

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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Address Elder JAMES WHITE, Battle Creek, Michigan.

To-day and To-morrow.

To-day, the sky is decked in deepest blue,
To-morrow, it assumes an angry hue,
To-day, bright airy clouds go flitting by,
To-morrow, black ones gather round the sky,
To-day, the sun bestows its warmest rays,
To-morrow, hides his face from human gaze,
To-day, fond Hope rears castles high in air,
To-morrow, Hope is shrouded in despair,
To-day, we're flushed with life, and health, and bloom,
To-morrow, sleeping in the silent tomb,
To-day, our forms are robed in rich array,
To-morrow, we're a form of pulseless clay,
To-day, we paint a future great, sublime,
To-morrow, we're beyond the scenes of time,
To-day, the Saviour pleads before the throne,
To-morrow, ceasing—cries, 'Tis done, 'tis done,
To-day, the Saviour calls; oh, why delay?
To-morrow? Nay, too late, come now to-day,
"To-day," our Father cries, "is the accepted time,"
O! come, to-day, to-morrow is not thine.

EMILY L. CANRIGHT.

Coldwater, Mich.

The Visions—Objections Answered.

(Continued.)

Obj. 14. Her view of the saints fleeing out of the cities and villages in the time of trouble, Ex. & Views, p. 17, is contrary to Luke xvii, 34, 35, which speaks of two men being in one bed, two women grinding at the mill, and one being taken and the other left.

We have only to say to the objector here, that we do not take his interpretation of any scripture in opposition to a vision; neither do we believe, to say nothing of the vision, that his view of the passage referred to is anywhere near correct; for we do not believe that that scripture has its application at the time of the coming of Christ, but at a time previous to that event when the division between the righteous and the wicked takes place. To the same time verses 31-33 evidently apply. "In that day he which shall be upon the house top and his stuff in the house, let him not come down to take it away, and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life shall preserve it." It would be difficult to apply such language as this to the time when the Son of man actually appears; for at that time no one would think of coming down to take his goods out of his house; nor of returning to his house, if he was in the field; it must apply to a time prior to the Advent. And in that night two men shall be in one bed, two women grinding together, and two men in the field, and one shall be taken and the other left; or as some translations read, and it is a translation which the original well sustains, "one shall be seized and the other escape." The disciples then ask where this shall be, where these separations shall take place; and he answers

and says that it is where the body, or carcass, Matt. xxiv, 28, is; for there will the eagles be gathered together. The idea has always seemed to us rather revolting than otherwise, to let the carcass represent the Saviour, and the eagles which go to rend and devour their prey, represent the saints which are caught up to meet him in the air. Rather we say, let the carcass represent the wicked, who are doomed to death, and the eagles, the judgments of God, the seven last plagues, which will pounce upon them like eagles scenting their prey from afar. Then one, the wicked, shall be seized, the other, the righteous, shall escape. And this is before the time that the saints flee from the cities and villages to avoid the wrath of the wicked as represented in the vision. The objector has here created all the trouble there is, by his own erroneous view of the passage.

Obj. 15. She says the magicians' rods did become serpents, and that they did not really become serpents; which last declaration contradicts Ex. vii, 12, which says they did become serpents. Test. No. 7, p. 51; Gifts, Vol. iii, p. 205.

To make an objection of this, the objector has to overlook the language of appearances, which is essential to an understanding of a great portion of the Bible. Thus the Bible says the sun rises, sets, &c. Does it mean that it really rises? The objector might here take his stand with the infidel in his foolish cavils against the Bible. If the Bible designed to be anywhere astronomically correct on these points, we should doubtless somewhere read, The sun does not really rise; but the revolution of the earth causes it so to appear.

But says the objector, "this contradicts Ex. vii, 12, which says they did become serpents." In answer to this, we introduce the following extract from Bush's notes on Ex. vii, 11. After stating that the magicians wrought no such miracle in reality as was performed through Moses and Aaron, he says:

"We proceed, therefore, to state the grounds of this interpretation, and in doing it we regret that, from its depending so entirely upon the idiomatic structure of the Hebrew, the mere English reader will not perhaps be able fully to appreciate its force. We will endeavor to make it, however, if not demonstrable, at least intelligible.—It is a canon of interpretation of frequent use in the exposition of the sacred writings, that verbs of action sometimes signify merely the will and endeavor to do the action in question. Thus Eze. xxiv, 13, 'I have purified thee, and thou wast not purged;' i. e., I have endeavored, used means, been at pains, to purify thee. John v, 44, 'How can ye believe which receive honor one of another;' i. e., endeavor to receive. Rom. ii, 4, 'The goodness of God leadeth thee to repentance;' i. e., endeavors or tends to lead thee. Amos ix, 3, 'Though they be hid from my sight in the bottom of the sea;' i. e., though they aim to be hid. 1 Cor. x, 33, 'I please all men;' i. e., endeavor to please. Gal. v, 4, 'Whosoever of you are justified by the law;' i. e., seek and endeavor to be justified. Ps. lxxix, 4, 'They that destroy me are mighty;' i. e., that endeavor to destroy me. Eng. 'That would destroy me.' Acts vii, 26, 'And set them at one again;' i. e., wished and endeavored. Eng. 'would have set them.' The passage before us we consider as exhibiting a usage en-

tirely analogous. They also did in like manner with their enchantments, i. e., they endeavored to do in like manner; just as in chap. viii, 18, it is said, 'And the magicians did so with their enchantments to bring forth lice, but they could not;' the words being precisely the same in both instances. Adopting this construction, we suppose that the former clause of verse 12 should be rendered, 'For they cast down every man his rod, that they might become serpents;' which the Hebrew reader will perceive to be a rendering precisely parallel to that which occurs chap. vi, 11, 'Speak unto Pharaoh that he let the children of Israel go;' Heb. 'And he shall let go.' So also chap. vii, 2, 'Shall speak unto Pharaoh, that he send;' Heb. 'And he shall send.' The magicians cast down their rods that they might undergo a similar transmutation with that of Moses', but it is not expressly said that *were* so changed, and we therefore incline to place their discomfiture in the loss of their rods, those instruments with which they had vainly hoped to compete with Moses. If it be contended that there was some kind of change produced on the magicians' rods, but that it was effected by feats of juggling, or legerdemain, and amounted in fact merely to an optical illusion, we do not particularly object to this construction, inasmuch as it admits our main position, that there was no *real* miracle wrought by or through the magicians. Perhaps on the whole it may be considered as the most probable hypothesis; especially as the narrative does not require us to understand all these various incidents as having occurred at one and the same interview."

Obj. 16. Spiritual Gifts, Vol. iii, p. 68, says that the animals were for seven days coming into the ark, and that the family of Noah were seven days in the ark before the rain began to descend; and this is claimed as a contradiction of Gen. vii, 11-16. "In the selfsame day entered Noah, &c., into the ark." "The cattle after their kind," &c. To make an objection here, the objector would carry the impression that in the very day that Noah entered into the ark, the animals came in too, and on the same day the flood came. We can only inquire if the objector has ever read the first part of Gen. vii, in which it is shown that Noah was first summoned to go into the ark, that the animals came unto him, into the ark, which shows that he was in there; of course arranging them as they entered, and that after seven days the flood of waters came upon the earth. There is not the least contradiction between this and the vision.

Obj. 17. "Every species of animals which God had created was preserved in the ark." Gifts, Vol. iii, p. 15. "There was a very large class of animals which perished at the flood." Gifts, Vol. iv, p. 121. Then, says the objector, "Either God did not create these large animals, or here is a contradiction." But if he had just read the very next sentence following the first quotation given above, his contradiction would have at once vanished: "The confused species which God did not create, which were the result of amalgamation, were destroyed by the flood." Vol. iii, p. 15.

Obj. 18. "At the close of the thousand years, Jesus and the angels and all the saints with him leave the holy city, and while he is descending to the earth with them, the wicked dead are raised." Ex. & Views,

p. 84. As a contradiction to this, a quotation is made from Gifts, Vol. i, as follows: "At the end of the one thousand years, Jesus left the city, and a train of the angelic host followed him. Jesus descended upon a great and mighty mountain, which as soon as his feet touched it, parted asunder and became a mighty plain. Then we looked up and saw the great and beautiful city. * * * And it came down in all its splendor and dazzling glory, and settled in the plain. * * * Then Jesus and all the holy retinue of angels and all the redeemed saints left the city. * * * Then Jesus in terrible, fearful majesty called forth the wicked dead. Gifts, Vol. i, p. 213. The objector then asks the question, "When did Jesus raise them? While he was descending as first stated, or after the city came [!] down as last stated?"

It will be difficult for the reader to understand the dishonest work that has been made in garbling and perverting this testimony, unless he has the books and can refer to them himself. From the manner in which the quotation is given, he would think it was all one connected paragraph, on the same page, and referring to the same subject, instead of a part of it being on another page, and under a new chapter, and on a new subject, as is actually the case! In one instance in the quotation as the objector gives it, there is nearly a line omitted with nothing at all to indicate it. Next three and a half lines are omitted, signified by the insertion of three stars. But where the leaf turns and a new chapter and new subject are introduced, the change is indicated by only two stars! The commencement and close of the quotation is simply the rehearsal of the same facts applied to two different subjects. The subject of chap. xxxix, of Gifts, Vol. i, is "The Earth Desolated;" and in that chapter we are taken down through the period of its desolation to the time when the city is located upon it. The point in the quotation where this chapter ends is this: "And it came down in all its splendor and dazzling glory, and settled in the [mighty] plain [which Jesus had prepared for it]. Then opens chapter xi, and the subject of that chapter is, "The Second Resurrection;" and in the opening of that chapter we are carried right back to the holy city, and to the exit of Christ and his people therefrom before it comes down. The reader could have seen this if the objector had not dishonestly concealed the fact that a new chapter was opened, and then had given two lines and a half which he for some reason omitted. Chapter xi opens thus: "Then Jesus and all the holy retinue of angels and all the redeemed saints, left the city. The holy angels surrounded Jesus and escorted him on his way, and the train of redeemed saints followed. Then Jesus in terrible, fearful majesty called forth the wicked dead, &c. "The angels escorted him on his way. On his way where? we ask, if the city and the heavenly company had already descended. It is on the authority of such garbled quotations as this, that we are asked to discard the visions. We beg to be excused.

