have recently learned to love. Quite a number came in, perhaps more out of curiosity than anything else, and among them were some who had bitterly opposed the truth. As our meeting progressed, it became more and more interesting. The good Spirit of God came into our midst, which was good evidence to us that he sanctioned the effort then being made, for the establishment of his truth. A deep feeling of solemnity pervaded the hearts of all present. At the close of the meeting, as we all united in prayer for the ordination of the elder and deacon, God gave us his crowning blessing, and we all felt to rejoice in his love. Many, even of those who came in merely to see what would be done, were affected to tears.

A little society of thirty-four members has been formed as the result of this meeting. We seldom have seen such harmony of feeling as seemed to be manifest among this band of believers. May they, with the assistance of God's grace, ever remain in the simplicity of their first love.

At Vassar, the same good Spirit prevailed among the brethren and sisters, as they met together for organization. Twenty-one in this place, have resolved to walk together in the narrow pathway that leads to a better home than is found in this dark world. May they prove faithful to their trust in God, and he will bring them safely through to his kingdom.

These churches have all unanimously adopted the plan of Systematic Benevolence, the amount of which will probably be given in a future report.

The whole number of members who have united in fellowship in the three places, is sixty-six; but this does not include all who are keeping the Lord's Sabbath, and trying to live out the truth. There are some in each place, who for some cause, did not feel prepared to unite with the rest at present, but will probably do so soon. May the blessing of the Lord attend the work thus commenced in this county, and may his Holy Spirit seal instruction to the minds of all who love the truth, that they may all prove faithful to the end.

I. D. VAN HORN.

Battle Creek, Mich.

Our Words.

How important are our words. They may be made instruments of life or death. Hence the Saviour's timely caution, or declaration: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Then how careful we should be, that our words be not of a character that shall "eat as doth a canker," but gracious words whereby we may edify each other. It is said of the Saviour, "They wondered at the gracious words that proceeded out of his mouth." He is our example. Oh that we might at all times be mindful of the injunction, "So speak ye and so do as they that shall be judged by the law of liberty." The apostle says, "If any man offend not in word, the same is a perfect man."

It is said of some that shall live in the last days, "Your words have been stout against me saith the Lord," while of another class, it is said, "Then they that feared the Lord, spake often one to another." With this agrees also the admonition of the apostle, to exhort one another daily. The Lord has given words, whereby his people may comfort one another. Do we feel our lack of wisdom, let us "ask of God, that giveth to all men liberally, and upbraideth not." To do this, we are encouraged by the words of the prophet; Isa. 1, 4. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary." It is also written, "The preacher sought to find out acceptable words, (or words of delight, margin.)" Though no one is justifiable in the use of "flattering words," yet our words should be kind on all occasions. It is said,

"Charity is decent, modest, easy, kind,
Softens the high, and roars the abject mind;
Knows with just reins, and gentle hand, to guide
Between ylle shame, and arbitrary pride.

Not soon provoked, she easily forgives;
And much she suffers, as she much believes.
Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough paths of peevish nature even;
And opens in each heart a little Heaven."

And yet, at times it may be necessary that the "words of the wise man be as goads," and though they may not set well for the present, but be grievous, yet when it is seen that "they come as from one Shepherd" and are received in meekness and humility, they cannot fail to do good in the end.

So clearly is it understood even by the world, that our words are a just criterion by which to be judged, that the Lord said, "Do men gather grapes of thorns, or figs of thistles?" There is truth in the words of the prophet, that "a man shall be made an offender for a word. Let us labor therefore, to have the fountain of our words so cleansed, that the stream may also be pure.

JESSE DORCAS.

Signs of Christ's Coming.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke xxi, 26.

In the verse before the above text we are presented with signs in the sun moon and stars, and a perplexed state of things on earth.

These signs were declared by our Lord to be witnessed in the last generation. The evidence concerning the appearance of those signs lies in the facts: 1. The positive assurance of our Lord, Luke xxi, 28-33. 2. The history that records their fulfillment. On these points there is no lack of testimony. It is sufficient to satisfy any honest inquirer.

The appearance of those signs has answered the design of our Lord in relation to them, viz., To arouse the people of God to prepare, and to warn the world of a coming judgment. Luke xxi, 28; Zeph. ii, 2, 3. But as in the days of Noah and Lot, this warning, based upon the signs, supported by the best of evidence, is rejected by the scoffing multitude, who say, "Where is the promise of his coming?" But the warning goes forth in confident faith, until the wicked fill up the cup of their iniquity, and are thus prepared for the righteous visitation of the wrath of God. But God is not slack concerning his promise, as these may suppose, but will vindicate those rejected truths before all, in the clearest and most conclusive manner. How will he do it? We will let the Scriptures answer in accordance with our text.

