

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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True Happiness.

How vain are the pleasures of earth,
How false are their promises fair;
Too often they fade at the birth,
And the heart is o'erwhelmed in despair.

Like the rose they may bloom for a while,
And all may seem joyous and gay;
But let storms of adversity rise,
And how quickly they wither away.

But oh, there is something that's sure,
That adversity sweeps not away;
That cheers the lone heart in despair,
'Tis the hope of the heavenly day.

This hope points us yonder for rest,
Where pleasures bloom not to decay,
Where the heart shall no more be oppressed,
And sorrow shall vanish away.

O seek there thy treasure, my friend,
Since all is so transient below,
Seek pleasures that never will end,
And pleasures even here shalt thou know.

SARAH A. NICHOLS.

Jamaica, Vt.

The Year 1866.

BIBLE students who have made the prophecies their especial study have very generally agreed that the year 1866, and onward to 1870 were pregnant with some great events, fraught with deep and lasting interest of weal or woe to the human family, as character must determine. Some of those who have fixed their eye on 1866 and thereabouts, long since have ceased both to write and to live. As the time has been nearing, there has been a marked interest manifest, both on the Eastern and Western continents. Writers have sprung up in all directions, in every branch of the church, so that now there are numerous weeklies, monthlies, and some quarterlies devoted to the study and exposition of prophecy; besides, there are tracts, pamphlets, and numerous books, many of them written by men of the first talents and undoubted piety.

These writers, though differing more or less in many minor points, very generally reject the modern popular theory of this world's speedy conversion by human appliances, aided by gospel means, as a dangerous heresy of the last times, every way calculated to lull, deceive and cheat the world and the church into their last fatal slumber, as foretold by the prophetic scriptures. On the other hand, they very generally believe and teach that our groaning creation (Rom. viii, 22,) has well nigh accomplished the time of her bondage, and is about to be disenthralled by the appearing and interposition of the "Prince of the kings of the earth," when "the kingdoms of this world are to become the kingdoms of our Lord and his Christ," (Rev. xi, 15,) answering to the parable of the nobleman who

went into a far country to receive for himself a kingdom, and after a long time to return and reckon with his servants. The time has been indeed long since earth's rightful Lord and King, the second Adam, ascended from Olivet, to his Father and our Father, to his God, and our God. John xx, 17.

Though nearly two thousand years have rolled onward under the heavy burden of the curse, and vast numbers of the best of men have toiled, suffered, and died in the cause of truth and righteousness, it must be admitted that there are no trustworthy assurances that the world is mending, and about to work out its own cure, prior to the return of the Physician of soul and body. He is emphatically our "redemption."

Whether this great event is this year, or prior to 1870, will there need to be any great change in this world to fill up the prophetic programme so distinctly marked out in the Holy Scriptures? The filling up by passing events of this most clear and minute outline should convince all. It may be well to name, and then look about us for some of these landmarks along the coast of time which we are just now navigating, for doubtless our times are peculiar.

1. The prophet says, "many shall run to and fro, and knowledge shall be increased." Dan. xii, 4. Is not this landmark clear and distinct before the unprejudiced mind? Mark, this is in close proximity with other events. First, a time of great trouble and deliverance for those "who shall be found written in the book." Verse 1. Second, a resurrection, "many of them that sleep in the dust of the earth shall awake." Verse 2. Third, though it will be a time of unparalleled light, it will also be a time of unparalleled wickedness. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." Verse 10. The wicked shall do wickedly, and none of them shall understand; surely this does not look like the greater part, or all of them being converted according to modern teaching.

2. It will be a time of great light, and prevailing wickedness and apostasy. "And because iniquity shall abound, the love of many shall wax cold." Matt. xxiv, 12. Compare this with another scripture, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof." 2 Tim. iii, 1-5. Do not these things now appear as real as face answers to face in a glass, in a style and degree never before witnessed? Does this look like the world's rapid advance in vital godliness? It is trifling with God's word to attempt to evade this sad picture by saying it has always been so.

3. "And as it was in the day of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until Noah entered the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained

fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke xviii, 26-30. Compare this with another, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii, 13.

One more landmark must suffice. "Knowing this first, that there shall come in the last days, scoffers, walking after their own lusts and saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii, 3-4. Never was there such scoffing and skepticism in reference to the second advent as now. The scoffers are actually upon us, and verily the world is not ready to meet her coming Lord.—J., in *Northern Independent*.

Napoleon and Maximilian.

THE first Bonaparte received his death-wound in Spain. The second may find that his *coup de grace* will be dealt to him from Mexico. "The Spanish ulcer and the Austrian match" were coupled by the great Napoleon as the joint causes of his fall. The last would have done him no harm had it not been for the first; but men had always rather attribute their misfortunes to the treachery of hollow friends than to their own mistakes or crimes. The dire necessity of finding employment for his armies and supplying illuminations for Paris urged him on to his doom, and drove him upon the disasters of the Peninsula and of Russia. This present Bonaparte has felt the same compulsion, and it has driven him into a complication which may well end in a catastrophe. Facts have shown him to be cunning rather than wise, crafty rather than sagacious. He caught at the chance of our rebellion, and sought to turn it to his own uses. Assuming that it must succeed, as a despot always believes in the success of the worse side, he seized the opportunity to occupy Mexico, on a preposterous pretense, for the double purpose of dazzling the French people by the spectacle of their sovereign bestowing the crown of the Montezumas on a prince of the House of Hapsburg, held virtually of him in chief, and of acquiring a part of Texas and the command of the mouth of the Mississippi, as a direct augmentation of the territories and the power of France.

But things would not go according to his calculations. The United States persisted in beating their rebels. The Juarists refused to yield their claims to the government of their own country. An immense debt had to be guaranteed by the French nation, and a great army exiled to a land it hated and a service it detested, in order to prop up this mock throne with their bayonets. The whole attempt was a failure. The Mexican empire consisted of precisely as many rods of ground as French troops could occupy and French cannon command. The United States refused to recognize the creature of Bonaparte as the authentic choice of the Mexican nation, or to admit the right of a European despot to impose a monarchy on a trans-Atlantic country against the will of its inhabitants. The army growled in Mexico, the legislative body grumbled in Paris. It was but too evident that this factitious state of things must come to an end, both in Mexico and in France. It was too expensive a toy to

be played with any longer. The grown children would not be amused with it any more. And so it is to be thrown away like a broken plaything. But it may prove something worse than a broken plaything—a broken reed that may pierce the hand that leaned upon it as a prop of his dynasty. It has proved one of those blunders which are worse than crimes—a blundering crime, a criminal blunder. When a crime is consecrated by success, it is always sure to find worshippers enough; but when blunders come to confusion and mischief, there is none so poor as to do them reverence.

This Mexican misadventure is precisely one of the blunders which came to sudden calamity, and it is one of its worst features for Bonaparte that its folly is now plain for all sorts of people to see. He had not examined the ground he was to go upon, like a skillful engineer. He had made no proper reconnaissance into the country he was about to invade, as a prudent general should do. His success was dearly bought, and brought in no returns. The expedition went up like a rocket, and is now fast coming down like the stick. In obedience to the demands of the United States and the murmurs of the French people and the French army, a definite time is fixed for his troops to be withdrawn; and when they withdraw, the baseless fabric of the Mexican empire vanishes into thin air, and Maximilian will be all one as Montezuma, only he will escape with his life. His poor wife has just been politely repulsed by the man who placed her husband and herself on their ridiculous elevation, when she came a suppliant for the aid essential to keep them yet a little while upon it. He is obliged to refuse what she asks. She, the grand-daughter of Louis Philippe, on whose throne the man she supplicates sits, a suppliant for grace which is refused! An awkward interview that must have been! He who had lured her husband and herself from their beautiful Miramar, on the shores of the Adriatic, by the likeness of a kingly crown, into a distant hemisphere, which vanished in the touching, and then left them to their fate, must have felt her presence and her errand as the most cutting of reproaches, and perhaps as the most fatal of portents.

Thrones which rest upon long prescriptions, whose traditions run back into remote antiquity and take hold of the imagination and the heart, may last long even after they are honey-combed by corruption, and exist like those dead bodies which retain all their proportions until a touch crumbles them to dust. This is not the case with monarchies which have no basis for their existence excepting the faith of the lieges in the genius, the wisdom, or the fortune of the monarch. Opinion is the breath of the nostrils of Bonaparte; and when opinion deserts him, the life of his power departs from him. He is now in the critical moment of his life, when the French people are coming to discern that he is not the miracle of political wisdom and forecast for which they had taken him. They find that he is not the sure leader in the paths of glory and dominion. They doubt the share he had in his own successes, and question whether they do not rather belong to luck than sagacious purpose and profound design. It is possible that the downfall of Maximilian may be but the precursor of that of Bonaparte. It would be more than poetical justice. It would be righteous retribution.

The Bargain.

[The following sketch I read when quite young and was deeply impressed with its spirit. It is now copied for the Review from one of Arthur's bound volumes. A. C. H.]

"What have you there, husband?" said Mrs. Courtland to her thrifty and careful spouse, as the latter paused in the open door to give some directions to a couple of porters who had just set something upon the pavement in front of the house.