Perhaps some may refer to Vol. iii, pp. 83, 84, where the same facts are stated undivided by a chapter; but the same principle will hold good here as in the former case. It is a principle common to all writings, not only the Bible, but to every book in which there are different series of events narrated which synchronize in the time of their fulfillment. We are carried down through one series, and when that is completed, we are taken back to the commencement of another. And unless it is so in this case we have Jesus leave the city twice, having entered it only once.

Obj. 19. Gifts, Vol. iii, p. 84, states that those who lived before the flood were more than twice as tall as men now living; that the generations after the flood were less in stature; and that there has been a continual decrease to the present time; and this, it is claimed, contradicts—what? Some other vision? No; the Bible? No; but "facts." What facts? Oh, a writer in the American Tract Society's Bible Dictionary, conjectures from mummies and some other things that the race of mankind never exceeded in the average, their present stature! O weakness! where are thy swaddling bands! Somebody conjectures that the human race never could have been larger than at present; therefore the vision must be false! But it

is a notorious fact, that evidence has come forth upon this point, amply sufficient to sustain the testimony of the vision. Much of it has appeared in late volumes of the Review; and it is now almost daily coming up fresh from the bosom of the earth—evidence from the discovery of organic remains, sufficient to show beyond a sane doubt, that at some period in the past, there existed on this earth a class of gigantic men and animals, in comparison with which the present species are but pigmies. Before such facts as these, the objection vanishes like chaff before the whirlwind.

Obj. 20. "I saw an angel flying swiftly to me. He carried me from the earth to the holy city. In the city I saw a temple, which I entered." Ex. & Views, p. 16. This says the objector contradicts Rev. xxi, 22: and I saw no temple therein; for the Lord God and the Lamb are the temple of it."

To this objection we reply: Sister White saw the city as it exists at the present time; John in Rev. xxi, 22, saw it after it had come down to the earth at the end of the 1000 years. The two views are over a thousand years apart, and in different dispensations; that is all the difference! But John in another part of his vision, viewing things in the city in this dispensation, says that he did see a temple therein. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." &c. Rev. xi, 19. Now why did not the objector turn his infidel weapons against the Bible and say that here is a contradiction between Rev. xi, 19, and Rev. xxi, 22? The temple of God as it now exists in Heaven, is the sanctuary; and sister W. so describes it. So also says the Revelation; for in it was seen the ark of his testament. And to deny that there is now a temple in Heaven, as the objector would have us do, is to deny the plain Bible truth that there is now a sanctuary in Heaven; and all this for the sake of getting something against the visions. We have only to say that we do not feel disposed to deny the Bible, for the sake of denying the visions. The reason why there is no temple in the city after it has come down to earth, is evidently because the plan of salvation being finished, there is no longer occasion for the sanctuary work. What disposition is made of this temple, the Bible does not inform us. Possibly it is removed from the city, and becomes the temple described in Experience and Views p. 14, as existing outside of the city: or it may be put to such a different use as to cease to be the temple of God.

Obj. 21. "The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it; for, said he, if you should once behold the glory of his person, you would cease to exist." A few words further on, the objector fancies he finds a contradiction as follows: "And I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies, and did sit. Ex. & Views, p. 43.

How any person could bring forward as a contradiction, testimony which so evidently explains itself, we are unable to perceive. It illustrates the statement made in the commencement of this work, that the objector in order to make his objections appear respectable as to numbers, will seize upon the least point where he thinks he can palm off upon the inattentive reader his misrepresentations. If a cloud of glorious light enveloped the Father, and she knew that it was the Father who was thus veiled from her sight in his unapproachable glory, when that cloud passed into the holy of holies, would she not know that it was the Father who moved? Could she not properly say that she saw the Father rise up from the throne and go into the most holy place? Who would think of questioning this but he who was under a desperate pressure to make out his case?

But the objector may say further, the Bible declares that no man hath seen God, and no one can see him and live. John i, 18; Ex. xxxiii, 20. Very true; but yet the prophet Daniel saw the Ancient of days, and has given us a description of his hair and his garments, and the appearance of his throne. Dan. vii, 9, 10. But there is no contradiction here; for seeing God in vision is not seeing him in our natural con-

dition and with our natural eyes. It may be proper to add that the Lord is represented as clothed with majesty and light as with a garment. Ps. civ, 1, 2. This cloud of light, then, if we may so speak, was his clothing. A person may be clothed so as to conceal the form; but we have no difficulty, nevertheless, in telling when they move. It is with just such cavils as this that infidelity attacks the Bible.

Obj. 22. Her vision of the Battle of Manasses is contradictory, says the objector. How? It is represented that Southern men felt the battle, and would in a little have been driven further back; but that the North, if they had pushed on, would eventually have found themselves in the midst of a greater struggle, and greater destruction. And this could all have been so. There is no contradiction about it.

Obj. 23. "Her view of the tree of life is much more fanciful than true." Indeed! Our fancy is to judge is it of the truthfulness of these things! Why does not the objector say the same thing of Ezekiel's vision of the living creatures, and living wheels; Zechariah's vision of the stone with seven eyes, and the flying roll; John's view of the four beasts, a city of gold transparent like glass! &c. &c. He asks if the idea of a gold tree is altogether reasonable. Why don't he ask if it is altogether reasonable to talk about gold being transparent like glass, as John does? Who ever saw any transparent gold? In regard to there being but one tree, with a trunk on each side of the river, we have a most striking illustration of how this can be, in the banyan tree of India, the branches of which take root and become new trunks sending out other branches, till the tree comes to be supported by hundreds of trunks, covering, perhaps, acres of ground, yet all the trunks being connected together in the wide-spreading top, and forming but one tree. See Webster's Dictionary, and Am. Encyclopedia.

Obj. 24. "Many things in her older visions are now suppressed, no doubt on account of their appearance of fanaticism and wild imagination." Yes, "no doubt!" Concerning the charge of suppression we shall speak in due time. We just wish the reader to note here that these are urged as strong points against the visions, and to mark how they resolve themselves into the single and solitary "no doubt" of the objector—very weighty unquestionably in his own mind.

Obj. 25. "She has taught," it is further urged, "in a suppressed vision that to speak against her visions is to sin against the Holy Ghost." This statement is a misrepresentation; for it is only a particular class, under particular circumstances, that are referred to.

What the objector says about their ignoring the right of private judgment, correcting the erring, and uniting the people of God, is all met by Eph. iv, 1-13, unless he can show from other indubitable evidence that the visions are not among the means there specified as set in the church to bring us to the unity of the faith.

But what will not the opposer seize upon as an objection to the visions? It is usually considered a characteristic of false prophets that they prophesy peace, and speak smooth things; and the Bible so represents. But lo! the visions are denounced as false because they do not do this very thing. They denounce sin, they expose evil, they warn the church of its dangers, point out its wrongs and reveal its failings. Then says the objector, this people are not God's people, or they would not be guilty of being in such a condition as to merit these reproofs; but the visions say they are God's people; hence the visions are false. According to this objection no people can be God's people who are guilty of any wrong whatever; or if they are, they must never be reproved for it; and moreover, they can never get right and regain God's favor, and be saved at last. A more stultified and unscriptural process of reasoning, than is involved in this objection, is rarely to be met with. It does away with the Bible, and with every Christian people who have ever lived. It is requiring altogether too much to ask us to give up the visions for such reasons as this.

(To be continued.)

Where there is no vision, the people perish.

He Careth for the Lonely.

"Casting all your care upon him; for he careth for you."

DEAR fellow travelers, you who seldom enjoy the privilege of meeting with those of like precious faith, but are constantly meeting with opposition from friends and kindred, perhaps from members of your own family; go and tell Jesus. "Cast your care upon him." "He careth for you." When doubts and discouragements becloud your mind, almost amounting to despair, reason thus with your own soul: O my soul, where art thou, or what is the end of thy existence? Thou art in a world of sorrow, pain and death. Thou canst not control events, yet thou canst choose for thy portion life or death. It becometh thee, then, to accept thankfully the sure chart and compass to guide thee over the ocean of life, which is within thy reach. Nay more, to lay hold on the hope set before thee, and make it thine own. Jesus loved thee so much that he gave himself for thee, and suffered a cruel death upon the tree. His grace is sufficient for thee, and he will not suffer thee to be tempted above that thou art able to bear. O my soul, lovest thou not this dear friend? If so, then all things shall work together for thy good. But I charge thee that thou make no reserve. Yield thyself wholly, "a living sacrifice, holy and acceptable to God;" for remember thou canst not serve two masters. Gird thyself anew with the whole armor of God. Especially take the shield of faith, wherewith thou shalt be able to quench all the fiery darts of the enemy. Cling fast to thy beautiful helmet, the hope of salvation.

By thus soliloquizing with ourselves we may drive away the tempter from our hearts, and gain courage to plead earnestly with God for strength to press forward in the narrow way. Oh let the hope of glorious deliverance near at hand brighten our pathway and lighten our sorrows. I believe the time is near when unsanctified friends and relatives will have no power to bind down and oppress the true followers of Jesus. But let us use every endeavor while probation lingers to induce them to turn their course and go with us to Mount Zion. Truly,

"Now the gathering call is sounding."