Those signs as above noticed were designed to produce a reform. But I pass to notice those scriptures which speak of the day of the Lord, when those signs will reappear for another purpose, viz., To vindicate God's truth, his people and his purposes in the changes to be wrought, and convince the world of their folly in rejecting messages of mercy. Rev. xiv, 18-20. When God's purposes of mercy, through the preaching of the gospel shall be fulfilled, Matt. xxiv, 14, then will the day of the Lord commence so often and fully described in the Scriptures of truth. This day will occupy a period of time in which God's wrath will appear without mixture of mercy. Isa. xxiv, 8. The day of vengeance follows a dispensation of mercy. See Isa. lxi, 2; lxiii, 4, 5; 1 Thess. v, 2, 3. In the day of the Lord the heavens shall pass away with a great noise, the elements (the matter or substance which composes the world) shall melt with fervent heat. 2 Pet. iii, 10.

The word of the Lord came to Zephaniah, I will utterly consume all things from off the land, saith the Lord. He saw men in distress and crying bitterly. Their hearts fail them for fear. Why? Because it is a day of darkness, even thick darkness, so that they walk like blind men. Zeph. i, 2, 14-18. Here is a clear description of the time of trouble. Dan. xii, 1. The righteous have hope of deliverance, but the wicked who have not discerned the signs of the times, nor taken heed to the warning given, must then drink the bitter cup of God's wrath; when the sun, moon and stars shall become dark, and the earth shall shake and reel exceedingly, and the Lord shall appear as judge.

The events under the sixth seal close the history of this world. The closing part is described thus.

"And the heaven 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?" Rev. vi, 14-17.

Matthew, Mark, and Luke have recorded the testimony of Christ concerning the signs of his second coming in their evangelical account. But in John's account those signs are left out. About sixty years after Jesus went to his Father, these things were shown to John in vision, and he was commanded to write them. The shaking of the powers of heaven and earth are clearly described. He saw the signs in the sun, moon, and stars, given to raise the warning by the faithful servants. These having answered their design in the warning given, he next sees the elements in commotion, and men who had rejected the warning in great distress; for they cannot bear the thought of gazing upon Him whose words they have despised, and said, "Where is the promise of his coming?"

However boldly and with an air of triumph, men of all grades, from the King to the lowest subject, have despised and rejected the signs of Christ's coming, and the warning voice of God's faithful servants, they must now see him upon the white cloud, when the voice of God will shake everything that can be shaken. The kings and great men (civil officers) will leave their positions, to hide midst flying rocks and mountains. Even those on islands will feel the convulsions of nature and witness the roaring sea. The rich will cast their silver and their gold to the moles and bats, and fly from the face of Him who cometh to judge the earth. All grades of men seem to hear with distinctness, the words, Too late! "The great day of his wrath is come." They now see where the sinner and ungodly appear! See Rev. xiv, 18-20; xvi, 17-21.

Another witness speaks as follows: "Howl ye, for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt. And they shall be afraid; pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth; they shall be amazed every man at his neighbor (margin, their faces shall be as flames). Behold the day of the Lord cometh, cruel, both with wrath and fierce anger to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and I will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens and the earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of his fierce anger." Isa. xiii, 6-13.

Such a description of the great and dreadful day of God as the prophets give is beyond all human conception. Why do the wicked howl, faint, hearts melt, afraid, sorrows and pains as a woman in travail, amazed one at another, their faces as flames, mighty men crying bitterly, in distress and walk like blind men, mourneth, languisheth, are burned, and few men left, fleeing to ragged rocks for refuge when God shall shake terribly the earth? Because as our text describes, men are convinced that God's word is true and they have trifled with it too long and their destruction is certain. They say, themselves, it is the day of God. "The great day of his wrath is come." A day cruel with wrath and fierce anger, a day of indignation, a day of trouble and distress, wasting and desolation, a day of darkness and gloominess, cloud and thick darkness; pouring out blood as dust, and flesh as dung. All the lights of heaven eclipsed in total darkness, causing men to walk like blind men. The earth emptied and turned up side down. Therefore I will shake the heav-

ens, and the earth shall remove out of her place, in the wrath of the Lord of hosts and in the day of his fierce anger. Read carefully Isa. xxiv, 18-23. Jer. xxv, 30-38. Joel iii, 13-16. Amos i, 2. When the great God shall speak from his holy habitation, he will turn the captivity of his people who cry day and night unto him. He will say "It is done." That voice will shake the "powers of heaven," and the earth shall fall to pieces, reel to and fro like a drunkard. Mercy has lingered until it would be unmerciful to linger any longer. The nations make a rush, there is a time of trouble such as never was, and the time comes that the saints take the kingdom. Much more testimony might be added, but it would not make the subject more clear, nor certain. But some may say these things will come to pass some time, but not in our day. By what authority do you say this? Did not our Lord describe signs in the sun, moon, and stars, and is it not acknowledged by the best of testimony recorded, and also by living witnesses, that those signs have come to pass within the memory of some now living? And did not Jesus say to those who record the signs that this generation shall not pass until he should come in the clouds of heaven? and then, as though his word needed confirmation in order to confirm the faith of the believers, he says; "Heaven and earth shall pass away, but my word shall not pass away." Then certainly the day of God is impending, and we may ask, Who will be able to stand?