Just wait a moment and I will tell you!

Here, Henry! John! bring it in here. And the two porters entered with a beautiful sofa, nearly new.

Why, that is a beauty, husband! how kind you are! It's second-hand you perceive, but it's hardly soiled—no one would know the difference.

It's just as good as new. What did you give for it? "That's the best part of it; it's a splendid bargain. It didn't cost a cent less than a hundred dollars. Now what do you think I paid for it?"

Sixty dollars.

Only twenty dollars.

Well, now, that is a bargain.

An't it, though? It takes me to get things cheap, continued the prudent Mr. Courtland, chuckling with delight.

Why, how in the world did it go off so cheap?

I managed that. It isn't every one that understands how to do these things.

But, how did you manage it? I should like to know.

Why, you see there were a great many things there, and, among the rest, some dirty carpets. Before the sale I pulled over these carpets and threw them upon the sofa. A good deal of dust fell from them and made the sofa look fifty per cent worse than it really was. When the sale commenced, there happened to be but few persons there, and I asked the auctioneer to sell the sofa first, as I wanted to go, and would bid for it, if it were sold then. Few persons bid freely at the opening of a sale.

What's bid for this splendid sofa? began the auctioneer.

I'll give fifteen dollars for it said I; it's not worth more than that; for its dreadfully abused.

Fifteen dollars! fifteen dollars! only fifteen dollars for this beautiful sofa! he went on; and a man next to me bid seventeen dollars. I let the auctioneer cry the last bid for a few minutes, until I saw that he was likely to knock it down.

Twenty dollars and that's as much as I'll go for it, said I.

The other bidder was deceived by this as to the real value of the sofa; for it did look dreadfully disfigured by the dust and dirt, and consequently the sofa was knocked off to me.

That was admirably done, indeed! said Mrs. Courtland, with a bland smile of satisfaction at having obtained the elegant piece of furniture at so cheap a rate. And it's so near a match, too, for the sofa in our front parlor.

On the day previous to the sale, a widow lady with one daughter, a beautiful and interesting girl about seventeen, were seated on a sofa in a neatly furnished parlor in Hudson street. The mother held in her hand a small piece of paper, on which her eyes were intently fixed; but it could be readily perceived that she saw not the characters written upon it.

What's to be done, ma? at length asked the daughter.

Indeed, my child, I cannot tell. The bill is fifty dollars, and has been due, you know, for several days. I haven't got five dollars, and your bill for teaching the Miss Leonards cannot be presented for two weeks, and then it will not amount to this sum.

Can't we sell something more, ma? suggested the daughter.

We have sold all our plate and jewelry, and now I'm sure I don't know what we can dispose of, unless it is something that we really want.

What do you say to selling the sofa?

Well, I don't know, Florence. It don't seem right to part with it, but, perhaps we can do without it.

It will readily bring fifty dollars, I suppose.

Certainly. It is of the best wood and workmanship, and cost one hundred and forty dollars. Your father bought it a short time before he died, and that is less than two years past, you know.

I should think it would bring nearly a hundred dollars, said Florence, who knew nothing of auction sacrifices; and that would give us enough, besides paying our quarter's rent, to keep us comfortably until some of my bills come due.

That afternoon the sofa was sent, and on the next afternoon Florence went to the auctioneer's to receive the money for it.

Have you sold that sofa yet, sir? asked the timid girl, in a low, hesitating voice.

What sofa, Miss? asked the clerk looking steadily in her face with a bold stare.

The sofa sent by Mrs. ———, sir.

When was it to have been sold?

Yesterday, sir.

Oh, we haven't got the bill made out yet. You can call on the day after to-morrow, and we'll settle it for you.

Can't you settle it to-day, sir? We want the money particularly.

Without reply to the timid girl's request the clerk commenced turning over the leaves of a large account-book, and in a few minutes had taken off the bill of the sofa.

Here it is, eighteen dollars and sixty cents. See if it is right and then sign this receipt.

An't you mistaken, sir? It was a beautiful sofa and cost one hundred and forty dollars.

That's all it brought, Miss, I assure you. Furniture sells very badly.

Florence rolled up the bills that were given her, and returned with a heavy heart.

It only brought eighteen dollars and sixty cents, ma, said she, throwing the notes into her mother's lap and bursting into tears.

Heaven only knows, then, what we shall do, said the widow, clasping her hands together, and looking upward.

Reader! There are always two parties in the case of bargains—the gainer and the loser; and while the one is delighted with the advantage he has obtained, he rarely thinks of the necessities which have forced the other to accept the highest offer.

Persecution in the South.

We sometimes receive letters from "my policy" men, asking if we publish lies about the persecution of Union men in the South. In reply we would say, it would give us great pleasure indeed if we could only believe these reports were false, but the evidence is so conclusive, and the proof so overwhelming, that the bitter partisan can only deny it. Below we give a short extract from a report of Rev. J. F. Chalfant, late Pastor of Trinity M. E. Church, Cincinnati, and now Superintendent of Mission for the M. E. Church in Western Georgia and Alabama:—*Christian Press*.

HAS THE GENERAL STATE OF SOCIETY IMPROVED IN THE LAST THREE MONTHS?

Let the following facts answer:

1. The massacre of colored people at Memphis. The result is summed up by the investigating committee as follows; let it go upon the record, and go down to posterity: Colored people killed, 46; whites, 2; rapes on colored women, 5; mal-treatment, 10; robberies, 100; houses and cabins burned, 91; churches, 9; school-houses, 12. Value of property destroyed, \$130,991.

Most of these colored people were murdered in cold blood; men and women were shot in bed; little children were dragged out, and their brains clubbed out on the spot. In one instance, a sick girl, one of the most promising scholars in Memphis, arose from her bed and rushed out of the flames, but was shot and thrown back and burned to a crisp.

2. The mysterious removal of two teachers, Foster and M'Cool, from Corinth, Miss. They were modest, inoffensive young men, from Ohio. Threats were made against them, of which they took no notice, but proceeded with their school, sleeping in the school-house, for they could find no white family who would board them. One night after a heavy discharge of musketry about their house, all was still, and next morning they were gone. They have never been seen or heard of since, though the Mayor of Corinth and the Freedmen's Bureau have put forth commendable efforts to find out the men who removed them; as yet they have learned nothing. A young lady then undertook to teach the school; she taught but one day, for that night the house was burned down.

3. The reception of anonymous letters and threats. One Union man in Huntsville has received as many as four or five, warning him to leave. Threats of personal violence have been made against the superintendent of the work of the M. E. Church. Efforts of a public and private character to bring in to disrepute the ministers of the Methodist Episcopal Church—the studied effort to prevent our purchasing property for school and church purposes—the circulating of a slan-

derous report through the societies formed by Rev. Mr. Lakin, in Jackson county, Ala., that he had been convicted of horse-stealing and sentenced to the penitentiary, and had finally run away.

4. *The surrounding of the place of worship in La Grange, Ga.,* where Rev. J. H. Caldwell was holding services, and annoying them from evening to evening, firing as many as thirty to forty shots of an evening, so the whistle of the bullets could be distinctly heard about their heads.

5. *The holding of an indignation meeting because we dared to visit Oxford, Ga., and preach to the colored people;* and the writing of an insulting letter, calling in question the character of one of the oldest and most reputable ministers of the Georgia Conference, for no cause, except he had come back to his mother, the Methodist Episcopal Church.

6. *The burning of one church at Jonesboro, Ga., as soon as purchased by the Methodist Episcopal Church;* and the burning of a school-house in another portion of our work in Georgia.

7. *The persecution and annoyance of Union men in other fields,* till such men as Rev. Jno. Murphy and Rev. J. W. Talley cry out, one, "We cannot stand it much longer unless the Government protects. Is there no help? Why do rebels reign?" and the other, "Our persecutions are as great as Wesley's."

These facts, with scores of others that now lie before us, go to show the state of society in this country. Will any man say that the rights of conscience are respected, that Union or Northern citizens are respected?

Illustrations of Providence.

SOME years ago, a young man holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life, by snapping a loaded pistol at his head. Each time the pistol missed fire. A friend entering his room shortly afterward, he requested him to fire it out of the window; it then went off without any difficulty. Satisfied, thus, that the weapon had been duly primed and loaded, the young man sprang up, exclaiming, "I must be reserved for something great;" and from that moment gave up the idea of suicide, which for some time previous had been uppermost in his thoughts. That young man afterward became Lord Clive.

Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great reformer, Martin Luther, have been unknown to mankind.

The holy St. Augustine, having to preach at a distant town, took with him a guide, who by some unaccountable means mistook the usual road, and fell into a by-path. He afterward discovered that his enemies, having heard of his movements, had placed themselves in the proper road, with the design of murdering him.

Bacon, the sculptor, when a tender boy of five years old, fell into the pit of a soap-boiler, and must have perished, had not a workman, just entering the yard, observed the top of his head, and immediately delivered him.