How inexpressibly sweet and precious to us who are alone, is the privilege of meeting occasionally with the little band with whom we have cast in our lot. To join with them in their prayers and exhortations, or better still, to listen to the straight testimony and solemn truths of God's word, belonging to the present time, as it falls from the lips of the faithful watchmen. This is indeed meat in due season to the hungry soul. Praise the Lord for the precious privilege of being numbered with this little band. Then together we follow Jesus in celebrating the ordinance commemorative of his sufferings and death. Nor do we feel it beneath our dignity to imitate his pure and holy example in stooping to wash each other's feet. Oh, the peace, the solemnity, the holy awe that pervades every heart. Here is joy and peace which the world can neither give nor take away. Here we enjoy a foretaste of heavenly bliss. What if our unbelieving friends scoff, and laugh us to scorn. Shall we be ashamed? Oh no. We rejoice to be numbered with this "poor, despised company." For we esteem "The reproach of Christ greater riches than the treasures of Egypt."

And then the kindly greetings which we exchange. Not formal, and full of hypocrisy, like those of the world, but springing from hearts filled with brotherly love. And as we sadly turn away, and go to our homes, the sweet memory of their words of encouragement and admonition lingers with us, and we feel cheered and comforted. Our resolutions are strengthened to consecrate ourselves anew to God and struggle against the darkness which surrounds us; knowing that if we are faithful a little longer, our conflicts will be over. We shall all be gathered together, and with Jesus in our midst enjoy the glories of Heaven and the new earth forever. For "it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him for we shall see him as he is." And is not this enough? Oh yes.

Praise the Lord for such a blessed hope. Oh let us look up. Deliverance is at hand. Victory will turn on Zion's side.

But disappointments and trials will sometimes gather thickly around us. Our affections must be weaned from this world, and placed upon our heavenly treasure. Our will must be subdued, self crucified, and we must learn to endure the chastening of our kind heavenly Father with patience and submission.

Oh, for an increase of faith, a childlike trust and confidence in God; that we may be able to take him at his word, and claim the precious promises left on record for us. And he is faithful still to perform all that he hath promised. He is the same living and true God, able and willing to deliver and aid his trusting children now, that he was in the days of Daniel or the apostles. And have we not reason to believe that the little remnant who are preparing for translation will soon stand in need of that firm and unwavering trust in God which characterized the three Hebrew children in the fiery furnace, or Daniel in the lions' den?

Let us "earnestly contend for the faith which was once delivered to the saints." I feel ashamed and like repenting sincerely of my past unfaithfulness and evil heart of unbelief. Be not discouraged, O ye downcast and lonely ones. "It is your Father's good pleasure to give you the kingdom." Soon, if faithful,

"Hope will change to glad fruition,
Faith to sight, and prayer to praise."

S. E. LINDSLEY.

New Haven, N. Y., June, 1866.

The Giant Cities of Bashan.

BASHAN is the land of sacred romance. From the remotest antiquity down to the present time, a strange wild interest has clung to it. The aboriginal inhabitants of this old kingdom were a race of giants. It has hitherto been an almost unknown region to us. It lies to the north of the Dead Sea, and the east of the Jordan. Both land and people here remain thoroughly Oriental. Nowhere else in Palestine is patriarchal life so fully and so strikingly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. Isolated from the rest of Palestine, away from the route of the Grand Tour, and roving Arabs rendering life and property insecure over every part of it, scarcely a half-dozen travelers have explored it. Curiosity has generally been baffled at the very border of this land of the *Rephaim*, or "the giants," as the Scripture word should be rendered. Yet here it was that "Og, king of Bashan," ruled over a powerful and populous country extending from Hermon to the Jabbok and from the Jordan to the desert; here it was that the last remaining monarch of a giant race extended his sway over a domain which included within its limits three-score walled cities, and unwalled towns without number. It was a splendid inheritance. The rich plains, and wooded hills, and noble pasture lands of Bashan offered a tempting prospect to the shepherd tribes of Israel. Collecting all his forces, the giant king marshalled them on the broad plain before Ednei. But his army was defeated, and he himself slain. The iron bedstead of Og, carried away as a trophy by the children of Ammon who followed in the wake of the Israelitish army for the purpose of plunder, was "nine cubits in length," and "four cubits in breadth, after the cubit of a man." Deut. iii, 8.

Nothing related of this giant race is more wonderful than the number of their strong cities. What, to a modern Colenso, gazing down from the heights of Anti-Libanus upon the broad desert region before him would appear more incredible than the record that in Argob, one of the little provinces of Bashan—about thirty miles by twenty—Jair, a chief of the tribe of Manasseh who completed the conquest of Bashan begun by Moses, took no less than *sixty great cities*, "fenced with high walls, gates, and bars; besides unwalled towns a great many!" Deut. iii, 4, 5, 14. Why, he might ask, accept any story of giants at all? But to locate in such a rocky region, far from the sea or any stream navigable for commerce, such an em-

pire, with its numerous fortified cities and teeming population, might well seem a taxation on human credulity. And yet the explorations of this English missionary and traveler, fully confirm and establish Scripture narrative. With his own eyes he has seen that it is literally true. The cities are there to this day. Some of them retain the very names given them in the Bible. After the lapse of three thousand years, the boundaries of Argob are still clearly defined, and these great cities which he visited and inspected are many of them almost as perfect as when first deserted by their inhabitants. "Bashan is literally crowded with towns and large villages; and though the vast majority of them are deserted, they are not ruined. I have more than once entered a deserted city in the evening, taken possession of a comfortable house and spend the night in peace. Many of the houses in the ancient cities of Bashan are as perfect as if finished only yesterday. The walls are sound, roofs unbroken, the doors and even the window-shutters in their places." And yet the foundations of these walled cities and stone castles were ancient when the cornerstone of the Grecian Parthenon, or the Roman Pantheon, or the Jewish Temple, was laid. And the reason of this wonderful preservation is found in the character of the structures. "The houses of Bashan are not ordinary houses. Their walls are from five to eight feet thick, built of large and quarried blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and window-shutters are of stone. Some of these ancient cities have from two to five hundred houses still perfect, but not a man to dwell in them." Fit abodes of a giant race! Here we probably have the very oldest specimens of domestic architecture in the world. Silent and untenanted, many of them perhaps since the days of Og himself, these massive structures remain to add their silent testimony to the truth of the Scripture record, and confound the subtle but superficial reasonings of modern skeptics.

The question how a population such as must once have crowded those cities, could be supported, is answered by the extraordinary fertility and capability of the soil. Without commerce, the people must have depended chiefly on agriculture. And the country of Bashan seems to have been an earthly paradise. "The strength and grandeur of its oaks, (Ezek. xxvi, 6,) the beauty of its mountain scenery, (Psa. lxxviii, 15,) the unrivaled luxuriance of its pastures, (Jer. i, 19,) the fertility of its wide-spreading plains, and the excellence of its cattle, (Psa. xvii, 12, Micah vii, 4,) all supplied the sacred penmen with lofty imagery."

Such a people, trained to war, and dwelling in fortified cities, located in the glen and on the heights of Hermon, and amid the rocky defiles of Argob, could never have been conquered by the Israelites except under the special guidance and by the assistance of Heaven. Against all attack they might seem to be sufficiently protected within their fortress-like houses; and it seems probable that while their nationality was destroyed and this power utterly broken, yet that they were never entirely subdued, even by the Israelites—at least some of the native tribes were not exterminated. But that their walled cities failed to offer effectual resistance to the inroads of a nation unused to war; that the giant strength of Heshbon and Bashan fell before a nomad people whose only reliance, under God, was for a long time at least, upon their flocks and herds, reveal quite distinctly the supernatural element that is commingled with the real history of the conquest of Bashan, and contributes to disarm the critic of his objections.—J. L. Porter.

TRUE RICHES.—A rich gentleman once said to a day laborer, "Do you know to whom these estates belong, on the borders of the lake?" "No," replied the man. "They belong to me," said the rich man. "And the wood, and the cattle, do you know whose they are?" "No." "They are mine also," continued the rich man. "Yes, all that you can see is mine." The peasant stood still a moment, and then pointing to Heaven, in a solemn tone asked, "Is that also thine? If that be thine, though poor, thou art truly rich; if that be not thine, however rich, thou art poor indeed."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 3, 1886.

URIAH SMITH, EDITOR.

To the Brethren in New England.

BRO. CANRIGHT and myself purpose to leave for the Eastern Mission on Monday July 2. We design to call at South Lancaster, Mass., July 3; and to spend the Sabbath July 7th, in Norridgewock, Maine. We purpose to begin our labors there and hope during the season to visit and labor with all the churches in New England.

We will do our utmost to fulfill the demands for labor; and we ask our brethren to have all possible patience. We also ask your hearty, prayerful co-operation in the work. I have thus far been necessarily detained this way, but have done all in my power to hasten the time of our departure. I trust we shall see of the salvation of God the coming year.

I cannot refrain from calling your attention to the case of Eld. D. M. Hanscom of Strickland's Ferry Maine. In the last Review Bro. Howard states the fact that Eld. Hanscom is still confined to his bed with sickness as he has been for several months past. I have reason to believe that he is in need of assistance, and I feel warranted in saying, that he is worthy of it. I ask the brethren to remember him in this time of distress. Eld. Hanscom has shown his willingness to give all for Christ. I trust he will not be left to suffer.

J. N. ANDREWS.

Proselytism.

It is a sectarian virtue not to try to proselyte from other sects. This virtue is founded upon the admitted fact that one denomination is as good as another, provided it has popularity, and that the differences in the creeds of orthodox denominations are non-essential; and consequently the errors which they severally hold, and the truths, are about of equal value, provided always the holders of error are sincere; and the popular sects must be admitted to be sincere—those that are unpopular need not expect the exercise of so much charity toward them.