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and earnestly desiring the day of God . . . that ye may be found of him in peace, without spot and blameless."

Before dismissing this subject I will briefly refer to the hope of God's people in the time of trouble. The world are to be taken unexpectedly. Not because they have not been warned, but because, as in the days of Noah and Lot, they disregard the warning until too late. 1 Thess. v, 2, 3; Rev. iii, 3. Not so with God's people; they are faithful, taking heed to the things they have heard; they watch the signs of the times and discern. Hence, as the apostle says, "ye are not in darkness; . . . ye are children of the light." An angel said to Daniel, "The wise shall understand, but the wicked shall not." At the close of the third angel's message, are two distinct gatherings, First, the people of God; and second, the wicked. Rev. xiv, 14-20. Our Lord's parable of the wheat and tares, shows the same. The prophets have seen the nations mustering together to the battle of the great day of God. When this great day is impending, there is an exhortation to gather together, . . . before the decree bring forth (See Rev. xiii, 15-17), before "the day pass as the chaff, before the fierce anger of the Lord come upon you, seek ye the Lord all ye meek of the earth. . . . It may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 1-3; Rev. xi, 18. There is an importance in the prophet's exhortation, from the fact that the condition of deliverance is earnest prayer. The elect cry day and night. Luke xviii, 7, 8. When the Lord comes he will deliver such. Dan. xii, 1.

"The Lord shall roar from on high, and utter his voice from his holy habitation." Jer. xxv, 30. The Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord shall be the hope of his people and their strength. . . . So shall ye know that I am the Lord." Joel iii, 16. There will be no infidels then. It will be discerned between those who worship God, and those who worship the beast. "A thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come near thee. . . . There shall no plague come nigh thy dwelling. The angels will have a charge to take care of God's people." Psa. xci; xlv. Such will be the condition of things in the time of the pouring out of the seven last plagues, that the remnant people of God will fear and tremble for their safety. So did the children of Israel, when the Egyptians pushed them into the Red sea. They will cry out in the bitterness of their soul. So did Jesus in the garden, and on the cross. See Jeremiah's description of Jacob's trouble; chap. xxx, 5-7. Also the promise of deliverance. As the history of this world closes, and the kingdoms crumble and blow away as the chaff, may we be ready for the kingdom of God. Amen. H. S. GURNEY.

The Captain and the Quadrant.

A GODLY man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to his cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to him; and so, accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed that if He would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick drizzling, the men looked at him with amazement. He went to his cabin, prayed, and came up. There seemed still to be no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on the deck, waiting upon the Lord, when in a few minutes, the mist seemed to be folded up and rolled away as by an omnipotent and invisible hand; the sun shone clearly from the blue vault of Heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so "dreadful" was that place, that he could scarcely take advantage of the answer to his prayer. He, however, succeeded, although with trembling hands, and found, to his comfort, that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the Heavens, and it began to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

"Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above."

Letters.

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

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

From Bro. Warren.

BRO. WHITE: The sincere desire of my heart is to find the way to Zion. It is now about two months and a half since I commenced keeping the Sabbath of the Lord, with my beloved companion, and the Lord has graciously blessed us; and we feel to bless his holy name. We truly can say, It is good to try to serve the Lord. I find much pleasure in the study of the word of God. Oh how precious are the promises to those who are looking for the appearing of our Lord and Master. I desire to be sanctified through the whole truth, and be preserved blameless unto the coming of our Lord. May we be faithful unto the end that we may have right to the tree of life and enter in through the gates into the city. There are a few of us in this place of like precious faith, who are trying to win our way to Zion. May the Lord help us, that we may be diligent, and be found of him in peace, without spot and blameless.

In hope of the kingdom of God,

Z. C. WARREN.

Faribault, Minn.

From Bro. T. Z. Andrews.

DEAR BRETHREN AND SISTERS: Through the goodness of God I am trying to keep his commandments, and the faith of Jesus, that I may have right to the tree of life, and enter in through the gates into the city. I think I realize that we are living in perilous times. Satan is trying with all his power to deceive and lead us from the faith, yet I believe that God will not suffer us to be led astray, if we watch and pray, trusting in him. When I think how unworthy I am, and how often I have merited the displeasure of God, I feel to tremble under a sense of my weakness, fearing that he may suffer me to be deceived and believe a lie that I may be damned. At times my trials seem

great, but blessed be God I believe that we shall soon be delivered from all temptations. Soon shall we behold Christ coming in the clouds of heaven "in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." We have yet a little time to prepare. Oh let us be up and doing while we have time and opportunity, for soon the servants of God will be sealed, and then he that is unjust will be unjust still, and he that is holy will be holy still.