When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret window, and ran along the leads of the house. The utmost alarm was excited amongst the inmates, and various were the devices used to rescue the child from the guardianship of his newly-found protector. All were unavailing; his would-be rescuers had lost courage, and were in despair of ever seeing the baby alive again, when the monkey quickly retraced its steps, and deposited its burden safely on the bed. On a subsequent occasion, the waters had well nigh quenched his insatiable ambition. He fell into a deep pond, from drowning in which a clergyman named Johnson was the sole instrument of his rescue.

At the siege of Leicester, a young soldier, about seventeen years of age, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objection was made, and this man went. He was shot dead while on guard. The young man

first drawn, afterward became the Author of the "Pilgrim's Progress."

Doddridge, when born, was so weakly an infant that he was believed to be dead. A nurse, standing by, fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent Christian preserved to the world.

John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house, where he had been, fell in.

Of Philip Henry, a similar instance is recorded.

John Knox, the renowned Scotch reformer, was always wont to sit at the head of the table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window, purposely to kill him; it grazed the chair in which he sat, and made a hole in the foot of a candlestick on the table.

Many years have now elapsed since three surbalterns might have been seen struggling off St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved, to live as Arthur Wellesley, Duke of Wellington.

The life of John Newton is but the history of a series of marvelous deliverances. As a youth, he had agreed to accompany some friends on board a man-of-war. He arrived too late to go; the boat in which his friends had gone was capsized, and all its occupants drowned. On another occasion, when tide surveyor in the port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviating punctuality. He went out in a boat, as heretofore, to inspect a ship, which blew up before he reached her. Had he left the shore a few minutes sooner, he must have perished with the rest on board.

Anecdote of Joseph Wolffe.

I HAVE read that when Joseph Wolffe, the Jewish missionary who preached the gospel of the kingdom of God in almost every land, was traveling on one of his Eastern tours, he came where two roads parted. He hesitated a little, not knowing which to choose, and at length, having decided, he started on. A little while afterward he looked over into the other path and saw a lion there. Had he gone there, he doubtless would have been slain.

On returning to England, he was relating the circumstance to his sister, and they found on comparing their journals, that at the very hour when he stood hesitating at those paths, and making his choice for life or death, she, in an agony of soul, was crying to God on his behalf, and beseeching that the protection and blessing of the Most High might attend him.—*The Christian.*

Is Your Bible Your Own?

Is your Bible your very own Bible? that is, is it a real comfort and advantage to you. Or are you merely acting the part of a watchman or police officer, who protects property in which he has no interest?

A miser, who had buried his money in his garden, was robbed of his treasure. "Poor fellow!" said one, "he has lost the whole of his property."

"His property!" replied another, "it could hardly be considered his, for he never did make and never would have made any use of it; I should call it the property of his heirs."

A man living in England, who had money to spare, purchased land in Australia to the extent of a thousand acres, not that he ever received any benefit from it, or even ever saw it, for these things are quite out of the question. He had bought the land, thinking it would turn out a fine fortune for his children or his grand-children.

"That man has a great deal of property abroad," said a neighbor, speaking to a friend.

"Not half so much," replied his friend, "as I have in the sun, and moon and stars, for I do see them, and

they afford me great satisfaction, whereas he never sees his estate, and never derives from it any advantage."

SOME years ago I had occasion to send a parcel to an honest, hard-working mason and bricklayer who lived in the country. It contained, besides sundry little presents for his wife and children, a trowel for his own use, made in a superior way, with a mahogany handle, and often did I fancy that I saw him, hard at work with the trowel in his hand. It happened that last summer, being in the neighborhood, I called at the cottage of the honest bricklayer, and to my surprise, I saw the trowel that I had sent him, exhibited over the chimney piece as a curiosity. It had been considered too good for use, and consequently had never been of the slightest use to its owner.

Now, if you are using your Bible as the miser used his money, the rich man his Australian estate, and the honest bricklayer his mahogany-handled trowel, the less you say about its being *your* Bible the better.

BREECH-LOADERS.—Austria has signified her adoption of an American arm—the new Remington breech-loader—and "all the resources of public and private works are to be employed in its manufacture." The Belgian Minister of War has also applied for permission to manufacture under the Remington patent, while England and France have ordered additional samples, with which to complete their trials of the same.

The invention mainly consists in the application of a swinging breech-piece, pierced by a firing-line, to a barrel bored "through and through," and acting in combination with a tumbler attached to the hammer, so that the curved edges of the tumbler and the breech will interlock to brace against the recoil. This gun has shown greater rapidity of fire than any other, exceeding even sixteen shots per minute; and it claims superiority in the additional requisites of accuracy, extent of range, portability, durability, simplicity for purposes of cleaning and repair, safety and convenience of handling in action, and cheapness of construction. While this is likely to be the standard pattern for new guns, there is a desire on the part of our Government to avoid for a time the expense of an entire new piece, by altering to breech-loaders the Springfield rifles now on hand. The Remington plan for this purpose is also before the public.

ONE OF GOD'S NOBLEMEN.—A flat-boat full of soldiers, a few of whom were Africans, attempted to land at Rodman's Point, on the coast of South Carolina. The rebels were awaiting their approach in ambuscade, and reserved their fire till the end of the boat was resting on the shore, and then opened a deadly fire. Life could only be saved by lying flat on the boat's bottom, and if they remained inactive long, the whole boat-load would be captured. One of the negro soldiers, who saw the situation, and the vital importance of getting the boat off, as well as the imminent danger of the attempt, said: "Somebody got to die to get us all out dis 'ere, and it mought jus' as well be me as any body!" He then deliberately rose up, stepped on shore, and pushed the boat off. As she swung clear, and the men crouched in the bottom were saved, the body of the noble African fell forward into the end of the boat, pierced by five bullets.

"SOME few years ago a French dancer appeared in New York, whose style was then considered so immoral that very few church-going people would appear in her presence. Last Sunday I attended a fashionable church, and there saw that three-fourths of the ladies, in entering their pews, in consequence of their style of dress, made an exposure which might even shame the French dancer. It is not only in going into pews, but in going up door steps, getting in and out of street-cars, omnibuses, carriages, ascending stairs, &c., that the morals of the present day are being impaired. Can ladies expose themselves in their present style of dress without impairing their delicacy?"—*N. Y. Post.*

Every step toward Heaven is a struggle with, and victory over, SELF, the WORLD, and HELL.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 25, 1896.

URIAH SMITH, EDITOR.

Compliments Coming.

UNDER the heading of "Ellen's Visions," Wm. Sheldon, in the last Voice of the West says: "In due time I intend to pay my compliments to the visions of Mrs. E. G. White." As a reason for this great step which he has so deliberately resolved upon, he urges that they "positively clash with the Bible in many particulars." This, when sifted down, means that they clash with *his* views of the Bible in many particulars. But it will not take long to show that in the many particulars, his views are *not* Bible.

He then makes an assertion which many others have made before him, and which they persist in making, notwithstanding our repeated denials of the same; and that is, that many place the visions above the Bible, considering the Bible as "impure, crooked, or second-hand, testimony," in contrast with the visions which are the "pure," "straight," and "direct," testimony. We deny that any of our people hold such a view. Can we have their names? Such assertions can be made for no other purpose than to create prejudice. It is the best weapon they have. With those to whom our correction is not permitted to come, they may for a time have influence; but erroneous statements, whether made through ignorance or malice, cannot in the long run be of benefit to any cause.

After promising evidence in due time that the visions clash with the Bible, he says, "But I will content myself for the present in giving a mere sample, which is enough of itself to prove her visions opposed to God's Bible." This he proceeds to do, in the manner following, to wit:

"For instance: Her visions locate the rise of the 'two-horned beast,' and the 'image of the beast,' down this side of the great papal persecution; but John commends the martyrs for not worshipping the 'beast nor his image,' Rev. xx, 4, and it would have been an utter impossibility for them to have worshiped the 'image' before its existence; and its existence is preceded by the rise of the two-horned beast, Rev. xiii; and certainly the martyrs are not to be praised for standing aloof from mere nonentity. The only conclusion is, the 'image of the beast' existed *while these martyrs lived*, and they refused to worship it, and were killed in consequence. But Ellen does not allow the 'two-horned beast' to rise till after the martyrs are all killed.

"How can they get out of this dilemma? Not by claiming a future persecution, for Ellen saw in vision that after they were all ready to kill the saints, that their swords fell powerless—nobody killed in the future struggle. No 'image of the beast' when the martyrs were slain, and no martyrs to be slain after the 'image of the beast' rises!!

"This is but a sample of the facts which I have to adduce. Prove all things."

As he offers this as a "sample," it is doubtless the best and the strongest that he has to present. In most of the efforts of our opponents against us, one thing is very apparent at first sight; namely, an astonishing ignorance of what our real belief is. We certainly think they would appear to much better advantage, if they would acquaint themselves with our views, before they attempt to answer them, or to run us into "dilemmas" over them.