Having no intention, then, of making proselytes, they must disclaim such base intention, and make all they can without intending it. Perhaps their repudiation of the intention to proselyte arises from the fact that their Jewish prototypes fell under the condemnation of our Saviour, because they compassed sea and land to make one proselyte, and when he was made, they made him two-fold more the child of hell than themselves. So proselytism has become a thing to be disowned.

But the labor of the Christian is to proselyte, if the conversion of men from error to truth is to proselyte. If to make true disciples to Christ is proselytism, then it is a part of the great commission given to the apostles. Go disciple all nations, said Christ.

The Christian church is a missionary society. It is their business to make disciples to Christ—to persuade all that are in sin and error to embrace the faith "once delivered to the saints."

Brethren, let us be faithful, and bring all to the faith we can, whether professors of religion or not. Let us be zealous missionaries, ever laboring to get the truth before men. He that converteth a sinner from the error of his ways will save a soul from death.

R. F. COTTRILL.

"My Lord Delayeth His Coming."

THE boat stopped at the wharf to wood. Passengers stood on the wharf with satchels in hand, ready to step aboard as soon as the plank was lowered. They feared to lose a moment lest they should be left behind. Those on board asked the captain how long he would stop there. "Just long enough to wood," he said. At first the passengers dare not hardly go a rod from the boat lest it should go and leave them;

but as the boat stayed longer than they expected, at the end of the first hour they ventured to the nearest groceries. Another hour passed, and they began to think that they would have time to see the town, and perhaps trade a little. A third hour passed, and yet the boat did not go. They were now tired of waiting, and their fears of being left were all gone. They began to think how they might amuse themselves to pass away the time; for this purpose they began to wander, one here and another there, and some a good ways from the boat.

Meanwhile the boat was being loaded. Every hour and every minute brought it nearer the time to start. At length the last stick was on, the whistle blew, and the command was given, "Haul in the lines and take up the plank." Then there was hurrying and running to get aboard. Some who were the furthest off had to jump on after the plank was hauled in; some had to climb over the bow of the boat, and some who had wandered the furthest, were left entirely.

Dear reader, do you see the application of this? To my mind it is very evident. When we first heard the good news that Christ was soon coming, we felt that we had no time to lose to get ready for that event. Time appeared very short. We were anxious to do all we could to be ready at any moment. But as with the passengers, so with us; time has continued longer than we expected. With some, it seems to grow further off every year, and we are growing more careless and less watchful about his coming. Some are becoming worldly minded, are wandering far from the Lord. But be careful, be careful. Every year and every day brings the actual hour of his coming so much nearer. Soon the trumpet will sound, and Jesus will appear. Then it will be too late to come back to the Lord. Let us watch and be sober, and not wander from the Lord, whilst yet a few days of preparation remain.

D. M. CANRIGHT.

Carlton, N. Y.

Quarterly Meeting in Minn.

THE Quarterly Meeting of the church of Oronoco, was held as per appointment in the Review, May 19, 20.

Bro. Pierce was present, and labored in word and doctrine; the word spoken was meat in due season. Our hearts were made to rejoice as we heard the words of life from the lips of this aged servant of God. The church was very well represented considering their scattered condition, and the hurrying season of the year. We were sorry that all places were not filled, and hope that at our next, none will be absent.

The church from Greenwood Prairie united with us in this meeting. A prayer meeting was held Sabbath A. M., which was well attended, after which Bro. Pierce spoke cheering words.

In the afternoon attended the ordinances of the Lord's house, which was to us all a solemn time.

First-day, business meeting, A. M. In the afternoon, Bro. Pierce spoke from 1 John. i, 7. I can say for myself, and I think for all, that these were profitable meetings. May they prove of lasting benefit to all, is my prayer.

By request, Bro. P. gave an appointment for June 9th, and 10th, in Bro. Gibson's neighborhood, near Greenwood Prairie. By consent of the school officers, the meeting was appointed to be held in the Valley stone school-house. But they afterward began to be frightened and notified the voters to come together to decide whether the Adventists should have the school-house or not. They finally concluded to be liberal and gave it to them on Sabbath-day, but would not let them have it on first-day. Bro. Gibson kindly opened his doors for the meetings, and the house was well filled. During these two days, five discourses were given. Sabbath P. M. we had a refreshing season, a weeping spirit seemed to be present. First-day P. M., as Bro. P. spoke from the words, "Come unto me all ye that labor and are heavy laden," &c., he seemed to have uncommon freedom, as he pleaded with sinners to flee to Christ. We then repaired to the river, where four were buried with Christ by baptism, and rose, we trust, to walk in newness of life.

We pray that these meetings may result in good; that the little leaven may leaven the whole. Brethren

be faithful a little longer. Set good examples. Pray in faith, and let your actions and works correspond with your prayers. It may be that God will yet give you your parents, your companions, and children, to go with you, so it may no longer be, as in some cases now, one of a family, but that we may all go on from faith to faith, till faith shall be lost in sight, and prayer be changed to praise.

By request of Bro. Pierce, I have endeavored to report these meetings.

HENRY F. PHELPS.

Pine Island, Minn.

Lonely Ones, Take Courage.

MANY among us are alone in their families or neighborhoods, in keeping the Sabbath. In a family, perhaps the wife keeps the Sabbath while the husband and children oppose; or the husband keeps it and the rest oppose; or a child keeps it, and the parents oppose, &c. Those who keep the Sabbath, of course are very anxious that the other members of the family should see and embrace the truth. At first they are generally full of faith and zeal, thinking that their friends must see the truth as clearly, and embrace it as willingly, as they did. To this end they pray for them, talk to them, and read to them. In most cases they are sadly disappointed. Their friends "can't see it," and they are frequently turned off with, "Oh pshaw, it's all nonsense; and you will give it up yourself in less than three months." This sometimes tries their faith and patience severely. Frequently the opposing members are very bitter against the truth; will not go to hear it preached, will not even read a paper or tract, get angry when the subject is even mentioned, and try to hinder those from keeping the Sabbath who wish to. As weeks and months and years pass by thus, the lonely Sabbath-keeper becomes almost discouraged, and ready to give up.

Now it is for the encouragement of these that I write what I have seen and experienced. For an example, I know a brother who began to keep the Sabbath all alone. His wife and five children all opposed him, and were very bitter against the truth. They would not listen to a word, nor read a tract in its favor. But he held on to the truth without wavering; he prayed for them, and laid books in their way. At the end of one year they changed to hear a few sermons. This made them a little more favorable. In a little while the wife embraced the Sabbath. In the course of another year two of the children embraced it. Five years passed by, and then two more came in; and now the last one is soundly converted to the truth.

Here is a good sister, who has kept the Sabbath five years alone, her husband opposing her all the while. He would not look at a book, nor a paper. He was full of arguments against the truth, and seemed to go further and further from it every day. Her faith for him was nearly exhausted, when all at once the Spirit of God got hold of his heart, and he yielded the battle, and is now rejoicing in the truth. He now says that when he was opposing the Sabbath the hardest, he often felt convicted that he was doing wrong. He would read the papers and books, when he could do it without being seen. For five long years that faithful wife prayed for him; but it seemed as though God did not hear. Yet every prayer was heard and remembered in Heaven. Doubtless angels were sent to watch over that man, and to press the truth upon his mind. At last he had to yield, and thus her prayers were answered.

I remember being grieved and hurt, several years ago, by the jesting and ridiculing of my young friends, when talking to them about the truth. It seemed to me then, that there was no hope of their embracing it; but now they are rejoicing in it, as well as I.

Scores of other examples might be given, to show that it is of no use to be discouraged, however discouraging things may appear. The Lord often works when we least expect it. Hence to the lonely ones we say, Be of good courage, live out the truth, and trust in God. But do not be over-zealous in the matter. Many are long hindered from embracing the truth, and some driven from it entirely, by the misconduct of their friends who are anxious to convert them to the truth. Because they do not immediately

embrace your views, do not therefore conclude that they are dishonest, and give them to understand that you think them hypocrites. Reason with them as though you believed that they would gladly receive the truth, if they could only be persuaded what it was. Do not take particular pains to disturb them on Sunday. It only irritates them, without doing any good. Be as conciliatory as you can, without compromising the truth; but be firm as a rock, and do not yield a hair's breadth of the truth, for any consideration. Some have done what their own sense of right and truth told them not to do, thinking thereby to gain the good will of their friends, and thus the more easily bring them to the truth. But it always has directly the contrary effect. Their friends only despise them for it, and take it as an evidence that they are about ready to give it up themselves. So we say, Be firm, and live out the truth scrupulously, if you wish your friends to embrace it. Oh! the solemnity the awful responsibility that rests upon that person in the family, who professes to know, and be living the truth, while the others do not. They watch you with a critical eye, in your conversation, in your actions, in the prayers you make, or neglect to make, in the spirit you manifest, &c. In a great degree, their salvation depends upon your actions, their souls will be required at your hands. Not carelessly did Jesus say, "Ye are the salt of the earth," and, "Ye are the light of the world." Then that one in the family who knows the truth, is the light of the house. From you must the rest get their light. If you improve this opportunity for good, it is a glorious privilege to you, and a great blessing to your friends. Let us then not be weary in well doing, for we shall reap in due season, if we faint not. The trial of our faith may be long, but it will not fail of reward, if we hold on to the arm of God, and live out the truth.

D. M. CANRIGHT.

Rochester, N. Y.

The Christian's Hope.