Brethren and sisters, let us look up, for our redemption draweth nigh. Let us pray that the third angel's message may go forth with a loud cry, and that many more may soon come to a knowledge of the truth.

Pray for us here in Alma that we may finally meet you all in the kingdom of God.

Yours striving to overcome. T. Z. ANDREWS.
Alma, Mich.

From Bro. Pepper.

DEAR BRETHREN AND SISTERS: I wish to make known my resolutions and determinations, hoping that it may be the means of encouraging others to follow the same example. I have been brought, through the labors of Bro. R. F. Cottrell, to realize the import of the third angel's message, and to try to observe as I should God's law, and to keep holy the *true* Sabbath-day, which for over twenty years I have been taught to observe quite differently. But now, thank God, a great light has been shed upon my path, and I perceive the dark abyss into which I must have fallen. But, thank the Lord, I may yet be saved; there is hope even for me, a sinner. I want to be one of those who are striving to keep God's law. I am anxious to be one of those who, in the last day, shall be able to stand before the Lord, and not be found wanting.

Bra. and sisters, pray for me, that I may press on in the path which I have just entered upon, and that all my works may be good in the sight of the Lord. I do in the fullness of my heart give thanks to God for the light which has been shed upon my darkened way.

For blessings, Lord, on me bestowed,
A hymn of thanks I'll raise;
A cheerful tribute to thy name,
In heartfelt words of praise.

For while in darkness I did stray
From that which leads to light,
Thou did'st in mercy bring me back,
And place my steps aright.

Although the world may scorn and scoff,
For motives which are pure,
In thee I'll ever place my trust,
And to the end endure.

And when in glory thou shalt come,
Thy promise to fulfill,
May I be counted worthy, Lord,
As having done thy will.

WM. PEPPER.

Shelby Basin, N. Y.

From Bro. Dutton.

BRO. WHITE: I would say to those of like precious faith that the church of Oakland, seeing the signs fast fulfilling, are looking with increased faith for the coming of our blessed Saviour, and are striving with increased energy and desire to be prepared for that event. We would exhort all of the scattered ones to hold fast the profession of their faith, for he that shall come will come and will not tarry. Oh that we may so live by faith, that at his coming we may be able to say, Lo this is our God, we have waited for him and he will save us; this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.

Yours in the hope of soon seeing the King in his beauty.

B. DUTTON.
Oakland, Mich.

From Sister Phippeny.

BRO. WHITE: I would say to the dear brethren and sisters, that I am still striving for the victory. And as I see the signs thickening around me, I try more than ever to be on my guard against the adversary of all righteousness. I tremble sometimes for myself, when I hear of some giving up the present truth; those especially who have been teachers of it. How powerful Satan is, to draw those away who have had such an insight into this message.

But I feel that God is still more powerful, and that he will keep us from the power of Satan if we will only put our trust in him. I feel like fully trusting him, and asking him to help, that Satan may be deprived of his power over us. It rejoices my heart to hear of the interest that is manifested for the truth, and of the success of the messengers in presenting it. We need some of the preaching brethren here to help strengthen the church. May God grant that we may be kept together, pure, and honest in all our motives. Our meeting house is about finished, and

we hope to see Bro. and sister White here with some others as soon as the roads become settled, so that there can be a good attendance. We need them here, and we want them to assist in dedicating our house.

I hope and pray that God will restore to perfect health and strength his afflicted servants, for they are needed in the field of labor.

My heart is with the people of God, and the interests of the cause of truth. I long for the day to come that shall free us from this sin cursed earth. By the grace of God I shall endeavor to be prepared and waiting. Yours in bright hope of a blest immortality.

R. F. PHIPPENY.

Ithaca, Mich.

From Bro. and Sr. Shireman.

BRO. WHITE: We wish to say to the brethren and sisters that we are striving to live out the truths of God's holy word. They look better and better to us every day. Although our experience during the past summer has been a dark and sad one, yet we rejoice that the Lord has permitted us to live until the present time. We can now see that our feet were almost gone, our steps had well nigh slipped, while passing through some severe trials. But we are glad to say to the brethren and sisters that the present truth is what we love and cherish, and that we believe that it will gather a people even in Iowa for the coming of Jesus, and we want to stand with them on Mount Zion. We want to take heed to the faithful and true Witness. We have been in a lukewarm state. We feel that we must arouse and be more engaged in the third angel's message. We want the gold that is tried in the fire, that we may be rich, and the white raiment that we may be clothed, and have the eye-salve that we may anoint our eyes so that we may see. We have learned this one thing, that by being in a lukewarm condition we have been in a position where Satan could work through us.

We shall try by the grace of God to set a better example than we have the past eight months, and strive for a home in glory where there is no tempting enemy to separate those who have come up through great tribulation, and who shall dwell in that goodly land.