In addition to this, there is, in the present instance, evidence of a very superficial examination of the passage, Rev. xx, 4, on which he professes to show so clearly that the visions are "opposed to God's Bible." He says, "John commends the martyrs for not worshipping the 'beast and his image.'" We reply, He does not. And moreover, John says nothing about the martyrs worshipping either the beast or his image. Has he ever looked at the original of this passage? If he has, he has found that in the sentence, "and which had not worshiped the beast neither his image," &c., the words "and which" are from the original *kai olivres*; and if he has ever consulted his lexicon for the definition of *olivres* he has found that it means "whoever" or "whosoever." Robinson in his more-

extended lexicon of the Greek Testament, defines it thus: In a proper and literal sense, "any one who, some one who, whosoever, whatsoever; differing from [the simple relative] *os* in referring to a subject only generally, as one of a class, and not definitely, thus serving to render a proposition general." According to these definitions, the passage literally translated would read as follows: And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and whosoever had not worshiped the beast, neither his image," &c. Bloomfield remarks on the passage: "Kai olivres ou proseken. This is well rendered by Prof. Scholeff., 'and whosoever worshiped not.'"

We thus see that there are two classes most distinctly brought to view in Rev. xx, 4: 1st. The martyrs; and 2nd. Those who had not, or whosoever had not, worshiped the beast neither his image, &c. And this passage does not locate this worship of the image. It is not necessary to refer it to the past. It can just as well be in the future, where other scriptures unmistakably place it.

And so Mr. Sheldon's first and most brilliant effort to show the visions opposed to "God's Bible," by throwing the image of the beast back into the days of the martyrs, is entirely overthrown by a correct understanding of the passage. And if this is "a sample of the facts" he has to adduce, we would counsel him for his own sake to withhold his threatened "compliments," and save his ink and paper, the only valuable things, apparently, to be wasted in his effort.

His attempted slur in the frequent repetition of the word "Ellen," we pass by as unworthy of notice. His marks of astonishment belong to himself, not to the visions.

To whosoever it may concern we would say, that we are confident that we can show that there is no discrepancy whatever between the teachings of the visions and the Bible; and if at any time you are troubled by anything that our opponents may bring up, please state to us your difficulties, and we will at least endeavor to remove them.

"The Sabbath."

This is the title of a work by Rev. James Gilfillan, of Stirling, Scotland. It is a well-bound volume of six hundred and thirty-five pages, published and extensively circulated by the American Tract Society, 150, Nassau Street, New York.

The author is evidently a man of learning, and of deep research, and of unwearied industry.

His work contains very many excellent sentiments, and in treating upon the Sabbath institution, he is unexceptionable in a considerable part of his reasoning. Indeed you might imagine that he would certainly come out a true advocate of Jehovah's Rest Day; but it is painful to state, that with all his fine reasoning, and his excellent style, he does in a few sentences, overturn his best efforts for God and his holy law, and transfers to the enemy a book which might have been the means of an untold amount of good, but which will now do much against the observance of the true Sabbath. The error is more especially to be regretted in a work of so much ability and apparent candor.

JOS. CLARKE.

NOTE. We have a copy of the work to which Bro. C. refers above. In relation to the institution of the Sabbath, its observance by the patriarchs, its perpetuity and universal obligation, its necessity in a moral and physical point of view, &c., it reasons well, and we have long purposed to make some extracts from it on these points, in due time, for the Review. The book argues for a change of the Sabbath from the seventh to the first day of the week, and urges the usual reasons with which Sabbath-keepers are so familiar. This is favorable; for this is the weakest view that exists on the Sabbath question. We therefore do not so much regret the circulation of this work; for if people can become well-instructed on the great principles which this book inculcates, when the agitation is brought to bear more directly upon them, we imagine it will not be a difficult matter to show them that the doctrine of a change of day is not known in the Bible. This being once accomplished, the question

will lie with them between the doctrine of no Sabbath, and the true seventh-day Sabbath. But they cannot then take no-Sabbath ground, or even retain their Sunday theory, without abandoning more of the teachings of the book, than they would have to do, to embrace the true Sabbath. Thus it may turn out that in many cases Mr. G. will have unconsciously done more for the truth than against it.

Report from Bro. Loughborough.

My last report closed with the Convocation Meeting in Iowa. After we had closed our meeting on first-day, as there were quite a number of Brn. and sisters who were to remain on the ground in their tents over night, they felt that it was their privilege to have another meeting. They held one some two or three hours in length; a powerful season, in which many hearty confessions were made, and some, who were on the background, started anew in the service of God.

The Brn. Bourdeau and myself spent the 3d of September at the kind and hospitable home of Bro. Henry Nicola, resting and writing. On the fourth we started on our way to Illinois. Tarrying over night at Davenport we arrived at noon of the 5th at Morrison, Ill., where we found Bro. Eli Wick with his carriage waiting to convey us to his own home in Clyde. Here we spent Thursday, resting, and on Friday the 7th, at 11 A. M., our meeting commenced with a goodly number of the church, and some from other places were present. But two meetings were held on sixth-day, but three on Sabbath and first-day besides social meetings each day. Eight discourses were given in all by the Brn. Bourdeau and myself. At this meeting quite a number came from Elkhorn and other places; one load from Princeville, Ill., 70 miles distant.

The brethren were in the midst of busy cares, so that all did not see the importance of spending the whole time appointed, in the meetings. There was a good waking up on Sabbath and first-day, and the meeting rose in interest. The Lord blessed his servants in speaking the truth, which seemed to fall with deep weight into the hearts of his people. A spirit of confession was there, and many who were comparatively on the back ground took their stand anew to work in the cause of the Lord. The meeting closed with the sweet blessing of God resting upon us.

Monday and Tuesday, although it was against storm and mud, we came on to Crane's Grove where we had a meeting at the house of Bro. Newton. The Lord gave us light and freedom as we tried to speak for an hour on the subject of Health, the Health Institute, &c. Several manifested an interest in these things by coming forward to pledge for stock. Wednesday we journeyed on to Monroe, Wisconsin, the place of the Convocation Meeting. On coming to this place we met with some discouragements. The rain had detained us from getting on the ground till it was past time for the meeting to commence. No great preparations had been made for the meeting. Perhaps no one is specially to blame for this. The church in Monroe supposed, from the notice given, that all were coming with tents, &c., to take care of themselves. The sudden change of the weather to cold and damp, rendered it impracticable to camp in tents, and it was even quite cold in the meeting tent, most of the time. Perhaps the Conf. Committee, who made the call for meeting, should have been on the ground in season to counsel with the Monroe church in reference to what arrangements should be made. We blame no one, but presume we all learned how we could better the matter another time.

At least 150 Brn. and sisters assembled at this meeting, some coming as far as 150 and even 300 miles. The lack of arrangements, with other things, had a discouraging effect in the former part of the meeting. We were sorry to learn that any suffered from lack of proper care. If such will forgive us, we will do better another time. At such meetings there should, at least, be a committee to see that all have homes to go to. Notwithstanding our discouragements and the elements against us, the meeting rose in interest to the end. Clouds seemed to be over us at first, but these broke away as the plain, practical truths of God's word were

preached and began to find place in the hearts of God's people.

The Health Reform was set forth in its clearness, and as the church took their stand to obey nature's laws in their being, light broke in upon us. Our experience on this question at Monroe, leads us to think more and more, that it is of importance to heed light upon any subject while that light shines, and that the Lord blesses us just in proportion as we receive the light he gives us. All seemed to feel and realize the importance of making religion a daily practical work. Some new ones made a start at this meeting. May the Lord bless them.

In this meeting, as well as at Clyde, the brethren expressed strong desires that the proposed enlargement of the Review should be made, some paying as high as \$4.00 and \$5.00 for the next year to aid in this enterprise.

The Institute, Reformer, and Publishing Department were not forgotten at this meeting, as receipts in this week's Review will show.

The Association needs means to carry out its present plans in "devising liberal things" for the advance of the truth, and we trust that many will follow the example of these donors to the S. D. A. P. A. At the close of our Convocation all felt that our meeting would tell for the advancement of the cause, and had been a good time indeed.

J. N. LOUGHBOROUGH.

Mich. Tent Laid Up.

ON account of the weather we have been compelled to take down the tent. Since first pitching it here the weather has been most unfavorable; both wet and cold. In truth we have seen but few days without rain since we left Battle Creek, Aug. 8th. Though much of the time uncomfortable, only one meeting was entirely broken up by storm—the evening of the 11th inst. The 14th we took down the tent, and removed to Music Hall. The hall was well filled that night; the removal seemed rather to help than hinder the interest.

It was very fortunate that we took down the tent when we did. That night we had a hard frost, and it has rained almost incessantly since, and is quite cold.

But few have been able to attend from the country, for which reason the general attendance has not been very large. Though circumstances have been against us, the Lord has been for us; we have felt to cast our care on him, and trust in him; and we have not been disappointed. There has been a growing interest in the truth. Last Sunday evening the hall was well filled, though it was very stormy; the subject of the Sabbath was presented, and over two-thirds of those present voted that they believed we have the truth on that point. Not one present would vote that they believed the Bible taught that the first day was the Sabbath. About fifteen expressed themselves fully decided to keep the Sabbath, and others are very favorable.

The hall being otherwise occupied, we omit three evenings. This we do not regret, as the weather is bad for meetings, and we need rest; though there is so much private labor needed that we know not how to find rest. The interest is now better than at any time previous. Much more labor is required here, and it will be necessary for one of us, at least, to return here after filling our published appointments. Brethren, pray for us.