How cheering the words of the inspired writer, when he tells us that we are begotten again unto a lively hope by the resurrection of Christ from the dead, to an inheritance that is incorruptible, undefiled and that fadeth not away. Again he says, "Which hope we have as an anchor of the soul, both sure and steadfast." Yes it is this blessed hope that sustains us amid the care and turmoil of this life. It points us forward to the time when Christ, who is our life, shall appear to gather his chosen ones, and escort them safely home to those mansions which he declared he would prepare for those that love him. Oft I ask myself the question, Are those heavenly mansions prepared for me? By the grace of God, and by obedience to his commands, I can obtain a home with all the blessed in those holy mansions. By faith and obedience the promise is unto all. "Come unto me all ye ends of the earth, and be saved." Although the invitation is so extensive, can we even hope that all will share in its rich provision, while we see thousands of individuals entirely regardless of God's law, and despising those who are earnestly striving by faith and obedience to obtain the promised reward of eternal life in the kingdom of God?

Even while hope buoys us up, sorrow fills our hearts as nature's most tender ties are affected, while the loved ones of earth express no desire to prepare for the coming of the Just One, and enjoy with us a home in the earth made new. But again the words of the Saviour come to our aid. He says, "I come not to call the righteous but sinners to repentance." Again, "Cast your cares upon me. We will trust him for he has overcome the world, and there is still efficacy in his blood. None of his pardoning power is lost. He still intercedes for dying man. Mercy lingers. God's faithful messengers are now proclaiming the last solemn warning which bids us flee to the ark of God for safety, that we may have a pavilion wherein to hide, while the wrath of God is passing; that our sins may all be blotted out, and our names retained in the Lamb's book of life, having washed our robes and made them white in the blood of the Lamb; that we may stand spotless and pure before the Judge of all

the earth. We shall then realize the hope that is now set before us; "for yet a little while and he that shall come, will come and will not tarry."

C. WEBSTER.

North Star, Mich.

Try the Spirits.

Not alone the spirit of prophecy which is in our midst, neither the spirit of our brethren; but our own spirits, to see what spirit we are of. We all have a work to do in our own hearts, and that without a moment's delay, else the day of God's wrath will overtake us as a thief, while we are saying, My Lord delayeth his coming. This is no time for us to be drinking in the spirit of this world—in all its jesting, joking and carelessness, but a time for us to afflict our souls, humble ourselves under the mighty hand of God, sigh and cry for the abominations done in the land, and seek righteousness and meekness, and it may be we shall be hid in the day of the Lord's anger.

In view of these things, brethren, let us live soberly in reference to our Master's return; for he will soon come again. Let us be zealous and repent of all our sins. Let us faithfully try our own spirits, that we may know what manner of persons we are. Let us plead for the eye-salve and white raiment. We are told to prove our own selves. Now, to prove anything is to demonstrate it beyond the shadow of a doubt. (Webster. Prove, to make trial; to succeed.) How is it with you, brother, sister, in regard to your acceptance with God? Have you succeeded in your suit at the throne of grace? Have you any doubt? Then try the spirits. "Examine yourselves whether you be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? 2 Cor. xiii, 5. Let us faithfully try our motives, and see whether we glorify God in all our acts, thoughts and words; for time is short, and we have but little time to work.

How is it with you, fellow-Christian? Do you harden your neck against reproof? If so, you will come to sudden destruction, and that without remedy. Buy of the true Witness gold tried in the fire. Have you a spirit that rebels when restrained by your brethren? Then seek humility. Not only ought we to be patient when reproofed for our faults, but also when reproofed, even when not in the wrong. 1 Pet. ii, 19, 20. Our Master and Pattern, who did no sin, bore with meekness all the taunts and scoffs of the council, rabble and high priest, answering nothing at all to their false accusations. Let us plead for the mind and disposition of Jesus. Try the spirits, brethren.

E. G. RUST.

Winfield, Mich.

The Falling Stars.

As there has been much speculation relative to the cause of what some are pleased to call the "Meteoric Shower" of Nov. 12, 1833, and as many who are opposed to the present truth, profess to consider it as an event which does not fulfill the prophecy of our Saviour in Matt. xxiv, "The stars shall fall from heaven;" it may be well to regard the opinion of a writer in Tract, No. 33, published by the American Reformed Tract Society, who unwittingly bears testimony to the truth of our Lord's prediction. He does not stand alone, but his testimony is corroborated by that of other astronomers of note at the present time. Some would-be wise men, have ascribed the cause to be "A highly electrical state of the atmosphere," some have called them "Gaseous Aerolites," &c. The testimony referred to, is as follows:

"The source whence these (so-called) meteors proceed, is distinctly ascertained to be a belt of small Planetoides, revolving around the sun, in a little less than a year, and in an orbit intersecting the earth's, at such an angle, that every thirty-three years or thereabouts, the earth meets the full tide on the 12th of November. These meteors are true and proper stars. All the observations made during the year 1833, agree with those of previous years, and confirm what may be regarded as sufficiently well established, the cosmical origin of shooting stars."

WM. S. FOOTE.

The Privilege of Prayer.

"Men ought always to pray and not to faint." Luke xviii, 1.

How shall I pray? Paul says, "I will that men pray everywhere lifting up holy hands without wrath and doubting." 1 Tim. ii, 8. To whom shall I pray? "My God unto thee will I pray." Ps. v, 2.

When trials, troubles, and sore temptations arise, shall I cease praying to my heavenly Father? "As for me I will call upon God and the Lord shall save me; evening and morning and at noon will I pray and cry aloud and he shall hear my voice." Ps. lv, 16, 17.

How can we know when the Lord hears us? "The eyes of the Lord are over the righteous and his ears are open unto their prayers." 1 Pet. iii, 12.

When we pray do we expect God will grant us our petition? Let us examine our hearts in the sight of the Lord, and cast out everything that hinders a free intercourse with the Lord. "Beloved if our hearts condemn us not then have we confidence toward God, and whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight." 1 John iii, 21, 22.

Finally, brethren, pray for me that my faith fail not, and that I may be enabled to overcome all my sins and temptations, and stand with you all on Mount Zion.

M. C. BUTLER.

East Thetford, Mich., June, 1866.

A Good Example.

[We have received the following letter from Sr. Shepard of Beaver Dam, Wis., giving an account of a cheering visit from some of the church at Mackford. Would it not be well for other churches to follow the example of the Mackford brethren, and visit occasionally the scattered ones in their vicinity, who cannot well meet with them? It would greatly strengthen and encourage them.]

DEAR BRETHREN AND SISTERS: I wish to say a few words through the Review to the praise of the Lord.

For nearly a year I have not had the privilege of meeting with my brethren and sisters until yesterday, when a large portion of the Mackford church came here and held a meeting. Some of my lonely brethren and sisters who seldom meet with those of like precious faith, can appreciate what I mean, when I say that the enjoyment of that meeting was inexpressibly sweet. For some time past my health has been in a low condition, especially my nervous system has been very weak in consequence of having been overtaxed with labor and care. In this state, I have often been overcome by Satan to speak fretfully, and this has caused me almost continual grief. I have sought earnestly for grace to overcome, yet have not been able to gain a victory that I could hold for much length of time. Yesterday, as I confessed and prayed with my brethren and sisters, I believe that our prayers were heard by the great Creator. I did not then feel a spirit of rejoicing, yet since the meeting I have enjoyed a sweet serenity of mind; and my nervous system, before so weak, does not seem to suffer so any more. I want to give to God the glory due unto his excellent name, and I mean in the future to be more careful of my health, that I may be able to honor and glorify God.

In our family we observed the season set apart for fasting and prayer, and felt sure that God heard our prayers. It was a profitable season to us. I praise the Lord for the love and union that exists through our ranks, and I believe the time is near when every cause of discord will be sifted out from among us. Some of my brethren and sisters came a distance of thirty miles or more, to attend meeting with me, and I wish them all to know that it was not in vain. I trust they will have their reward.

"We'll wait till Jesus comes, and then be gathered home."

CATHARINE M. SHEPARD.

Beaver Dam, Wis.

Our New Mirror.

We had kept house sometime and had a fair complement of looking-glasses. We thought them as true and well mounted as our neighbors'—had no thoughts of getting more at present. But father said we should have another mirror, and with the word came the thing. It was accepted thankfully, but with no particular idea of using it much.

I was not in the habit of spending much time before glasses, and so often passed and re-passed it and spent my hours in the room with it, without observing its reflective power. But I chanced one day to be sitting before it, thinking of anything but myself, when it threw full in my face a *hasty word* that had just escaped from my lips. "Well, that's something new," said I; "I guess I must look out what I say; what kind of a mirror is this?"

Something soon called me away and my discovery passed from my mind. But again of a morning I happened to move it a little roughly in a fit of impatience, when lo! as I looked in it, it shot out anger bright and blazing. It startled me! "What have I here?" "Whoever heard of such a mirror?" "There's some secret about it. My father must have had an object. I must not forget this." And yet I did forget it; and soon it showed me a rudeness of manner again—a little vanity of dress—a forgetfulness of prayer—the folly of unnecessary fatigue—trifling words on the Sabbath, an unkind speech of a neighbor.

"O father, who would have imagined it?" cried I. "Must I walk so carefully or see all my follies reflected back to me, and perhaps made manifold?" Yet I learned to love the mirror. In fact all our others were forgotten beside it. For I soon found also that other things and better were shown there as well. That my smile was there, was not strange. I had seen it in other mirrors often. But it had a new sweetness here, it was not vain to say so.

I saw my love there every day. It beamed back and filled my eyes, I was grateful. I saw the gift and graces of the mind and heart I loved the best, yielded there more and more distinctly. I was proud. I had often prayed before it and it had echoed the sound of my words, but one calm evening I thought I saw that it prayed, and ere many weeks passed it did indeed reflect our own love of Jesus. There is no mirror like a child.—Sel.

"If You Love Me, Lean Hard."