Dear brethren we are now living in the perils of the last days. Dangers are increasing on every hand. We must have an experience of our own. We must dig deep, and remember to watch and to pray every moment, in order to be able to stand. The trials that we have to pass through will not come as we expect. Let us press together, seek holiness of heart, look for the return of our Lord, and he will save us. As the poet says,

"Keep the eye single, the head upward lifted,
Watch for the glory of earth's coming King;
Lo, on the mountain-top light is now breaking,
Heir of the kingdom rejoice ye and sing."

Yours in hope,

D. T. & A. SHIREMAN.

Marion, Iowa, March, 10, 1866.

From Sister Westcott.

BRO. WHITE: It is with pleasure we hail the weekly visits of the Review, and desire to cast in our mite in favor of present truth. We believe it is of the utmost importance that we understand the time in which we live, and what God would have us to do. I feel to thank and praise his name that he has been so merciful as to enlighten my dark understanding, and has given me strength through much opposition to come out from the world, lay aside my idols, and keep all of his commandments, regardless of man. I want to be among those who are counted as nothing by the world, if I can only win Christ thereby. Although we are outcasts and wanderers now, the time is soon coming when we, if faithful, shall have an inheritance in the earth made new. The Lord knoweth how to deliver the godly out of temptation, and may he through his abundant mercy, increase our faith, strengthen the weak, heal the sick, wake up backsliders, and prepare his people everywhere for the outpouring of his Holy Spirit, is the prayer of your unworthy sister. I ask an interest in the prayers of God's people.

H. J. WESTCOTT.

Westfield, Sauk Co., Wis.

From Bro. Smith.

DEAR BRETHREN AND SISTERS: I wish to speak of some of the goodness of God to me. While I have been listening to the glorious truths presented by Bro. Ingraham and Andrews, occasionally, for the last few weeks, my heart has been made to rejoice. How bright these truths looked, while they were being faithfully presented by these servants of God! I thank God for such truths as these, which increase our faith, and confirm our hope. Now as God has given us these truths; truths in which we can rejoice, and which make glad our hearts; shall we not walk worthy of them? and shall we not live in accordance with them? Oh yes, we must, we will. I

feel more like living nearer to God than I have ever before. I feel more like trusting his promises.

I know there is great reward in living a Christian life; and if we want God to preserve us, and carry us safely through the perils of the last days, we must serve him aright; and if we do this, he has promised that he will never leave us, nor forsake us. Oh, what a blessed promise! He will never leave us! Let us treasure up this consoling promise deep in our hearts, and when we are tempted to do that which is not well pleasing in the sight of God, let us remember that God will help in every time of need. How good is the Lord! The high and lofty One does not forget us poor worms of the dust. Even the sparrow does not fall without his notice, and we are of more value than many sparrows. Even the very hairs of our head are all numbered.

I am determined so to live that I can have a home in the kingdom of Heaven. I would love to meet all the brethren there.

J. A. SMITH.

Libertyville, Iowa.

From Bro. Hebner.

BRO. WHITE: My heart swells with love and gratitude to God for his goodness to me. I still love the truth of the third angel's message. My prayer is that it may spread through the breadth of the land until the last saint is brought in and sealed with the seal of God. My desire is that God may keep me in the love of the truth, that I may be a perfect overcomer. This truth for over twenty years has been my stronghold in time of trouble. Oh, how precious it is. When all things else disappoint us, the truth is a strong tower into which the righteous run and are safe.

I have not seen one of God's dear messengers since one year last June, when in Memphis, where I saw Bro. Andrews, and we enjoyed sweet communion together. My heart is full, reflecting on past seasons. May God bless those dear people, is my prayer. A little over two weeks ago in Lapeer I saw some dear brethren. It brought sweet consolation to my heart to think that God has a people in all parts of the land preparing for translation at the appearing of his Son.

Dear brethren and sisters, remember me, a lonely pilgrim, when it is well with you, that I may be a perfect overcomer through the blood of Jesus. The Review is all the preaching we hear, and we hail its timely visits from week to week. May the Lord bless it, and the Publishing Association, is the prayer of your unworthy brother waiting the coming of Christ.

JOSIAH HEBNER.

Jeddo, St. Clair Co., Mich.

Extracts from Letters.

Sister Cynthia McCoy writes from Akron, Tuscola Co., Mich: I feel that I would like to say a few words through the Review. It is now four years since I started in this good cause, and I praise the Lord for his great mercy in calling my attention to the third angel's message. I feel to rejoice that the Lord is doing a great work in this part of the State, and hope that it may spread over every part. I think I have great reason to thank my heavenly Father for the restoration of my health, which was very poor last season, and which I think through prayer is being restored. I hope I shall be faithful unto the end. I have thrown away every known idol, and mean to be an overcomer, and strive to keep all the commandments of God and the faith of Jesus.