J. H. WAGGONER.

Holly, Mich., Sept. 18.

Report from Ridgeway, N. Y.

THERE are favorable indications for the cause in Ridgeway and the adjoining towns. I am holding meetings at Jeddo on first-days at half-past ten, and at our dwelling at four. The meetings are not large, but a goodly number of attentive hearers attend; and some speak very favorably of what they hear. We also keep up our Sabbath meeting at Shelby Basin.

The attendance from abroad at our Monthly Meeting just held here was small; a heavy rain on sixth-day preventing a number from coming. There were

however about thirty Sabbath-keepers present; and I trust it was a meeting of profit. On first-day a considerable number of the neighbors came in to hear, and listened with marked attention. Some confessed the truth of what they heard.

We took incipient measures for the organization of a church in this place, adopting the covenant, organizing Systematic Benevolence and appointing a leader, so as to be prepared to ask admission to the N. Y. State Conference. Seventeen gave their names, and our s. n. amounts to \$147.16. There are some six or eight more of the scattered Sabbath-keepers within the bounds of this church, who, we trust, will unite with us. In fact, I now think of enough already keeping the Sabbath, to increase our number to twenty-eight. I shall labor to get them into working order, and bring them together. And I am confident that others will be brought in. I see encouragement to labor in this and adjoining towns; and I trust God has guided me to the right place—a place where I can find openings to preach, and at the same time be where I can attend to my writing at home, where I can have access to my books. When the evenings become a little longer, I intend to have frequent evening meetings.

I thank God, and all his dear people who have kindly provided me a little place for a temporary home. I am well pleased with the place and situation. Hope I may use it as a gift from God, to aid me in my labors and preparation for a home in the world to come. And may I never be left to apostatize from the truth, and pervert the gift of God and the benevolent contributions of his people, by turning to fight against him and his cause. Brethren, pray for us, and for the success of the truth here.

R. F. COTTRELL.

"We'll Wait Till Jesus Comes."

THE other evening as I was returning home wearied with the labors of the week, I caught the sound of distant music, and by listening intently I could catch the words,

"We'll wait till Jesus comes,
And we'll be gathered home."

As the music came to me borne gently on the evening air, it seemed to me that I had never heard any thing more beautiful.

In 1844 the Advent people were looking up and waiting for the coming of Jesus; but when the period passed without witnessing the fruition of their hopes, many, alas, laid aside the wedding garment, and in answer to the question, Watchman what of the night? they now utter the cry of peace and safety, or like the evil servant say, My Lord delayeth his coming. Great will be their consternation when the Son of man cometh in the cloudy chariot, and finds them sleeping.

Previous to 1844 the Advent body were a unit, and when asked, What of the night, would reply joyfully, The morning cometh. To them the morning of the resurrection seemed just at hand; and when they thought of the glorious appearing of Jesus, they would cry earnestly, Come, Lord Jesus, come quickly. But the time came, and on the tenth day of the seventh month what a host of eager expectant faces looked heavenward. The day slowly wore away; and the heavens still presented their wonted appearance. How often during that day were Bibles searched and the prophecy found in Dan. viii, 14. How often was it studied. Unto two thousand and three hundred days, then shall the sanctuary be cleansed. And by reckoning from established chronological dates, this prophecy can be proved beyond a doubt to end in the autumn of 1844. But the time passed and then came bitter disappointment. Those that were not grounded in the faith fell by the wayside, and many that were foremost in the Advent movement were the first to pronounce the whole thing a delusion. They had the faith, but they lacked the patience of the saints. They never thought to question the position whether the earth was the sanctuary. A few however recognized the hand of the Lord in the movement; and they commenced a closer investigation to ascertain why Christ did not come at the expected time. By careful study they learned that there is a heavenly sanctuary, the cleansing of which commenced in 1844. We are still

waiting for Jesus. The signs of his coming are in the past. We shall not have much longer to wait. He has tarried long, but now very soon, he that is to come will come and will not tarry. Even now we can almost see the heavens reflecting his glory. Be not faithless but believing. Even as the dawn foretells the morning so the glory is seen that foretells the rising of the Sun of righteousness with healing in his wings. The long weary night of waiting will soon give place to a glorious morning. Brethren and sisters let us "Wait till Jesus comes; and we'll be gathered home."

L. D. SANTEE.

Gridley, Ill.

The Present Truth.

BRO. WHITE: I am fully determined to make God my refuge, and present truth my buckler and shield. I rejoice exceedingly that I have found a system of truth so clear and harmonious, that a flood of ungodly men cannot shake its foundation in the least. Every attempt against present truth, only brightens its luster. There is something extremely elevating in the firm reception of present truth. By faith it exalts to Heaven and views the promised inheritance with exceeding joy. If it be joy to contemplate such things, "what must it be to be there?" I feel so glad, viewing every evidence of our Lord's return to earth, that I at once set about the work of preparing to receive him. What! to see Jesus in his glory, and the additional glory of his Father, and all the angels with him, and to be changed into his image, to share in his glory, and the inheritance forever! The thought is inconceivably glorious and incomprehensible.

If I did not believe it to be a sin to doubt such exceeding great and precious promises, I could easily doubt that they reached to one so entirely unworthy as myself. But seeing God has given his Son, will he not give all things. "He that overcometh shall inherit all things."

The thoughts now rush back from the reward to the work of overcoming. The word implies a great struggle, and much striving. To this work I must apply with all diligence, that my calling and election may be made sure. I believe there is no danger of committing ourselves too firmly upon the evidences that bring our Lord's return near, even at the door. It should be a settled fact with us, and then duties involving a preparation naturally follow.

Did the Antediluvians believe Noah's preaching? No; they went on and perished! Did the Sodomites believe Lot's preaching? No; they went on and perished! Did the Jewish nation believe John's message as the forerunner of Christ? No; so they shall likewise perish! Now God is giving a message to the world that the Lord is coming. Is it safe to believe? I do not guess in this, I know it is safe. I therefore believe, and it works well. It leads to a solemn inquiry, What shall I do to be saved? Then the third angel speaks with a loud voice and tells us plainly what not to do, and what to do. In all this, have we no reason to praise the Lord? Yea, we have reason to praise him with all our hearts.

H. S. GURNEY.

Memphis, Mich.

Response.

BRO. SMITH: Many brethren who have learned that I was with Bro. White in Marion, Iowa, in July, 1865, have questioned me concerning a certain conversation at the house of H. E. Carver. In response to their inquiries I would say: I have read the statement of H. E. Carver concerning a conversation between himself and Bro. White, in July, 1865, concerning the shut door and the visions of sister White, in which he says Bro. White made the following statement: "Brother Carver, I will make an admission to you, I would not make to a sharp opponent. Considering her youthfulness at the time, and her faith in the shut-door doctrine, and her association with those of the same faith, it should not be considered singular if these things should give a coloring to the vision not warranted by what she really saw." I do not say these are the exact words, but the substance of what he said."

And I hereby certify that I was present at the same time, and listened with intense interest to the same conversation; and think I recollect quite distinctly what was said on that point.

Words were said somewhat similar to what is quoted, but what was said before and after those words, gives them quite a different bearing from what he gives them.

The question came up, that evening, whether sister White believed in the doctrine of the shut door after the time passed in 1844. Said Bro. White, in response to this question, "Bro. Carver, I will make an admission to you, which, of course, I would not make in public to a sharp opponent. She did believe it. And so, as you know, did nearly all the Advent people. In her visions, she had views of an open as well as a shut door; and she did not at first distinctly understand what this open door meant. Many brethren opposed her views, because she told them there was an open door."

After speaking of the vision in which mention is made of the shut door, given at Exeter, Maine, which vision, at this point, was the topic of conversation, Bro. White said, "Considering her youthfulness, and her belief in the shut door, and the views of the Advent people, it would not have been considered very strange, if her vision had received a coloring, in writing it out." I did not understand Bro. White, for a moment, to convey the idea that her views colored the vision, but that they did not; and that, for this reason: we had, in the same vision, what she saw about the open door, notwithstanding her vision of the open door was contrary to the faith of the Advent people at that time, and contrary to her own faith, before she had this vision.

Still further, Bro. White went on to show that it was the visions that led them out of the extreme view of the shut door. Immediately after this vision, they labored for some who had made no profession before 1844, which was directly contrary to the practice of those who held the extreme view on the shut door. This vision was repeated again, as he showed, at Oswego, N. Y., just before it was published in Saratoga; but instead of leading them to cease to labor for the unconverted, it led them to labor for those who are now Bro. and Sr. Patch of Minnesota.

And I will here state, that, so far as I can learn from those who were living where this vision was given, instead of its leading them to the extreme shut-door view, it had the opposite effect, to lead those who received it, out of it. J. N. LOUGHBOROUGH.

The Love of Jesus.