Miss FISKE, in her devoted labors among the Nestorians, tells a charming little incident which carries with it a good moral. She had spent a large part of the Sabbath in hard toil, having superintended and taught in the Sunday-school, and taken charge of a prayer-meeting with her scholars. Very weary and exhausted, she longed for rest. But duty seemed to call her to a neighboring village where Mr. Stoddard was to speak; and as she sat on a mat on the floor without support, thinking that still another meeting with the women readers in the village was before her, her strength seemed inadequate to the great pressure of duties. For a few moments she was despondent, longing for some respite from this severe toil. But suddenly a Nestorian woman took her seat directly behind her, and whispered in her ear, "Lean on me." She politely declined, but the good-hearted woman drew her back forcibly, and compelled her to find support. Soon she whispered again, "If you love me, lean hard." "Very refreshing," says Miss Fiske, "was that support. And then came the Master's own voice, repeating the words, 'If ye love me, lean hard,' and I leaned on him too, feeling that, through that poor woman, he had preached me a better sermon than I could have heard at home. I was rested long before the service was through; then I spent an hour with the women, and after sunset rode six miles to my own home. I wondered that I was not weary that night nor the next morning; and I have rested ever since on those sweet words, 'If you love me, lean hard.'"

Christians often grow weary in well-doing, because they fail to lean on Jesus. If they could hear his voice saying, "If ye love me, lean hard," refreshment would come in the hardest toil, and animate them to new diligence.—National Baptist.

Popular Theology vs. Bible.

Proud orthodoxy brings to view,
"Beyond the bounds of time and space,"
The saints' secure and blest abode,
An immaterial, heavenly place.
A triune God of three in one,
Yet immaterial they own,
Within an immaterial Heaven,
Upon an immaterial throne.

This mystery I cannot solve:
How such a Heaven can be attained;
For when long years have passed away,
Their viewless goal they have not gained.
And if perchance they could arrive,
Beyond the bounds of time and space;
What kind of Heaven would greet their eyes,
Since 'tis an immaterial place?

An immaterial Godhead too,
Devoid of form and parts they say,
Dispensed his universe all through—
To such a being wherefore pray?
Consistency! oh jewel rare!
Scarce to be found except in name;
The Scriptures plainly do declare
There is a God of heavenly frame.

They tell us of a city too,
Built not indeed by human hands;
Whose walls with precious stones are laid;
And in the midst God's throne doth stand.
Its gates are pearl, its streets are gold;
Life's tree doth ever flourish there;
And there the saved securely dwell,
And in its matchless glories share.

'Tis at the resurrection morn,
The saints' reward is to be given;
And not at death as some declare,
That they acquire the bliss of Heaven.
The second resurrection comes,
And brings the doomed their dread reward;
For in the lake of fire they burn,
Both root and branch as saith the Lord.

A God of love and mercy too,
Whose justice plainly here is seen;
"The soul that sinneth it shall die."
"They'll be as though they had not been."
A conscious and immortal soul,
Is but the famous artful lie,
First unto Eve in Eden told,
"God knows ye shall not surely die."
V. O. EDSON.

Rochester, N. Y.

Letters.

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

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

From Sister Reynolds.

BRO. WHITE: When I realize the great goodness of the Lord to me, in permitting me to live in these last days, when the last note of warning is being given to a sin-cursed world, and the mist which has so enshrouded the truths of the Bible is being swept away, and God's glorious truths are shining forth in all their clearness and beauty, an unerring guide to those who yield themselves servants to obey, my heart is filled to overflowing with gratitude, and I would say with the poet,

"I do rejoice that life was given,
In these last days to me."

Again, when I witness the special tenderness and watch-care of the Lord in leading his people step by step, gently bearing with our wayward, rebellious spirits, forgiving our wanderings and departures from the narrow way; kindly winning us back to himself, my heart exclaims, "surely the Lord is good," and I feel that henceforth I will devote all to his service.

The visions of Sr. White are a source of great comfort to me, so full of light and instruction, and affording such unmistakable evidence that the Lord is with his people, preparing them for the latter rain, and for translation to his heavenly home.

I might say much in favor of the Health Reform, as I have received great benefit from heeding it, both physically and spiritually, and have resolved never again to allow rebellious feelings to rise against the requirements of the Lord, knowing that he will require nothing of me which is not for my good, however crossing to nature. Let us rather rejoice that the Lord condescends to point out these things, drawing our

affections from earth, making the path plain and easy for our feet, that we may overcome, and inherit all things.

My heart has often been cheered by the testimonies of the scattered flock given through the Review, especially have I felt interested in those containing an account of the observance of the days of fasting and prayer, and while I have feasted on their testimonies, I have thought of those who I knew felt a deep interest for the prosperity of the cause of truth in this vicinity, and who, perhaps, like myself, were anxiously awaiting each week's paper, thinking to receive a report from the church. As no one has spoken, perhaps it would not be amiss for me to say that it was my privilege to spend the four days of fasting and prayer with the church in Orwell and Bloomfield. The meetings were held in a private house, and were pretty generally attended, though some did not feel the importance of suspending business during the four successive days. The Spirit of the Lord was with us, and we had a heart-searching, profitable, waiting-together. While we earnestly besought the Lord to remove the rebuke from off his servants, and speed the third angel's message, we felt the sweet assurance that he heard our prayer and would in his own way send deliverance to his afflicted people.

The little church here are passing through some severe trials, which, though for the present they seem grievous, we trust will work out for us a far more exceeding and eternal weight of glory. Truly we are in the sifting time, and the Lord is trying our motives. Pray for us, that we may endure the refining process, and come forth thoroughly purged from dross, that we may be prepared for an abundant entrance through the gates into the city, when Jesus shall come to gather his waiting children home.

In hope,
Mesopotamia, Ohio.

M. E. REYNOLDS.

From Bro. Haines.

BRO. WHITE: I praise God for his goodness and mercy to me. The little church here observed the fast, and have the evidence that we enjoy the favor of God, and are sanctified by obeying God's word and striving to live up to the great light of the third angel's message. We are all united in those blessed truths. Our love for present truth is greatly increasing. We have trials, but they are all for our good; and we want to be very patient under them, that all things may work together for our good and the glory of God. We value Spiritual Gifts very highly; for those sacred and blessed truths have been blessed to God's dear people in a remarkable manner; and we desire to be very thankful to God for such a great blessing to the church. We are striving to overcome all besetting sins, and profit by the good instruction given to us in this solemn time, when so many are in the valley of decision, deciding for eternal life or death.

This church adopts the resolutions on dress passed by the B. C. church.

In hope of life through Christ.
Haverhill, Mass.

D. D. HAINES.

From Bro. Kunselman.

BRO. WHITE: I wish to make known through the Review my whereabouts, and the progress of the cause in this part of the country. We live in Shelbyville, Blue Earth County, Minnesota. The truth has found its way here, and into the hearts of a goodly number of honest souls, for which our hearts are made glad. Last Sabbath, the 16th, at our regular place of meeting at Bro. Dimmick's, Bro. Pierce was expected to meet with us and preach the word of life to us. We were disappointed in not seeing him, but we were not disappointed in having a rich blessing from the Lord. Bro. F. W. Morse was present and spoke in the forenoon words of comfort to the Sabbath-keepers present, about thirty in all. In the afternoon we had a prayer and social meeting, in which all took part. Tears were freely shed for gladness of heart, and joy for the truth, in view of the solemn times and day in which we are living, and the great work before us.

Pray for us, brethren, that we may be guided by the same Spirit that is leading God's people through to that better land.

For the benefit of the scattered brethren in Blue Earth and Faribault Counties, I would say that there are meetings every Sabbath at Bro. Dimmick's, Bass Lake, Faribault county.

MOSES KUNSELMAN.

From Sister Booth.

BRO. WHITE: The Lord has in mercy spared us through four years of darkness, disobedience, and discouragement, bound by the enemy. The Lord in his providence has directed us to this place. I have cried unto the Lord the past year for a change. The sorrow and distress of mind that I have had for myself and family, it seemed as though I could endure no longer. I give God all the praise that he has wrought a change. I have enjoyed more of the blessing of God in the last five weeks, than the past fifteen

years. And now I do not wish to settle down in ease, but live in the discharge of duty, and make all my wrongs right as far as possible, the Lord helping me. My heart was sad, when I saw you so feeble, to think that I had added to your cares and troubles. Can you and Sr. W. forgive me? I will try to live so as to meet you in the kingdom of God. I am sorry for my wrong course in Marshall; that the cause of present truth was wounded; and I feel sad for the trouble I caused Sr. Smith, and Bro. and Sr. Crouch. I want their forgiveness for all my past wrongs; and I hope they will aid me by their prayers, that I may overcome and with them have a place in the new earth. The Lord is good. I want to draw nearer to him, to lay aside everything that would keep me from serving him with my whole heart, and go with the remnant people through to Mount Zion. J. M. BOOTH.

Battle Creek, Mich.

From Sister Tobey.

BRO. WHITE: Fifteen years ago, I embraced the doctrine of the immediate coming of Christ, as held by the First-day Adventists. How blessed and glorious it appeared to me then. How I longed to behold the King in his beauty—to worship at his feet, who died to redeem me—to be free from sin forever. Then every indication of his near approach was hailed with joy. But time passed, and as I looked and waited for the events which I thought were to precede his advent, there seemed each year a greater improbability of their occurrence. And I now confess with sorrow, that my interest began to abate, duties were neglected, and my interest in the world increased. Yet to say that I did not love this doctrine would be untrue; for once understanding it, the heart turns in vain to the world. Once fed with the bread of life, how unpalatable the husks of this world, how empty its vanities. I looked back upon my past experience with regret, because the Word said, "The path of the just is as the shining light that shineth more and more unto the perfect day."