Bro. Fuson of North Liberty, Ind., writes: The Lord is truly manifesting himself unto the church in North Liberty. He has indeed blessed the efforts of the brethren and sisters in trying to remove every obstacle that would hinder a free intercourse of the Spirit, and we are pressing together in the work. Our prayer meetings are of that tendency that we can say truly we have the approbation of God. We are made to rejoice many times on the account of the outpouring of the Holy Spirit, and thank the Lord that our eyes were made to see the light of his word, and that we were willing to walk out and obey the same. May the Lord help his believing children to lay their all upon the altar, and become subject to his law and the testimony of Jesus. We would rejoice to have some messenger come and preach to us that we may hear from God out of his word, for we do greatly hunger and thirst after the truth. "Blessed are they that hunger and thirst after righteousness for they shall be filled." We believe there might be much good accomplished here in the name of Jesus. Some of our friends here are much interested, and we think if they had the truth presented to them they would walk out and obey it. May the Lord help them, and all his faithful people, is my prayer.

Bro. G. Cruzan writes from Cicero, Ind., I would be glad to know something more about this last message of mercy, as it is called, and Christ's coming being at the door, and time of probation being short,

and the signs of Christ's coming, which are in the past. These are some of the things I learn by reading the Review. I understand that this message has been preached in some localities for years. Now what is the matter that we, in these parts, do not get any? Are we better than others, or is there no mercy for us? I suppose there are thousands in these parts who never heard that the third angel's message is being preached. How can we hear without a preacher, and how can one preach unless he be sent? If the Lord has sent forth his angel, we shall hear his proclamation.

I want some of the brethren to call on us, and give some lectures and we will take care of them.

Sister R. A. Worden writes from St. Clair, Mich. I praise the Lord to day that I am identified with those that keep the commandments of God, and have the faith of his dear Son. "Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope." Notwithstanding our isolated situation, (it being about twenty miles to the nearest church), my enjoyment in present truth the past winter, has been greater than in any previous year. Never have I experienced so much of the love of God, and realized his blessings to such an extent as I have the last few months. I know that God has blessed my feeble efforts to overcome, and I am resolved to increase those efforts until I shall have succeeded in overcoming, that when my case shall pass in review before the great Judge, my name shall be retained in the Lamb's book of life. I shall hail the day with delight, when the churches shall again receive Bro. White in their midst and hear from his lips words of comfort and encouragement, such as he has been wont to give.

Bro. A. Worster writes from North Liberty, Ind.: I am trying to get as many as possible to read our books and the Review. Some seem to be interested, while others reject it. But truth will triumph, for which I can say, Praise the Lord. The few here are trying to rise with the message, and be prepared for the coming of the Lord. We long for some messenger to come here so that we can hear the truth spoken once more, and have a season of rejoicing. Pray for us that we may be ready to stand on Mount Zion.

LIVES LOST BY THE REBELLION. The War Department computes the number of deaths in the Union armies since the commencement of the war, at 250,000, and of the Southern soldiers at least 275,000, making at least 525,000 lives that have been lost; a part of the costly price paid for the defense of the nation's life. At Gettysburg 25,000 Union Soldiers were killed, wounded or taken prisoners—our greatest loss during one campaign. Gen. Grant's losses, from the time he crossed the Rapidan until Lee's surrender, were about 90,000.

TIME is the seed of eternity. At the judgment the question which will decide our destiny will be no other than this—How have you used your time? And the less there remains of this precious article, the more valuable it should appear.—R Hall.

Sincerity. My son, give me thy heart; whatsoever else we tender unto God, if this be wanting, it is but the carcass of a duty.—Ezekiel Hopkins.

Secret Prayer. In public and family duties, we may admit of the company of others to join with us; and, if they be such as fear God, the more the better. But in secret duties, Christ and thou must whisper it over betwixt yourselves; and then the company of the wife of thy bosom, or thy friend that is as thine own soul would not be welcome.—Flavel.

DO NOT MAKE EXCUSES. Children, do not form the habit of making excuses. If you have done wrong, be willing to own it. Do not try to hide it or throw the blame on another. A person who is quick at making excuses, is not very likely to be good for anything else, or to be loved and honored.

WOULDEST thou multiply thy riches—diminish them wisely. Wouldst thou make thy estate entire—divide it charitably. Seeds that are scattered, increase; but hoarded up, they perish quickly.

Obituary Notices.

DIED, in Cherry Grove, Minn., March 8, 1866, of Congestion of the lungs, Charlie, youngest son of C. J. and E. A. Brown, aged, 7 weeks and 5 days.

We mourn for our little one, but not without hope. For we expect, if faithful, soon to meet again never more to part.

E. A. BROWN.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, APRIL 3, 1866.

To Correspondents.

ANSWERED by letter. J. A. Wilcox.

ARTICLES ACCEPTED. Nine Reasons Against Tobacco Using.—Useless Prayers.—Precious Jesus.—Longing for Jesus.—On Life's Stormy Sea.—Report from Bro. Redman.—The Coming of Christ.—A Fatal Accident.—Report from Bro. Sanborn.