THE depths of his love mankind have ever failed to find language to express. Yet I enjoy much of the love that flows so freely for the healing of all nations. As long ago as I can remember, I often heard the still small voice calling me from sin's tumultuous ways; and when I obeyed, how happy I was, enjoying the approbation of Jesus. And notwithstanding all my waywardness and short comings, he followed me with his love, and is still very precious to me, far dearer than all things else. In the trial of leaving the church, to settle in the wilds of the West, the Lord was with me. He is still with me; and my heart is warmed up toward the unbelievers around me. I love them and try to do them good. Oh that I could be the means in the hands of God, of winning even one soul to the great enjoyment of the love of Jesus.

That love I cannot live without. When for a little season he hides from me his smiles of approbation, I am lonely and unhappy. All around me is cheerless, until I am permitted again to lay my burdens at his feet, and lean for rest upon his compassionate breast; then the waves are calm, and all is well.

It is the great study of my life, to know how I may best please this dear Friend—this Lovely One, and how I may obtain the most of his love in my unworthy heart, and become the nearest like him. Pray for me, that I may have the unspotted garment on, and be enabled to bear the glorious grandeur of the appearing of this loving Jesus—when he comes to take his tried ones home. I long to be one of his jewels. Oh, I long for that happy hour when the veil shall be removed, and we may view face to face, Him whom we so fondly love and adore. MARY M. COOK.

Be Firm.

Be firm, brother pilgrim,
Though clouds intervene,
The arm of thy Saviour,
Uplifted is seen,
Made bare for the conflict,
And nerved for the fray;
Take courage, then, brother,
And watch, wait, and pray.
The battle approaching will soon be o'erpast,
And you with the ransomed be gathered at last.

What then if the danger
Lies thick in the way,
And hearts still divided,
Will sink in dismay;
What then if the storm-cloud,
When seeking its prey,
Swoops down from the mountain,
And hurls them away?
Thy defense is prepared, O brother, be true,
There's rest in His shadow, a refuge for you.

The kingdom is coming,
Oh glorious thought!
All its beauty the blood,
Of the Saviour has bought.
Its walls all the glitter
Of earth will outshine,
All pearls from the ocean,
Or gems from the mine.
T'will settle in glory on Olivet's plain,
And saints with the Saviour forever shall reign.

Be firm, then, though trials
Shall here be thy lot;
In that happy country
They'll all be forgot.
Thy sorrows all numbered,
Temptations all o'er,
And joys unalloyed fill
Thy heart evermore.
Be strong, then, my brother, for Jesus ere long,
Will victory grant, then be strong, yea, be strong.
D. H. LAMSON.

Olivet, Mich.

Projected Overturn of Congress.

THE last number of the Nation, in an editorial entitled "Steering for the Rocks," enters at large into the question of the *coup d'état* projected, if not by the President, at least by his democratic advisers? That the danger is real, is obvious to every person who has had opportunities of knowing what is going on behind the scene of the political theatre,—who has conversed with representative men of the different factions which make up the opposition to Congress,—and who understands the significance of the legal arguments for the right of the States in rebellion to representation in the national legislature, made by discontented lawyers of eminent purchasable ability. But even outsiders can hardly have an excuse for being blind to the criminal designs of the supporters of "my policy," unless a perverse shutting of the eyes may be considered an excuse for not seeing; for it has been openly avowed, in public address, by many indiscreet members of the conspiracy. Some Republicans who know or suspect the intention of the President or his advisers, think it unwise to make it the subject of general remark, on the ground that the way to produce the evil, is to diffuse the idea of its probability. We, on the contrary, think that the only method to prevent its occurrence is to circulate everywhere among the people the fact that there is great danger of its occurring.

The truth is, that, in all the loyal States, the simple question before the people in the approaching autumn elections will be this: "Are you for or against a new civil war?" To vote for the President's party will be to vote for the overturn of Congress by armed force. It will be to place the loyal States in the condition of rebels to a Federal Government, of which all the powers must be usurped. There is no political villianry of which the dominant faction in Mr. Johnson's party will not be capable, in case it succeeds in carrying a sufficient number of representative districts at the North to constitute, with the Southern representatives, a quorum. The sooner the people appreciate the gravity of the situation the better.

I know it to be my duty—BUT.

Quarterly Meetings in Ill.

OUR Quarterly Meeting commenced pursuant to appointment, Sept. 7, on the evening of the Sabbath. Owing to the rain, very few attended our first meeting; but we enjoyed a season of prayer, and felt that the presence of the Lord was not confined to the crowded assembly. On Sabbath morning, at 11 o'clock, Bro. Blanchard preached on the Reward of the Righteous. In the evening after the Sabbath, he preached from Acts xx, 28. "Take heed therefore unto yourselves." And as he faithfully set forth the dangers into which many of us had fallen, we felt that the reproof was well timed, and if heeded, would bring forth fruit unto life everlasting. May the Lord apply the truths that were spoken, to our hearts; and may the time be far distant when the scattering power of the enemy shall be felt among this people.

After preaching, we attended to the ordinances, and many earnest and cheering testimonies were given in favor of the truth. On Sunday, Bro. Blanchard preached on the Sabbath and Sealing; and although the multitude keep Sunday, we felt that we were accepting the seal of God in resting the Sabbath-day according to the commandment. Altogether, our meeting was a profitable one. May the Lord assist us to overcome every sin, to be sanctified through the truth, and to be fitted for translation when Jesus comes. L. D. SANTEE.

Report from Bro. Ingraham.

BRO. WHITE: I wish to submit a few lines for the Review, that the friends of the cause of truth may have some knowledge of our labors in this State. I have held meetings in the following places: Orinoco, Cherry Grove, Greenwood Prairie, and Pine Island.

Last Sabbath and first-day, I spent in Quarterly Meeting at Orinoco. The attendance of our brethren was quite large, and our meetings were excellent. One was baptized, and two received into the church.

I have spent most of my time at Pine Island. This is a new field; but the people were very bitter against us. Their prejudice is giving way, and a few have decided to obey the commandments of God. Others are interested, and will I think, obey the truth. Our meeting here was in the midst of a large wheat-harvest, and the people very busy; but we rejoice that we find some fruit of our labor. I should be very glad to be at the Convocation Meeting at Monroe; but it will be sooner than I expected, and I cannot leave this State until the first of October.

In hope.

WM. S. INGRAHAM.

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 Phippeny.

DEAR BRETHREN AND SISTERS: Some time has elapsed since I have contributed for the columns of our excellent paper; but it is not because I have lost my interest in it, or the cause of present truth. I love it as well as ever, though I feel almost discouraged sometimes. I find it a hard task, for me, to bear the trials and disappointments of this life, with the patience and resignation that I should. Alas! how prone to evil is the heart of man. I often fear that I may be a stumbling block to others, by giving way to language that is not meek nor charitable enough.

But oh, how earnestly do I desire to live a holy and consistent life, and how anxiously I look forward to the time when Christ, the mighty conqueror, shall appear! I long for the time to come, and yet how agonizing the thought that dearly loved ones may not be prepared for that great day. Surely, oh, how surely! that day will come, for the word of God plainly declares it.

It seems almost too much for me too bear to see the lethargy that is upon the world around, including dear friends and relatives, so little concerned about their eternal welfare, yet so intent upon the affairs of this life,

which God can sweep away in a single hour. O God! be merciful to them in my prayer.

I feel the necessity of watching and praying constantly, lest I be found off my guard at the all-important hour. I feel that I must have eternal life. I cannot afford to have a foretaste only, of those eternal joys; and yet I feel that it would be an easy matter for me to lose all. I will trust in the mighty arm of the Lord, for he is able to save to the uttermost all that trust in him.

Oh, let us be careful, very careful, what we say and what we do in our every-day life, that we gather with Christ, and not scatter abroad. Oh, let us live out in our daily lives what we profess, and perhaps some one may be led to seek for a home in that better land.

We were much edified and strengthened, a short time ago, by hearing from the lips of Bro. Byington some excellent, and much needed advice and sound reasoning from the word of God. May God bless him in his labors of love, and reward him by giving him a home in his everlasting kingdom.

R. F. PHIPPENY.

Gratiot Co., Mich.

From Bro. Burt.

BRO. WHITE: I would like to tell the dear friends through the Review what the Lord is doing for his people in Knoxville, since the Brn. Bourdeau came this way and showed us the importance of overcoming. Their words were such as to revive the weary and many that had grown cold and indifferent, and had almost let these Heaven-born truths slip, are now awaking to their eternal interest, saying that by the help of God they will overcome. This is encouraging. We all look upon overcoming in a very different light from what we did.

I realize that we have a great work to perform before Jesus comes. We have long been looking for the time when God would pour out the last refreshing; when the message would go with power, and God's people would be prepared for translation; but I believe it is through our exertion in well doing that we are to receive this blessed refreshing. When we have done the will of God, we shall see the message go with power.

At our last social meeting there were but few out on account of rain; but every one spoke to the glory of God and a good feeling was manifested by all. I hope we shall all remember our vows to perform them. I have been made to rejoice while hearing the cheering words of eternal life and the encouraging testimonies of the dear saints who are determined to overcome.

I am rejoiced in the belief that the truth is about to rise in Iowa. Despite all the opposition and rebellions that have rolled their dark waves over our thinned ranks, we have the blessed hope that ere long, if faithful, we shall be free from the Tempter.