One year ago I came from Massachusetts to this State, but thought I could not remain away from all my church privileges—where the sound of the coming One was never heard, so the day was appointed and preparations made to return East. I was induced to remain, why, I knew not then; but now I see the hand of the Lord in it.

When Elders Van Horn and Canright commenced their labors here, I attended, although supposing they held views which were erroneous. By going to hear for myself, I have been led to see what many others might, if, laying aside prejudice and praying for God's Spirit to guide them into truth, they would investigate the Scriptures. "The entrance of thy words giveth light."

I now understand the Lord's day to mean the seventh day, and am striving to keep all the commandments, and to prepare in earnest for the coming of the Lord from Heaven. Thank God, I am not alone in this. A little company has been raised up here, who are looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. May we, with the rest of God's dear children, who have made a covenant with him by sacrifice, be able to look up when he shall come, and say, "Lo this is our God, we have waited for him, and he will save us."

My great desire is, that others may be led to believe and rejoice in this truth; and to this end may the Lord bless the efforts of his children to sound this message throughout the world, that the inhabitants thereof may be warned of their approaching doom. For soon shall the end come, when "the kingdoms of this world shall become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever."

A. O. TOBEY.

Tuscola, Mich.

From Bro. Boyd.

DEAR BRETHREN AND SISTERS: The truths of the third angel look very precious to me. I am away from home and friends attending school. I crave the society of some one of like faith. There are none here who keep the Sabbath of the fourth commandment. The people are almost entirely unacquainted with our views, and look upon us as fanatics. I am often told that the Lord is not particular about the day, provided we keep one seventh part of time, and keep it in the right manner; but as they bring no scripture to prove their theory, I do not receive it.

There are quite a number here who believe in the soon coming of the Son of God. I believe that a course of lectures delivered on the subject of the Sabbath might, through the blessing of God, result in good.

I deeply feel the need of closer communion with God, that I may be enabled to so act and speak as to cast a good influence on the side of the cause which I prize more highly than all this earth can afford. How

careful we should be that we so live as to cast no reproach on the cause of Christ. It seems to me that this is especially true of us who are among those who are unacquainted with the truths which we profess. We cannot say, however humble our lot, that we have no influence, for we have an influence either for, or against the truth.

While spending the Sabbath alone in my room, I go in imagination to those who are met to worship God. Gladly would I meet with them; yet I feel that I am not alone, but have some of the presence of Him who has promised to never leave nor forsake us. With happy anticipation I am looking forward to the time when we shall be gathered home. The message of Jesus' soon coming sounds precious to my ears. I solicit an interest in your prayers, that I may ever be found at my post, and come off conqueror at last.

In hope of life.

Newbury, Vt.

CHARLES L. BOYD.

From Bro. Schellhaus.

BRO. WHITE: I feel to praise God for the blessed truth of his holy word, and can say that my heart is still in union with the remnant people who keep the commandments of God and the faith of Jesus. I praise the Lord for his long-suffering and loving-kindness toward me in sparing my unprofitable life till the present time; and I can say that I rejoice in hope of the soon-coming of our blessed Saviour. I have been obliged to break up keeping house on account of my wife's losing her eye-sight, am now living with our son in this city, Coldwater, where we find quite a number of Sabbath-keepers of like precious faith. I think there are eleven in number with us, who meet every Sabbath for prayer and social worship. We hope that some of the messengers can find it in their way to come to this place some time this season, and give us some lectures. We believe that there might be good done in this place. We still retain our membership with the church in Colon, and meet with them as often as convenient.

I would say to the dear brethren scattered abroad, that we are still striving to overcome every besetment, and to cleanse ourselves from all filthiness of the flesh and be ready, having our lamps trimmed and burning, to enter through the gates into the city when Jesus comes. Blessed hope! It

"Cheers the heart when joys depart
And foes are pressing strong."

Yours striving for victory.

L. SCHELLHAUS.

Coldwater, Mich.

Extracts from Letters.

Sister N. Gibbs writes: I am thinking of the time when all the saints will go up to Jerusalem to worship the King, the Lord of hosts from Sabbath to Sabbath, and from one new moon to another, to eat of the fruit of the tree of life, that beautiful tree; and not only to eat its fruit, but to sit under its shadows, and gaze on the beauties of the new earth, and view that city of God, which Abraham looked for, and to go in and out through its gates, and walk its golden streets, and see that river of water of life, which makes glad the city of our God. There they will build houses and inhabit them, plant vineyards and eat the fruit of them. They shall not build and another inhabit, and plant and another eat; for God's people shall long enjoy the work of their hands. Praise God, all his saints, even now. I do not wonder that David said, "Let everything that hath breath, praise God." There we shall see Jesus who loved us and washed us in his own blood, that lovely Jesus who healeth all our diseases, who forgiveth all our sins; and who died that we might live. There we shall see him in all his glory and majesty, King of kings, and Lord of lords. There we shall cast our crowns at his feet crying, Worthy, worthy, is the Lamb that was slain to receive glory, and honor, and power, and blessings forever.

"Oh what are all our sufferings here,
If Lord thou count us meet,
With that enraptured host to appear,
And worship at thy feet."

Sister M. A. Eaton writes from Sharon, Mich.: I think sometimes that my work here on earth is nearly done, but when I think that we are nearing the time when the last message of mercy is to go forth with a loud cry, to gather the remnant, the honest ones from the various churches and the world into the true fold of Christ, I have a longing desire to see that great and glorious time; the time when the remnant shall be gathered into the unity of the faith, the Gifts be more fully restored, and each true child of God prepared for redemption. Then, oh how glorious to await the coming of our Saviour. The thought then arises, Shall I be able to stand when trials thicken? I shall not in my own strength, but if spared, I truly desire, and am determined, God's grace assisting me, to strive, looking daily to my Saviour for strength,

that I may be enabled to withstand every temptation, bear every trial with patience, and overcome every besetting sin, that I may be counted worthy through Christ, of an inheritance in the earth made new. I praise the Lord that I was ever made to see, and had strength to strive to keep, the true Sabbath of the Lord, and also to believe its kindred truths. How plain to the student of prophecy, that signs portend Christ's coming near. My prayer is, Lord prepare the way for the last message of mercy to be sounded here. I feel that there must be some of the Lord's chosen ones here. I long to have the privilege of meeting from Sabbath to Sabbath with those that understand and love these precious truths.

It was truly a refreshing season to me, the first Sabbath in April, to meet with a few that loved present truth, at Bro. Palmer's in Jackson, also to hear two discourses, and to commemorate the sufferings and death of our dear Redeemer.

I have in the year that is past, been sorely afflicted. The last day of last May, my eldest daughter, aged 22 years, was laid in the silent tomb, after four months' sickness of consumption. My own health has failed since. But blessed be God that I have hope in her case, that she will have part in the first resurrection. I wish to be remembered at the throne of grace, that my afflictions may be sanctified, that I may have grace to live out these truths in my every-day life, and be prepared for whatever is before me.

Bro. I. D. Cramer writes from Kingsboro, Fulton Co., N. Y.: We have heard no Advent preaching since 1859; still we are refreshed by the word of God, and the weekly return of the faithful Review which is refreshing to us. Myself and wife are entirely alone in this region, trying to live out the third angel's message. We have felt very sad because of the afflictions of the preaching brethren; but we are thankful for the blessings the Lord has granted in answer to prayer and fasting, in which we have tried to unite with the body. We are glad to hear that the brethren are able to return to their respective fields of labor. Our prayer is that the Lord will bless abundantly, and speed the message. Oh how glad we should be to see one of the dear messengers in this place. We think it would result in good; but the will of the Lord be done.

Sister M. E. Morse writes from Tuscola Co., Mich.: It has been but about eight months, since, through the mercy of God I received the last warning message from Bro. Van Horn and Canright. They taught us by example as well as precept that the word of God must be our guide, and Christ our pattern. We are now studying the Bible, and find many precious promises to those that separate themselves from the world, and live that same self-denying life that our Saviour did while here. I am greatly encouraged also while reading Spiritual Gifts. Although I find everything to do to become a true child of God; yet I am trying to live out the truth. I mean to make one for the kingdom of glory. I know we must have faith to do the will of God in these last days, when Satan is going about like a roaring lion seeking whom he may devour. We must be faithful, watching and praying lest we enter into temptation; for we know that He that shall come, will come and will not tarry.

Obituary Notices.

DIED, May 18, 1866, in Daviess Co., Mo., sister Sarah A., wife of Bro. Lewis W. Morrison, aged 26 years, 9 months, and 25 days. She leaves a kind husband and four little children to mourn her untimely loss. J. H. ROGERS.

DIED, June 4, 1866, of congestion of the lungs, my mother, Ann Kay, aged 83 years, 9 months and 12 days. She united with the Seventh-day Adventist church at Ransom Center, last August. Funeral discourse by Eld. Stout, Free-will Baptist. CATHREN TOSH.

DIED, May 18, 1866, near Waukon, Iowa, of quick consumption, my beloved wife, Mary Teman, aged 48 years, 3 months and 12 days. She embraced the Advent faith about five years ago at Oneida Center, Mich., under the labors of Bro. Frisbie. She has ever since kept the Sabbath of the Lord, and died in full hope of a part in the first resurrection. J. TEMAN.

DIED, in Matherton, Mich., May 29, 1866, of consumption, my father, Daniel Kellogg, in the 75th year of his age. Father was among the first that embraced the truth in Mich., and since that time has tried to live a life consistent with his profession. He leaves a companion and four children, who deeply feel the loss, but mourn not as those without hope. A few good practical remarks were made at the funeral, from these words, "Therefore be ye also ready," Matt. xxiv, 44, by Eld. Lake, of the United Brethren order. M. S. KELLOGG.

The Review and Herald.

BATTLE CREEK, MICH., THIRD DAY, JULY 3, 1896.