The Post Office address of A. S. Hutchins, is Wolcott, Vt.

More on Pork Eating.

BRO. WHITE: In this time of fear and excitement on the subject of pork-eating, we, as a people, have reason to be grateful for the light we have received on this subject, and for the stand we have taken.

Many will expend large sums of money, and suffer much of many physicians, to regain health when once lost, but how few will practice self-denial to preserve their health and strength.

The following I clip from my county paper, of a recent issue. After speaking of the trichina, or hog-worm, and the dreadful consequences of eating this infected pork, the writer says:

"Now there is but one safe and sure remedy—abstinence; an ounce of prevention in this case, is worth, I know not how many pounds of cure, for it is not safe to eat swine's flesh, even though it is cooked, for these parasites, like many other animalcules, will stand a reasonable amount of frying before they will surrender.

"Pork-eating is a barbarous custom in these enlightened days. Several thousand years ago it was considered wicked, and was prohibited by the wise law-giver, and it is presumed that Moses knew what he was about when he enumerated the unclean beasts; and unclean the hog is, in most shocking excess.

"Again I would say, prevention is better than cure, for the first is within our reach, the last is not."

But it is said that thorough boiling of pork kills the trichina, and renders the infected pork harmless.

But have men such a relish for that animal, which God and all reason pronounces "unclean" that they will eat boiled worms rather than deny themselves of it?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31.

A. S. HUTCHINS.

Sleep.

In a country like ours, where there is so great a reward for industry, and so many inducements to enter prise, it is not surprising that many are very solicitous to grasp the profit there may be in the passing hour.

All this would be laudable, if kept within proper bounds; but often it is not so and covetousness hurries on the property-seeker to work on more hours, and sleep less, than nature, if she could speak, would allow.

Many work so hard, and sleep so little, that they cannot sit down for an hour to read, without falling asleep; others allow themselves to be disturbed at night by anxious thoughts and cares, until sleepless nights become habitual.

It has been remarked by those having the care of insane persons, that insanity is generally, if not always, preceded by loss of sleep; and it may be safely conjectured that fanatical persons are generally weakened in the same way.

Many parents lose their patience of mind, after long nights of watching with their sick families; and many a mother is worn out with watching and wear-

ness, and care, and sinks into the grave before life has reached its meridian.

Nothing so taxes nature, as continued privation of sleep. Many suffer from this cause, and are not aware of the injury they sustain in consequence; as it weakens the judgment and the memory, and stupefies the finest perceptive faculties, while some other faculties act irregularly.

How then can this be remedied; how can the anxious man lay his cares aside at night, and sleep quietly, till his needed sleep is gained?

In answer we may say, that no means, however thorough, will avail with some, for they cannot, or will not, set about the matter aright; they will try your recipe in some of its parts, but fail in others. Some have no command over their thoughts, which run at large, unguided, and unrestrained.

With many, the following simple remedy will suffice:

Place in your sleeping room a basin of cold water, and a towel. When you wake, try to compose your mind; if this fails to bring sleep, arise, leave your bed with the quilts thrown down to take the air; wet your head with cold water thoroughly; now wet the towel, and wring it moderately; wind the towel around the head, so as to form a cap, and pin it so that it will be moderately tight. Now lie down again in the easiest position you can, and cover up warmly, and commence mentally repeating some familiar chapter in the Bible. Repeat the same chapter or verse, over and over; and soon, perhaps in a few minutes, you will sleep soundly, especially if you have a good conscience. If not, the best time to rectify these matters, and repent, is after good sweet sleep. If you wake again before you have gained your quota of sleep, get up again, wet your head as before, repeat the same chapter or text of scripture, and the same result will probably follow.

Faithfully follow out this direction, and you will soon sleep at the right time, without any trouble; always avoid taking sleep in the afternoon, and follow, at the same time, Dr. Jackson's rules of diet.

I speak from experience.

J. CLARKE.

Conrage.

When Latimer was royal chaplain, he one day exclaimed, at the beginning of his sermon, "Latimer, thou art going to speak before the high and mighty king Henry VIII, who is able, if he think fit, to take thy life away. Be careful what thou sayest. But Latimer, Latimer, remember also thou art about to speak before the King of kings and Lord of lords. Take heed that thou dost not displease Him."

At a later period, when the bishops presented to the king their customary new year's gifts, while others brought rich and brilliant offerings, Latimer presented a New Testament, with the leaves folded and marked at the words, "Fornicatores et adulteros judicabit Dominus." (Heb. xiii, 4.) He was the only man in England who had the sublime daring to speak the plain truth to that king, whose presence shed trouble and terror over the proudest spirits.

DR. ADAM CLARKE, who had a strong aversion to pork, was called upon to say grace at a dinner where the principal dish was a roast pig. He is reported to have said: "O Lord, if thou canst bless under the gospel what thou didst curse under the law, bless this pig."