Let us then, one and all, arise and gird on the whole armor and be prepared to stay up the hands of the messengers as they go forth to proclaim the last message of mercy to a perishing world, then when Jesus comes, he, with his own right hand, will crown us all as overcomers, and admit us all into the New Jerusalem.

Z. F. BURT.

Knoxville, Iowa.

From Bro. Ernst.

BRO. WHITE: I would like to tell the dear brethren at large, what the Lord is doing for his people in this place. My wife and myself embraced the third angel's message about five months since, and I am rejoicing to-day for what the Lord has done for us. He has taken my feet from the mire and clay and placed them on the Rock of ages. And yet I feel that there is a great work still to be done to fit a poor mortal for that glorious immortality that awaits all those who love his appearing.

We have meetings every Sabbath at the houses of the different brethren in this vicinity, in which we all take a part; and we feel that they are truly profitable to us all. Last Sabbath, we met with the church at Convis, at their Monthly Meeting. Bro. Byington spoke the words of truth to a goodly number, by which I trust all were profited. It was truly a blessing to me and my companion. We formed a friendship, I trust, with the brethren and sisters there that we became acquainted with, that will last through time.

I believe that God is fitting a people for his coming and kingdom, and I trust through his grace and mercy to be one of that number that shall overcome the flesh and the Devil, be washed in the blood of the Lamb, and be able to sing the new song with the hundred and forty-four thousand which shall be redeemed from the earth.

I pray that the Lord will open a way for some of the messengers to come this way. I believe that great good might be done in the salvation of precious souls.

In hope.

W. S. ERNST.

Branch Co., Mich.

From Bro. Shireman.

BRO. WHITE: Once more I would say a few words in favor of present truth. Never has the time been when the third angel's message looked more precious than it does now. I feel well satisfied that through its influence, there will be some waiting for the coming of the Lord.

We have just had one of the best meetings, at Pilot Grove, that we ever have had in this State. It does seem to me that I never heard the truth preached in so clear and pointed a manner as it has been at this meeting. It had a good effect on the side of truth. May the Lord help us to live out the precious truth that we have heard, and pay the vows to the Most High that we have made. The Psalmist says, "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." This is worth living for. By being faithful to God, he will deliver us in the day of trouble, and we shall glorify him.

Dear brethren and sisters, let us be up and doing our Master's will. Our profession is good for nothing unless we reform in practice. Our leaving the world and a formal church, will make us no better unless we reform. Oh that we could realize that we are living in the time that the judgment is set, and that for every idle word we shall be brought into judgment. May we ever remember, "Thou God seest me."

Let us awake to our duty, and vindicate the truth by a holy life and godly conversation. Gird on the whole armor. Strive harder to overcome. We shall thus gain an abundant entrance into the everlasting kingdom of God. I believe we are abundantly able to go up and possess the goodly land. There is a company in Marion, who are fully in the truth of the third angel's message, and are striving to overcome.

Marion, Iowa.

D. T. SHIREMAN.

Sister G. W. Pierce writes from Warsaw, Ind.: I am still striving to overcome, and hope to lay aside every weight, and the sins that would hinder my becoming one of the true Israel. I am here alone, and sometimes feel lonely; but Jesus is my refuge, and I hope for a home with God's dear people in the new earth. When I feel lonely, I think of others who are worse situated than I am, and my heart is drawn toward them, and I want to say, Dear brethren and sisters, let us all look up; for our redemption draweth nigh.

Obituary Notices.

DIED, in Portland, Me., Sept. 10, of diphtheria and dropsy, Walter Irving, son of S. B., and Emma Gowell, aged 6 years, 1 month and 2 days.

Little Walter was sick six weeks. I was with him some of the time, and he manifested a very sweet, patient spirit. Toward the last he seemed to realize that he must die, and wished the Bible read to him often. We believe that he sleeps in Jesus, safe from the perils of this world. His parents mourn his death, but not as those without hope. Sermon by the writer from 1 Thess. iv, 18.

D. M. CANRIGHT.

DIED, in Rubicon, Dodge Co., Wis., of lung fever, Aug. 28, 1866, Mrs. E. A. Sage, aged 34 years. She embraced the truth under the labors of Bro. J. Goodenough, and lived a Christian till death. She leaves a husband and seven children to mourn her loss. We are striving to meet her at the first resurrection.

E. A. SAGE.

DIED, in Whitehall, Washington Co., N. Y., June 17, 1866, of dropsical consumption, Miss Ruth Ranney, my aunt, aged 76 years. She was a devoted follower of the meek and lowly Jesus. Some time in 1840 she embraced the first angel's message, and joined the church at Low Hampton, N. Y., where she heard the truth from the mouth of our beloved Wm. Miller. She loved the doctrine of the near coming of our Lord. As death drew near she welcomed it with joy, repeating, "Rock of ages cleft for me." Then commending herself to her heavenly Father, she fell asleep, to rest till the bright morning of the resurrection.

MARY S. FOSTER.

DIED, Dec. 29, 1865, of consumption, my husband, Benj. T. Brockway. He died in the triumph of faith.

Also, my son, G. F. Brockway died, Aug. 14, 1866, of consumption, aged 17 years. He was a reader of the Review and Instructor, from earliest childhood; but the truths they advocate were not received by him until about four months before his death, when the light dawned upon him, and he became a firm believer in the faith. He said he had but one desire to live and that was to honor and glorify God. He believed his sleep would be very short; for the Life-giver would soon come, and he would have a part in the first resurrection. With this belief we laid him in the tomb.

C. S. BROCKWAY.

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.

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Review of Filio. A Reply to a series of Discourses delivered by him in this City against the Sabbath,	5 1	
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Report of General Conference held in Battle Creek, June, 1869, Address on Systematic Benevolence, &c.,	5 1	
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The Review and Herald.

BATTLE CREEK, MICH., THIRD DAY, SEPTEMBER 25, 1866

In No. 12, present volume, we gave notice of various books and pamphlets we had received from other publishers. As some are sending here for them, we would say that we have none of them on hand. Those who wish them will therefore send their orders to the publishers as there noticed.

A Request.

BRO. WAGGONER makes a suggestion for those writing for the Review. We do not know that we can better make it a practical matter, than by heading it "A Request," and giving it a place in the paper. He says, "I wish all writers in the Review, in quoting from other writings, would enclose the extracts they make, in proper quotation marks ("). Several important quotations I have seen lately, which are measurably useless because I cannot tell which paragraphs are quoted and which are original.

To Correspondents.

J. F. Troxel: The points you mention will all be noticed in Thoughts on Revelation.

R. F. Cottrell: We have never received an article from you, on John xiii, 14. You had written in regard to Rev. vii, 13-17, which is on file for examination.

ARTICLES DECLINED. "The Law of God," signed A. J. We must always have the names of correspondents.

ARTICLES ACCEPTED. Be Firm.—The Idle Word.—Brief Trial, Eternal Consequences.—Time Waits for None.—Enlargement of the Review.—Meetings in Allegan, Co.—Report from Brn. Bourdeau.—The Gift of God.—Talk About Health.—In God is My Trust.

Report from Bro. Rodman.

SINCE my last report I have done what I could among the churches in R. I. and Ct. I think there is a gradual growth in grace, and knowledge of the truth with them. Some in the vicinity of the different churches are becoming interested to know the truth, and I trust will embrace and obey it soon.

I expect to commence meetings in a new place Sept. 13, some five miles west of where the S. Kingston brethren hold meetings. I hope to find some sheep to hear the Master's voice.

Will not Brn. Andrews and Canright visit us soon?
P. C. RODMAN.

The Cause in Memphis.

THE church here are getting more into working order. The work of reform is spreading like leaven among its members, and there is a union of feeling throughout the body. A number have united with us since the discussion here, and quite a number more intend to unite. Some are waiting for baptism.

H. S. GURNEY.
Memphis, Mich.

Note from Bro. Loughborough.

THE brethren are responding freely to the notice that I would labor in Mich., and the calls imply that about all want me to come. I shall arrange other appointments soon to follow the one at Leslie. Some have supposed I was going to lecture in new fields. I would say I design to labor principally among the churches this winter. May the Lord give us a reviving in our labors in Michigan.

J. N. LOUGHBOROUGH.

CONFERENCE MINUTES. ERRATA. In the amendment of Article II of the Constitution of the State Conferences of Ill., Wis., Minn., and Ohio, it was erroneously printed "Iowa State Conference," instead of the conferences named. Those who have the minutes can erase the word "Iowa," and write in their own State.

Appointments.

The N. Y. and Pa. State Conference.

THE New York and Pa. State Conference will hold its fifth annual session at Roosevelt, Oswego Co., N. Y. September 28, at 9 o'clock A. M.

All the churches belonging to this Conference, and those wishing to unite with it, are requested to represent themselves by delegate or letter. All delegates are to be chosen according to Art. VII, Sec. 1, of the constitution. Delegates will bring letters showing their appointment, churches will send a written report of their standing, their additions and losses of membership during the year; also the amount of s. b. funds. Delegates will come prepared to settle up the pledges of their respective churches to the end of the Conference year, Oct. 1st.

Ministers belonging to this Conference will come prepared to present written reports of each week's labor, and expenses and receipts.