We have an encouraging report from Bro. Loughborough, from the West, in regard to shares in the Health Institute, but are not able to give particulars this week.

In the article on the visions in last week's Review, we had occasion to speak of their teaching in reference to putting too far off the coming of the Lord. That point is accurately illustrated by Bro. Canright's article in this number, entitled, "My Lord Delayeth His Coming." Compare the two together. Too much importance cannot be attached to this subject. As the day draws nearer, do not let the enemy throw upon you the impression that it is further and further off, lest coming suddenly he find you sleeping. The near coming of our Lord is the great waymark before us; and in reference to this all our plans should be laid. Be not forgetful of the Saviour's injunction, "What I say unto you, I say unto all, Watch."

Judson's Letter on Dress.

We have just issued a new edition of this excellent little work. The call for it has been such as to warrant its re-publication. The views of Seventh-day Adventists on the subject of dress, as set forth by the late General Conference and also the resolutions on the same subject adopted lately by the Battle Creek church, are now appended to this tract. We regard this as just the tract for the times. A supply of them should find their way into the household of every Seventh-day Adventist.

Notice.

At a business meeting of the S. D. A. church at Princeton, Ill., held June 2, 1896, the following preamble and resolution were adopted by the church, by a unanimous vote:

Whereas, Certain members of this church have removed, leaving their business affairs in an unsettled state, in consequence of which the cause we love has been reproached, therefore,

Resolved, That we request and require all members, before leaving, to fulfill their engagements, and satisfactorily arrange their temporal affairs, that they may appear to provide things honest in the sight of all men.

B. F. MERRITT, Clerk.

THE P. O. Address of D. M. Canright will be for the present, South Norridgewock, Me.

To Correspondents.

E. G. STEVENSON: We take the same view of the subject with you.

Mrs. M. D. BREWER. Have forwarded your letter to Bro. L.

ARTICLES DECLINED. A Communication signed "Pilgrim:" We must in all cases have the true signature of the writer.—"Redeeming Love:" The sentiment is good, but the writer failed in attempting blank verse, the most difficult of all versification.—"Personal:" rather severe.—"Hands Off:" would be misinterpreted, we think, by some.—Lines on the Death of A. H. H.: lack poetic merit.

ARTICLES ACCEPTED. The Mother's Victory.—Peace Be Still.—Our hope of Heaven.—Reformers vs. Come-outers, (the heading of which we propose to change to Reformation vs. Apostasy.)—The Christian's Hope.—Blind Bartimeus.—Suggested Thoughts No. 4, (which we propose to call Substitutes.)—Lines on the Death of sisters A. M. & E. P. Warren.—True Happiness.—Isa. lviii, 13, 14.—A Prayer for Help.—Things that Fail, and Things that Abide.—We Look to Thee.—The Goal and Climax of Error.—Report from Bro. Bates.—Present Truth.—Meetings in Memphis, Mich.

Appointments.

The next Quarterly Meeting of Seventh-day Adventists at Clyde, Whiteside Co., Ill., will be held in the church in Clyde, the 7th and 8th of July, 1896.

A cordial invitation to attend this meeting, is hereby given to all the brethren and sisters, who live within attending distance.

Please remember, dear brethren, that whenever we throw out an invitation, we wish for your attendance. Preaching is expected. G. W. COLCORD, Clerk.

Business Department.

Business Notes.

Mrs. T. B. Child: Where does your paper now go? W. T. H.: It is contrary to our practice to insert business notices in the Review.

Eld. N. Fuller: The letter with remittance, has not been received. We have now given the credits, and made the changes in accordance with your statement.

S. Drake: We send regularly the Review to C. L. Foster, and Instructor to M. E. Foster, Fulton, N. Y., also the Instructor to Henry Drake, Vermilion, N. Y. N. Keyser: Not yet received.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

A Bisbee 27-18, E Houghton jr 27-21, C S Elliot in full. R Johnson 29-1, J E Thorp 29-1, O W Terpeny 29-1, Mrs S A Heath 29-1, L H Phillis 28-16, S M Inman 29-1, M B McReynolds 28-19, C Starr 29-1, T M Gulick 29-1, D W Clay 28-10, W E Caviness 29-1, R M Long 28-1, A Fillmore 29-1, C W Wright 28-6, J Smith 29-1, H Fellows 29-1, each \$1.00.

J A Davis 30-1, J Wright 30-1, M Kunselman 30-11, O Munn 30-1, Ch at Convis for E Clark 30-1, W Earnest 30-1, T V Canright 29-7, Mrs P A Canright 30-1, O Scott 26-14, M A Collins 30-1, O Penoyer 30-1, S R Sutherland 29-1, L Day 28-18, J Casler 30-1, C Seaward 30-4, J Laroche 30-5, S Allchin 30-1, D D Bartlett 29-1, W S Fairchild 30-1, A Wright 30-1, C D Swan 29-1, E L Lawton 30-5, J Edgerton 30-1, W L Styles 29-13, each \$2.00.

E J Bolen \$1.50, in full. N Gibbs \$1.75, 29-1, M Dains \$2.75, 29-20, G F Locke 15c, 28-4, M Newman 50c, 28-18, W Edgar \$3.00, 27-17.

Subscriptions at the Rate of \$3.00 per year.

J L Baker \$3.00, 29-13, W Cheever \$3.00, 30-1, W Lawton \$3.00, 30-21, M West \$3.00, 30-1, L Bolton \$3.00, 30-1.

Review Fund.

Ch at Convis \$10.00, R V Brigham 50c.

Cash Received on Account.

J Bates \$8.12, W Merry \$16.00.

Books Sent By Mail.

J L Baker 50c, P S Thurston 50c, W Earnest \$1.25, W Cheever 50c, S Haskell \$3.00, J M Lowrey \$1.25, E T Aldrich 32c, V Weed 15c, A B McReynolds 35c, A Sanborn \$2.48, S M Abbott 60c, W H Wild \$2.00, W E Caviness 50c, M Newman \$1.25, E J Clark 23c, W Cottrell 25c.

To Raise the Sum of \$700, for Bro. M. J. E. Cornell.

Previously received \$254.66, Church at Oswego, N. Y. \$58.00, R Godmark \$10.00, L L Byington \$5.00, E T Haskell \$2.00, W Lawton \$5.00, J Noyes \$2.00.

To Raise the sum of \$500 for Bro. R. F. Cottrell.

Previously received \$113.66, R V Wiard \$5.00, H Everts \$5.00, W Lawton \$5.00, J Noyes \$2.00, Ch at Riceland, Minn. \$5.00.

For the Western Health-Reform Institute.

The following amounts are subscribed for shares in The Western Health-Reform Institute at \$25.00, each share.

H Gardner \$25.00, W H Wild \$50.00, L Marsh \$25.00

For Danish Tract.

Church at Riceland, Minn. \$20.00.

For Battle Creek Meeting House,

Iowa Conference \$100.00.

Michigan Conference Fund,

C Langdon s b \$5.00, Ch at Parkville \$3.31.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On Pamphlets and Tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address, ELDER JAMES WHITE, Battle Creek, Michigan.

	PRICE.	WGT.	OS.
The Hymn Book, 464 pages, and 122 pieces of music,	80	12	
" " " with Sabbath Lute,	\$1.25	12	
" " " Calf Binding,	1.00	12	
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History of the Sabbath, Sacred and Secular,	80	12	
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Spiritual Gifts, Vol. I, or the Great Controversy between Christ & his angels, and Satan & his angels,	50	8	
Spiritual Gifts, Vol. II. Experience, Views & Incidents in connection with the Third Message,	60	8	
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Sabbath Readings, a work of 400 pages of Moral & Religious Lessons for the Young,	60	8	
The same in five Pamphlets,	50	8	
" " twenty-five Tracts,	40	8	
How to Live,	\$1.00	12	
" " " in pamphlet,	75	10	
Appeal to the Youth, Bound,	40	8	
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The Bible from Heaven,	30	5	
Both Sides. Review of Preble on Sabbath and Law,	20	4	
Sanctification: or Living Holiness,	15	4	
Three Angels of Rev. xiv, and the Two-horned Beast,	15	4	
Hope of the Gospel, or Immortality the Gift of God,	15	4	
Which? Mortal or Immortal? or an Inquiry into the Present Constitution & Future Condition of Man,	15	4	
Modern Spiritualism: its Nature and Tendency,	20	5	
The Kingdom of God: a Refutation of the Doctrine called, Age to Come,	15	4	
Miraculous Powers,	15	4	
Appeal to Mothers,	10	2	
Review of Seymour. His Fifty Questions Answered,	10	3	
Prophecy of Daniel—The Sanctuary and 2300 Days,	10	3	
The Saints' Inheritance in the New Earth,	10	3	
Signs of the Times. The Coming of Christ at the Door,	10	8	
Law of God. The Testimony of Both Testaments,	10	3	
Vindication of the True Sabbath, by J. W. Morton,	10	3	
Review of Springer on the Sabbath and Law of God,	10	3	
Christian Baptism. Its Nature, Subjects, & Design,	10	3	
The Commandment to Restore & build Jerusalem,	10	2	
The Seven Trumpets of Rev. viii & ix,	10	2	
Key to the Prophetic Chart,	10	2	
The Sanctuary and 2300 Days of Dan. viii, 14,	10	2	
The Fate of the Transgressor,	5	2	
The Sabbath of the Lord; a Discourse by J. M. Aldrich,	5	2	
End of the Wicked,	5	2	
Matthew xxiv. A Brief Exposition of the Chapter,	5	2	
Mark of the Beast, and Seal of the Living God,	5	1	
Sabbatic Institution and the Two Laws,	5	1	
Assistant. The Bible Student's Assistant, or a Compend of Scripture References,	5	1	
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