Appointments.

THE next Quarterly Meeting of the church at Clyde, Ill., will be held in Clyde, April 7 and 8. Let all those who can, attend this meeting.

Preaching is expected.

J. W. ANDREWS,

Clerk, pro tem.

PROVIDENCE permitting, I will meet the church in Mackford, Wis., and commence meetings on Wednesday evening, April 18, and continue over Sabbath and first-day. Will some one meet me with a team at Brandon Station, Wednesday morning, the 18th?

The Lord willing, I will also meet with the Mar-

quette church on Tuesday evening, April 24, and continue as long as may be thought best. I hope all will come to these appointments seeking meekness and righteousness. ISAAC SANBORN.

P. S. To the many calls for labor that I have lately received, I would say, I will fill them as fast as possible. I. S.

THE next Quarterly Meeting of the Seventh-day Adventist church at Little Prairie, Wis., will be held on Sabbath and first-day, April 14 and 15. We should be glad to meet with brethren and sisters from other churches. Eld. T. M. Steward is expected to meet with us. C. W. OLDS.

Business Department.

Business Notes.

Somebody writes from somewhere, without name or address, inclosing \$3.00, saying "\$2.00 for my Review, and \$1.00 for Wm C Millard's Review, Wells-ville N. Y." Who is it?

V O Edson. The price of Bible dictionary, plain, including postage, is \$1.75. The same in gilt is \$2.

D M Parker. Did not receive your letter containing the \$5.00. Have given you credit on Review as you desired.

Doran Warren: Where does Benjamin Clarke receive his Review? You mention Armada, Macomb, and Burke's Corners; but we send it to neither of those places.

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.

R Moran 27-1, O S Eddy 28-16, David Upson 28-1, J H Mallory 28-1, C Curry 28-1, D Warren 28-1, G R Barber 29-1, P Miller, jr. 27-1, D S Ames 28-15, H Holt 28-13, R E Waterman 29-1, C M Coburn 28-1, M E Raymond 29-16, Nathan Jarnan 29-16, W H Edson 29-17, R A Dieter 28-18, Mrs C Groom 29-18, L Coons 28-13, Mrs C Kinney 29-16, A O Thompson 28-1, E P Bartlett 28-24, E Lobdell for G M Chase 28-18 and R Fillets 28-18, A Vandusen 28-10, K L Smith 28-9, J H Chesebro 28-13, E Loudon 29-18, each \$1.

C Lea 29-14, J Place 29-1, J E Farrar 28-20, B Toat 28-13, J Logan 28-13, W Arthur 28-14, W Horr 29-18, J Eggleston 29-1, M H Collins 29-1, F Jeffery for N Crosby 29-16, S J Twing 29-1, A Wood jr. 29-14, J B Brown 29-15, R Robins 29-15, J A Ward 29-14, A McClure 28-1, A Rowe 29-16, A R Hayden 29-16, B H Brooks 28-13, L Cram 29-1, A Brewster 29-1, I Van Ornum 29-1, S Hills 28-14, E F Rood 27-15, G J Sharp 29-14, S Sharp 29-16, C M Nichols 28-14, L Burt 30-1, Z F Burt 26-1, J Ward 29-16, Wm Hornaday 28-14, G A W Grant 29-1, R Humphries 29-10, M S Stowell 30-1, C Jensen 29-16, G S Glaspie 29-1, D M Parker 29-6, A Olson 30-1, Mrs M Perkins 27-14, J M Green 30-1, H Pratt 29-14, each \$2.00.

S G Libbey 28-2, Wm A Edson 28-16, Susan Edson, 28-16, M Hornaday in full, each 50c.

E D Armstrong \$3.00 29-1, N Auton 3.00 30-1, E A Hills 3.00 29-1, N Sturdefant 3.00 29-16, J Goss 3.00 29-18, J M Wilkinson 2.50 in full, Dr Wm H Stanton 5.00 29-18.

Subscriptions at the Rate of \$3.00 per year.

H Gardner 3.00 29-1, D Evans 3.00 29-1, I Colcord 3.00 29-1, M Buxton 3.00 29-14.

Books Sent By Mail.

W Van Gieson \$1.00, J L Coe 10c, W Russell \$1.41, A Hodgins 13c, F Gould \$2.60, R Humphries 15c, H Wood \$1.00, S A Beach \$5.00, O A Olson 80c, J M Green 25c.

Review Fund.

C McCoy \$1.00, F M Palmiter \$1.00, F Jeffery \$3.00,

Donations to Publishing Association.

C W Armstrong \$10.00, S Armstrong \$20.00, A H Adams \$4.75, A L Burroughs \$2.00, D M Parker \$3.00.

Cash Received on Account.

J Clarke \$20.00, R F Andrews \$2.75, H S Gurney \$3.00.

Gen. Conf. Missionary Fund.

S I Twing \$10.00.