Religious exercises will commence at the commencement of the Sabbath.

One or more of the General Conference Committee are expected to be present.

Bro. and sister White, and Bro. J. M. Aldrich are invited to attend.

Teams will be at Fulton, Thursday, the 27th, as late as 4 P. M.

A. LANPHEAR, } N. Y.
J. N. ANDREWS, } Conf.
C. O. TAYLOR, } Com.

NOTE. The church at Roosevelt are making ample arrangements for the State Conference so that all may come. They are adding sixteen feet to the length of their meeting-house. Have arranged to have six or eight teams, and more if called for, to carry Brn. from and to the cars, with an abundance of hygienic food, yet I would recommend that Sabbath be a day of fasting and fervent prayer to God for his blessing on our yearly gathering, and that he may go forth to battle with us, and that during the coming Conference year, the cause of truth may move forward in this State.

C. O. TAYLOR.

Wheeler, N. Y., July 23, 1866.

Monthly Meeting in Leslie, Mich.

PROVIDENCE permitting, I will meet the churches and brethren of Jackson, Parma, Tompkins, Leslie, and Bunkerhill in a Monthly Meeting at Leslie, Sabbath and first-day, Oct. 13, and 14. Meeting at 10 A. M. each day. I will arrange other appointments when I get there. This meeting is deferred one week from its regular time, in order that I may attend it, as I spend the first Sabbath in October in the State of New York.

J. N. LOUGHBOROUGH.

THE next Monthly Meeting of the churches of Oronoco and Greenwood Prairie will be held the first Sabbath in October, at Cherry Grove, Minn. Let there be a prayer-meeting Sabbath evening. Brethren, come in the Spirit.

H. F. PHELPS.

THE next Quarterly Meeting of the S. D. A. churches in Western New York, will be held at the school-house near Bro. D. C. Demarest's in Parma, Oct. 13, and 14. Teams will be at the R. R. station at Adams Basin, on the arrival of the 12 o'clock train from the east, and the 4 o'clock train from the west, on Friday.

E. B. SAUNDERS.

Business Department.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

Augusta Moor house 30-1, H Holt 29-13, Ira T Day 28-1, J B Tinker 29-14, E B Carpenter 29-7, M Current 29-13, Sarah Golden 29-13, J Berry for C Gifford 29-17, O H Pratt for D O Pratt 29-17, J T Rogers 29-1, Harvey Luce 26-1, R Hardy 27-1, S Tomlinson 29-1, J Richards 29-1, H Smith 30-16, V Coon 30-16, E Buleen 30-16, E Inman 29-10, G Wate 28-8, L Haskin 30-17, each \$1.00.

P Taber 29-1, J Hartford 30-13, C J Gifford 28-8, Mrs A Green 29-13, L P Benedict 28-13, D T Shireman 28-12, M E Andrews in full of acct. J Hanchett 30-1, Mrs D L Truesdell 28-6, B Carter 30-1, D P Berry 30-7, Wm Rue 30-16, J Sharer 30-1, Evans Buzzell 30-16, P M Cross 30-5, A Bliss 30-2, Almada Wright 31-1, Loren Cram 31-1, L T Henry 31-1, D C Demarest 30-1, L Chesley 29-20, each \$2.00.
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E Cheesbro \$5.00, (1 year) 31-1, D Haganin 25c, 28-16, J F Ballenger \$1.50, 27-14, Nathan Kirby \$1.50, 30-17, J Martin \$3.00, 29-1, A B Warrew \$4.00, 31-1, H Bowen \$2.25, 29-20, W E Cheesbro 70c, 29-1.

Subscriptions at the Rate of \$3.00 per year.

J Berry 1.00 31-1, T Brown 1.00 30-4, F Frauenfelder \$1.50 31-1, Julia A King 1.50 30-14, J Rousha 3.00 30-14, B Armitage 3.00 30-19, L O Stowell 2.00 29-9, Daniel H Gould 3.00 29-14, W A McIntosh 3.00 31-1, H Nicola 1.00 30-1, T J Bosworth 1.50 30-1, Eli Wick 1.00 29-1, S M Holly 1.00 30-11, J Hart 3.00 31-1, O W Terpenney 3.00 31-1, N Brister 1.00 29-1, Seth Newton 3.00 30-21, P E Ferrin 1.00 31-1, J L Kilgore 1.00 30-5, R M Kilgore 1.00 30-12, Z Nicola 4.00 30-18, S Zinn 3.00 31-1, N Hodges 3.00 31-1, Jesse Van Syoc 3.00 31-1, J H Morrison 3.00 31-17, Ben Auten 5.00 31-1, S W Todd 3.00 31-7, R D Tyson 1.00 30-7, A A Fairfield 50c. 30-1.

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D T Shireman \$1.25, 29-12, J Collins 50c, 29-10, B Morrison \$2.50, 29-18, R F Andrews 50c, 30-1, Mrs C Dalbey \$2.50, 31-1, H O Blanchard \$2.50, 30-7, G L Holliday \$1.00, 30-1, O H Pratt 50c, 29-1, J T Rogers \$1.25, 30-1, R H Cowles \$2.50, 30-1, T Francis 50c, 30-1, F Rosseau 50c, 29-17, W R Robertson \$2.50, 30-17, N Osborn 50c, 29-1, S T Chamberlain 50c, 29-14, J Yates \$1.00, 29-15, G Tomlinson 50c, 29-10, S Tomlinson \$2.50 31-1, C R Ross 50c, 29-20, L Wilhite \$2.50 31-14, N Jones 50c, 29-1, B C Chaudler 50c, 29-14, J C Tomlinson 50c, 59-10, M V Fariss \$1.00 29-1, Mrs Carmichael 50c, 31-21, A Korb 50c, 30-1, E C Boaz 50c, 29-1, E M Wood \$1.00 29-11, C H T StClair 50c, 28-14, M A Clark 50c, 30-17, L E Millne 50c, 29-2, W Greenlee \$2.50, 30-6.

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S S Post \$1.88, Ch. in Clyde, Ill. \$10.00, in Crane's Grove, Ill., \$5.00, E D Carmichael 50c, D Smouse \$1.00, F Rosseau \$1.00, J Collins \$1.00, J Dorcas \$1.00, S Zinn \$5.00, R M Kilgore \$5.00, B Auten \$5.00, B C Chandler \$1.00, B Morrison \$1.00, J H Morrison \$5.00, W Robertson \$2.00, S M StClair \$1.00, S Osborn \$1.00, D T Bourdeau \$2.00, R Adams 50c, J Adams 50c, N Hodges \$5.00, J L Kilgore \$5.00, J L Adams 50c, H Nicola \$2.25, H Hull \$1.00, I Colcord \$1.00, S Hawley \$1.00, S Simondson \$3.00, S Golden \$1.00, O H Pratt \$5.00, P E Ferrin \$2.00, J Berry \$5.00, G L Holliday \$2.00, I Carpenter \$1.00, W E Cheesbro \$5.00, D E Haganin \$1.00, A E Devoreax \$1.00, E N Crandall \$1.00, A Hardy \$1.00, R H Cowles 50c, F Frauenfelder \$1.00, T Francis \$1.00, T Brown \$1.00, W Kerr \$5.00, J Logan \$2.00, J G Wood \$1.00, F Kundert \$2.00, Sister Hicks 25c, B Armitage \$2.00, C Sharer, \$2.00.

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

Previously received, \$605.16. Church at Otsego, Mich., \$7.00.

Books Sent By Mail.

P Taber 25c, Elder D Stiles 66c, J B Tinker 13c, A Korb \$1.00, H Hull \$2.00, B C Chandler 25c, S Golden 50c, W P Cool 66c.

Cash Received on Account.

N Fuller 50c, A C Bourdeau for D T Shireman \$15.37, H Nicola \$3.65, A C Bourdeau \$12.75, J H Waggoner \$5.00.

Donations to Enlarge the Review.

G Ross \$1.00, H C Miller \$1.00.

Books Sent By Express.

T Brown, Lena, Ill., \$11.30.

Books Sent as Freight.

H Nicola, Washington, Iowa, \$38.63.

General Conference Missionary Fund.

Church in Clyde, Ill., \$10. Ch. in Crane's Grove, Ill., \$5.

Michigan Conference Fund,

Ch. at Tompkins \$8, Vassar \$12.50.

For the Western Health-Reform Institute.

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

Benn Auten, S Zinn, H Morrison, A W Cummings, B C Chandler, Z Nicola, B Simonton, J L Adams, G W Colcord, O Terpenney, D Blanchard, P A Hawley, J Berry, E F Deboard, P E Ferrin, O H Pratt, W E Cheesbro, J Vansyoc, A Wright, each \$25.00.
J Hare 75.00, N Hodges \$125.00, I Colcord, \$50.00, S Newton \$50.00, B Berry \$50.00, H C Miller \$75.00.

On Shares in the W. H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

B Auten, D T Bourdeau, A C Bourdeau, J Berry, R F Andrews, T M Steward, D W Milk, A Wright, C P Buckland, each \$25.00.
N Hodges \$79.97, I Colcord \$50.00, B Berry \$50.00.